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THE CHRISTIAN OCCUPATION OF CHINA

A GENERAL SURVEY OF THE
NUMERICAL STRENGTH AND GEOGRAPHICAL DISTRIBUTON
OF THE CHRISTIAN FORCES IN CHINA
MADE BY THE
SPECIAL COMMITTEE ON SURVEY AND OCCUPATION
CHINA CONTINUATION COMMITTEE
1918-1921

MILTON T. STAUFFER, B.A., B.D. (司德敷)
Secretary and Editor

Assisted by
TSINFORN C. WONG (王振芳)
M. GARDNER TEWKSBURY, B.A. (鄧立華)

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CHINA CONTINUATION COMMITTEE
1922

DEFINITION OF WHAT CONSTITUTES ADEQUATE MISSIONARY OCCUPATION

"The presence in a given field of Christian missionary agencies, whether foreign or native or both, whose numerical strength, geographical distribution, adaptation of methods, and vital spiritual character give promise under the blessing of God, first, of establishing within a reasonable time an indigenous Church, which through its life and work will propagate Christianity and leaven the nation or field within whose borders it stands; and second, in cooperation with this Church, of presenting Christ to every individual with such clearness and completeness as to place upon him the responsibility of acceptance of or rejection of the Gospel. And any effort to say which of these is first—because in any arrangement you must name one first and the other second—will displace the other, and will certainly disarrange and throw out of proportion our missionary activity. Both of these things must be dominating aims."

Robert E. Speer.

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THE ART OF USING THE CHINA MISSIONARY SURVEY.

By Sidney J. W. Clark.

Missionary Survey is a new Art as well as a new Science.

We can only learn how to use Survey by using it.

We must use it NOW. As a Survey grows stale it lessens in value.

The only argument against survey is that ignorance is better than knowledge.

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How are we to use the China Survey?

This now becomes the vital question. At great cost of labour and thought, and a considerable outlay of money, a survey covering the whole of China has been completed. It is a work which places the Churches and supporters of missions, all missionary societies, and every man and woman seeking a maximum life investment in China under a deep debt of gratitude to those who have carried through this great undertaking. It will, or ought to, inspire workers in all other fields to undertake a similar work, and should prove an invaluable guide to any who are called upon to engage in such work.

Speaking as one who, for some years, has studied this subject, I should like to pay my tribute to those who have put through this great task. Only those who have themselves engaged in survey can know how perplexing and difficult it is to pioneer along this practically untrodden path. For survey is a new science and therefore the structure of survey has had to be built up from the very bottom.

It is owing to the great ability, continuous and devoted labour, unfailing courage and resourcefulness in the face of many difficulties, that those who have directed the China Survey have been able at last to bring this work to a successful issue. That they have succeeded arises doubtless from the clear conviction that the purposes of God were involved in the work, and this belief will also have inspired those who, scattered abroad throughout China, have co-operated with them.

I venture to predict that in days to come movements which will not only vastly influence Christian work in all foreign fields, but in the various homelands as well, will be traced to the China Survey. I for one, therefore, gladly take this opportunity to pay ungrudgingly my tribute of gratitude and appreciation to those who, at the cost of great and unwearied labours, have placed this Survey in our hands.

And now the question arises, what are we going to do with it? The surveyors have done their work. But survey is only a beginning, a *first* step. If nothing follows it is a dead end without meaning or justification.

Survey places us in a new position. Before survey we were acting on limited and imperfect conceptions of our work. But now we see the extent, proportions and character of that work and, still more important, if that be possible, we see also that vaster work which thus far has scarcely been touched—the unfinished task. Henceforward this greater and clearer vision will add vastly to our responsibilities, for we must live and work under the obligations it imposes.

We must understand before we can use Survey.

I suppose that the first impression the survey volume will make on many minds is that it is encyclopædic in its fulness and that life is altogether too short to permit of anyone, with other work to do, understanding and digesting it. But although this will be quite a natural first impression it will certainly be a mistaken one. The impression arising owing, not to a multitude of *different* factors being included in the survey, but to the *same* factors being dealt with in all the Hsiens, Taos and Provinces throughout China. This is one reason for the somewhat overwhelming sense of fulness and detail that the survey at first conveys to the mind.

Another reason is that information is often expressed not only statistically, but also in maps and graphs in order that it may make its appeal in different ways through the variety of presentation. The actual number of factors included in the survey is remarkably low. There are enough, with just two or three exceptions to which I shall later on refer, to make the position of the whole work clear, and in a general survey of the work, in its main features,

this is all that should be aimed at in a survey of this character. We see the work in its various parts, as it stands against the background of the work still to be done, and to have brought this clearly before us is indeed a great achievement.

If a single province be carefully studied we shall find that it gives us the key to all the others. To approach the study of the survey from this standpoint, will indeed probably reverse our first impression and we shall not only lose the sense of fulness but be left rather with the feeling that it is not full enough. This, however, will be in the main an equally mistaken idea.

In a survey of this character where a wide, rather than an elaborately detailed view is desired, the difficulty is always to decide what to exclude. In the restraint in this respect exercised by the surveyors we have a demonstration of their skill and wisdom. Fuller detail would have obscured the broad outlines we need first to be able clearly to visualize. When other purposes than this require to be served, the fuller detail can be added, but the survey as it stands represents almost an ideal *first* step. I myself question whether it will ever be the duty of those responsible for a *general survey* to enter more fully into detail than has been done in the present survey. Fuller detail must be added by those who, having specific purposes to serve, must themselves add to the basis here provided such information as will complete their requirements. No group of surveyors can possibly know all that the various individuals and bodies who will use survey will require. Hitherto there has been no basis and no broad view. We now have both. And when once these have been provided, the real back of survey has been broken, for even if it be imperfect it at least provides something on which we can improve. But with no basis there is nothing to improve and nothing to which to add.

The declared aim of this Survey.

We must remind ourselves that the present survey was designed mainly to guide responsible missionary leaders to a more advantageous distribution of workers, and to assist them in developing a greater degree of efficiency, co-ordination and balance in the work of all the missions throughout China. In estimating the value of the survey to such responsible missionary leaders we must try and picture their position without the survey.

Stated in a few words the position is this. We have a certain number of missionaries and paid native workers; certain limited missionary financial resources; work and workers are scattered over the eighteen provinces of China in which there is said to be about 400,000,000 people. The work to be done chiefly aims to evangelise with a view to planting the Church. The means employed are many, including evangelistic, medical, educational work and numerous variants of these. But it is only more or less vaguely known to missionary leaders where the forces are operating, the present proportions of balance of tbe work, how the work done stands in relation to the work still to be done, and, the parts cannot clearly be seen in their setting of the whole. The movements of the work, whether backward or forward, are not easily traced and the relative urgency of need is not known. In these circumstances it will be realised that it is impossible for missionary leaders efficiently to function. To do so they must possess a basis of knowledge which, until the present survey provided it, has been mainly lacking.

These leaders, then, being the persons for whom the survey was cbiefly designed, will be best entitled to pass judgment tbereupon. If tbe survey does not serve equally well all persons or bodies but does serve these leaders it will stand justified. It must be tested by its adequacy in relation to a stated purpose. Nevertheless if tested beyond this point it will be found easily to bear a much greater strain.

Survey A New Art as well as A New Science.

I have already referred to the *making* of missionary surveys as a new science. We have now to learn the art of *using* surveys. Great progress, as is shown by the China Continuation Committee survey, has been made in mastering the former, but as yet we know little of the latter.

How then are we to know how to use survey? As I have stated few can even imagine the immense difficulties which have been overcome by those who have produced it. From start to finish it has called for arduous, persistent effort. But we have now to discover that the fruits of survey can only be gathered by those who are also prepared to labour hard. There is nothing to be got out of survey by those who are not willing to work. Casual students or critics will fail to grasp survey and will find no value in it. The survey is a mine rich in ore. But it has to be worked. Those who scratch the surface will find the work unprofitable. Its wealth will go only to diggers. On the other hand, the mine is rich enough to give all who dig a good return. There is more for some in the present survey than for others because it was not equally designed for all.

But it is one of the triumphs of the survey that no one who knows clearly what he is digging for need take up his spade in vain. There is at least a nugget for all. No matter in what capacity we approach this survey we need not be disappointed. It will supply what we have not got at present, and to this we can add what more we need in any department or section of either society or inter-society work.

I have spoken of the rich ore in the survey mine. Some however will find that it has already been passed through processes which make it almost immediately available for use. Particularly will this be so in the case of "responsible missionary leaders." But all, although not to the same extent, must regard the material of survey as partly raw and partly manufactured. It is by studying survey as an art that we shall learn how to work up this raw or semi-manufactured stuff for the practical purposes of the work. It is important to stress this point or otherwise the survey data may perplex or disappoint those—and they are many—who expect it to fit into all their needs just as it stands. But survey cannot supply any such *ready-made* article. Out of the raw material of survey each must construct that which he needs.

The surveyors now point to the survey mine: they say, "here is potential wealth," it is at the service of all but it can only become actual wealth when from the crude, or semi-manufactured, material freely placed at their disposal all users, or body of users, have extracted what they require and worked it up to serve their own purposes.

The surveyors functions have a definite limit. There comes a point where these finish. At that point others must take up the work. For survey is the beginning of a process. It is a first step and unless others follow survey has no meaning or value.

I dare say many will glance through the survey volume and be much interested in the information it contains. They will be full, and justly so, of appreciation and praise of those who have done the work. But there will be little value in survey for those who content themselves with a passing glance and leave it at that. The survey volume, as I have said, will contain something for everyone but it is not the function of the surveyors to select or relate to each exactly what each will require. Indeed they cannot do so. Already they have gone to the full limit of their proper duties. Further work must be done by those desiring to profit by survey, and who have particular aims to serve, duties and functions to discharge. Each then must add what he may feel is lacking in the general survey and so complete it for his own use.

If there is to be any proper appreciation of the value of the survey it will now be taken up by the whole missionary body and applied according to the

requirements of each. If others do their own part, as well as the surveyors have done their's, survey will surely achieve the great ends for which it was designed.

If there appears to be anything lacking in the present survey we had better regard it as something we ourselves are called upon to make good, and our business at the moment is rather to grasp the value and significance of what has been included, than to worry about apparent omissions. We may at least enjoy a new certainty in all the operations of our work.

Turning Survey to Practical Account.

When survey has provided the desired information the question will arise, "what must we do next in order that we may turn it to practical account?" To manufacture the raw material of survey involves the bringing together of factors which apart from each other have no particular significance but when brought together, give illumination and guidance. If I am told that there is a population of 10,000,000 in a certain province of China and 17,000,000 in another, and that there are fifty doctors in the former and ten in the latter I have certain facts. But if I bring population and doctors together in order that the ratio of doctors to population may be seen in each, I have valuable light in arriving at the degree and the relative urgency of medical need in these two provinces.

It will be seen that this method, which is applicable in all connections and at all levels of survey from station upward, is that which has been followed by the C. C. C. surveyors. It is worth while taking careful note of this method, for in all extensions of survey for individual or for any purpose whatsoever it must be applied, or comparisons cannot be instituted nor work be seen relatively; and survey must therefore fail of its purpose.

An Example.

I imagine myself a member of an inter-Society body desiring simply and easily to compare the stage the work has reached in its main branches—evangelistic, medical, educational, etc:—in all the Hsiens, Taos and Provinces throughout China. I did this in order that the degree of need, as far as this could be expressed in statistics, might relatively be seen and compared. All the statistics I used I found in the C. C. C. survey and I took these and manufactured them to suit my purpose.

This is merely a single example, but survey can be related to a great variety of ends.

It is necessary that these ends be clear in our minds *before* we start to equip ourselves from the survey data provided. We shall then see what we can use therefrom, what we must add, and how best to manufacture it to serve the particular purposes we have in view. We are neither ready to make nor to use survey until we are definite and clear as to aim and purpose. This is fundamental. Survey for a railway will, among other things, have routes, gradients, ease of running, economy of construction, access to traffic and facilities for co-operation with other companies in view. A missionary survey must not be any less definite and purposeful. In all its parts and connections, and these will be many, survey must bear on practical ends. Before any question is included in a questionnaire we must see the relation of the answer, whatever that may be, to a clear and useful purpose, or we are not justified in asking the question and in wasting anyone's time in answering it.

What a man is digging for in the survey mine must be determined therefore by the objectives he has in view. If he has no objectives digging will be a futile and aimless task. And the surveyors will doubtless get the blame.

In spite of the appearance of quantity to which I have already referred, the questionnaire, on the answers to which the China survey has been built up, has been brief and to the point. This will be seen by any who total the number of statistical columns. This brevity is indicative of a set purpose to exclude anything alien to the declared purposes of the surveyors. If double the number of columns had been given their value would have been lessened. How difficult it was to restrict the columns within their present compass can only be realized by those who have themselves experimented with survey. With three additional columns, to which I shall later refer, I myself feel that the ground has been adequately covered for present purposes. Those who have no light *within themselves* will probably see little in, or profit little by the survey or by any guidance in the use of it that may be proffered. Out of careful personal study and experimental work must come the light and understanding that will enable the student to grasp the essentials of survey and to turn them to good account.

And the way to learn is by putting the survey at once into commission. It must be used, and used now, or it will be largely wasted effort. A stale survey is of little value.

The Principle of Relating Survey First to Big Issues Such as Principles and Policy.

In surveys which have previously been attempted almost invariably the mistake has been made of trying to include *everything for every purpose* and the end has been chaos.

We have been buried beneath a mass of unrelatable statistics and information.

The great art in missionary survey is to exclude every factor which is unrelated to an immediate, limited and clearly perceived purpose. This is no easy matter and beginners show their inexperience by trying to put as much as they can, not as little as they require, into their first attempts at survey.

The way of understanding in survey is to deal with large things first. We have made good progress when we perceive that an initial step in survey is to relate it to principles and policies and for the time being to exclude from our minds survey in connection with the administration of such principles and policies.

If we are not clear on this point we shall get lost in our own survey for any other way surely leads to confusion and futility. There are many reasons for this. For instance, no individual or survey body can possibly know what any other individual or body will require for administrative purposes. Each will have his own views on this point. What is felt to be necessary by one will be regarded as immaterial to another. Detail for administrative purposes after all is largely personal. No two firms in the same kind of business administer on exactly the same factors. The function of any general survey body must be to supply the factors that have a more or less common value because they bear on fundamentals. A line of demarkation must therefore be drawn between survey for general and for individual purposes; between survey with reference to the understanding and founding of principles and policies and survey for the administering of these when established.

A short while ago a questionnaire was prepared dealing with one particular aspect of missionary education. It included eight hundred questions! Every conceivable question was asked, the great bulk being concerned with minute detail. Imagine having to select from such a mass answers which would shed light on foundation things! As will be expected this particular questionnaire died at its birth.

The present survey will be invaluable to those who are concerned with the former but will be disappointing to those who look for much help in the detail of administration, and properly so, for the latter is no concern of the C. C. C. survey at this stage. The one begins where the other leaves off.

This is equally true whether we think of survey in connection with a station or any other unit of area ; whether in connection with survey for Society or for inter-Society purposes. It is a principle that holds good throughout survey. If we remember this we shall not only be helped to understand and use the present survey but we shall know what is needed to make it complete for our own purposes. In the first stage of any survey we must therefore exclude whatever is not directly related to the wider ends mentioned. As I have previously indicated survey implies a fresh start on the basis of the facts revealed. And a fresh start must begin with foundation things.

It is fortunate that the factors that govern big issues are comparatively few whilst those concerned with administration may be elaborated to almost any extent. Moreover, the latter are not easily understood because they have no common significance and cannot be related to anything in particular.

Our principles and main policies will require to be reconsidered in the new light which survey has brought us. And in relation to the wider vision we now have we must also reconsider the best ways of utilizing our resources.

Some Early Steps in Using Survey.

An order of procedure is necessary in any, especially a complex, undertaking. If there are a given number of steps to be taken we must know the order these ought to follow, and see that they follow such order. The logical sequence appears to me to be as follows :—

1.—We must see in outline, however sketchily, the whole of the work we have to do, whether it be at a station or in wider connection, and the part that has already been done.

2.—We must next reckon up all our actual resources, actual (missionary) and potential (native) so that we may know what we have to do and on what we have to do it.

3.—With total work and total resources before us we must consider our principles, especially those bearing on self-support, self-government and self-propagation, because limited missionary resources seen in relation to an almost limitless task will bring these into the fullest prominence.

4.—We shall then have a basis on which we may reconsider policies.

These will differ according to the value we attach to the various forms of work in which we engage, but we cannot wisely settle these until we have the foregoing to guide us. When we are clear respecting the purpose each department of the work is intended to serve in combination with all the other parts, when we know the full extent of the whole work, and how much remains to be done, we shall then stand a fair chance of developing sound policies and of utilizing resources to the utmost advantage. Otherwise we shall do so in a limited, shortsighted way, which must always be an imperfect way.

5.—Finally, administrative methods can be settled according to individual preference.

If I am correct in my order of steps, our first business will be to visualize the work itself, to see what has been done and what remains to be done.

All Survey Must Have a Statistical Basis.

One of the most difficult problems connected with survey will be justly to appraise the value of factors which must qualify inferences based on purely statistical information. Indispensable though the statistical basis for many reasons is, alone it would not supply all the guidance we need. But how indispensable it is as a basis will quickly be realized by those who attempt to present the work relatively or comparatively in any other way. Statistics may mean more or less than they appear to signify but without them we are completely "in the air". The question of qualifying factors therefore does not arise until there is something to qualify and that something must be the conclusions or inferences which statistics appear to warrant us in drawing. When, however, it does arise the present survey will supply much of the information required.

Only by means of statistics can we show the scope of the work as it stands, see the work that lies before us, know the present proportions of the various forms of work employed, trace backward or forward movement of the work, or be able intelligently to consider the great issues which the position statistically revealed brings in concrete form before us. We cannot at present plan wisely because we have no scale to plan by. We cannot spend wisely because resources have to be expended without reference to the dimension of the work to be done. We cannot express need relatively, or institute comparisons for any purpose whatsoever except we use statistics as our vehicle. We cannot make the parts in the whole clear nor can we know the whole. Indeed, unless we have a statistical basis to survey we have nothing.

I say this because some gird against statistics and seem to imagine that there can be a survey without them. We must not only start but, until we have digested their meaning, we ought to stop at statistics. Statistics I am aware are not very highly spoken of or valued in the mission field and they have a bad history. But reasonably accurate statistics rightly used are invaluable. If we can get and profitably use statistics for every other than missionary purposes it is time either for us to drop statistics altogether or to take them seriously. If in spite of the painstaking efforts of the surveyors the statistics before us are imperfect or incomplete there are unchallengeable reasons why we should steadily work towards greater accuracy and completeness. But we cannot wait for perfection, we must work towards it. Meanwhile the statistical basis before us is for completeness and accuracy vastly ahead of anything we have ever had before and has only to be turned to practical uses to grow steadily still more accurate and complete.

The Two Main Divisions of Survey between which we must Sharply Distinguish.

1. Survey from an Inter-Society Standpoint.

This will be directed to serve ends that are common to all Societies. The present survey reveals to us the work of each in relation to all the others and in the setting of the work yet to be done. This provides a magnificent basis on which inter-Society bodies may now operate either at the level of Hsien, Tao, or Province.

The objectives of this survey will be co-operative and united action. There are other objectives but these, I think, are the chief. The present survey provides the factors which show the need of, the opportunities for, and the directions in which co-operative and united action may fruitfully be brought into operation. But if these paramount purposes are mixed up with subsidiary ones confusion will certainly follow.

2. Survey from the Standpoint of Individual Societies.

The work of each Society is one work: there is usually one fund and one directorate and not always a clear comprehension and firm grasp of the whole as *one work*. In China survey will now help to correct this weakness. But until all fields where a Society has work are included in survey I fear that some of the chief essentials to efficient control and wise direction must always be lacking. I do not see how a balanced development can be maintained between all parts of the same work when these cannot be compared in relation to the principles by which a Society has decided to regulate its actions. There will always be a danger of the "tail wagging the dog," or of the parts dominating the whole. With these points in mind the present survey may be approached with confidence, whether by those who are interested from an inter-Society or a Society point of view. For it supplies a basis on which both may begin to build until a complete fabric of survey for all purposes is completed. I think we must agree that only when a Society by the art of survey has closely co-ordinated its own work will it be able understandingly to enter into co-operation or united work with others.

The General Principles of Survey.

1. The Principle of determining Units of Area.

The writer once spent several months in relating survey data to a definite unit of area in the place of the indefinite unit to which, in the first instance, it had been related and this, after others had also devoted much time and labour to the same work. The unit first taken was hopelessly too vague to possess any practical working value. It is far otherwise with the present survey. Province, Tao and Hsien have all been constituted units of area so that its practical value will be very comprehensive. It can be used by those who, for co-operative and other purposes work on the scale of any of these units. The only unit of area which will require to be further surveyed is the station unit and to this I shall presently refer.

Among the earliest steps to settle in making a survey is that of defining units of area. These will vary according to the purposes the survey is intended to serve, but although it must have added greatly to the labours of the surveyors, the division of the whole of China into three units of area has made the present survey of very comprehensive value.

2. The Principle applied to Station Areas.

The China Survey quite properly does not carry survey to the point of sub-division of territory connected with single stations. This is the business of Societies or of those actually engaged in the work at these stations. But the principle of division holds good whether we be concerned with survey for the purposes of work regarded from a station, Hsien, Provincial or any other standpoint. The number of units into which any station area should be divided will vary with the size of the area, but such divisions are essential, for without them we cannot institute comparisons between needs, and progress in the parts, and if we cannot do this survey largely fails. The power to compare is the very life of survey.

3. The Principle of distinguishing the relative Urgency of the Need.

If we are to comprehend need we must know it *relatively*. We cannot otherwise grasp it. If we divide a station into *sections*, and survey shows us how the work stands to-day in each of these, we are then able to compare part with part and see what total need is, and where need is greatest. And afterwards we shall be able to keep track of the backward or forward movements of the work and to watch its progress in each and all the sections throughout

the whole station area. The present survey already enables need to be compared between Province and Province, Tao and Tao, Hsien and Hsien. In order to keep the survey which has now been completed up to date statistics should be collected and returned in terms of Hsiens.

Missionaries at each station should now apply survey principles to their own individual work and start by considering the question of units of area. It will enable them to understand, direct and control their work as before they have never been able to do. The material they have already themselves supplied to the China Continuation Committee surveyors, when related to the units of area into which they may propose to divide the whole station area, will provide a basis on which they can build up a complete survey for the purposes of their own station work. We shall only know the worth of survey by using it and in no other way can we in any real sense understand it. In the interests therefore of the ends wider surveys have to serve it is essential that missionaries should put survey into operation at their own stations.

How shall we determine Relative Urgency of Need?

Let us regard need as represented by the unfinished task—the work yet to be done. Let us say where least is known of Christ, there need is greatest. If we accept this definition it will illuminate our minds, clarify our thought and constantly act as a spur to us in our work. We shall press forward. Not what has been achieved but the immeasurably greater work *still untouched* will constantly be calling to us. And if we do not accept this principle to guide us what other is there?

But we need not argue about this principle. It is the function of survey to reveal heed; it is for us to meet the need in order of urgency. Certain natural re-actions will then follow.

The necessity of including certain forms of work, whether Christian or Non-Christian, in Survey.

It is difficult enough to obtain the information required for the purposes of survey from Protestant Missionary Societies in China and still more difficult must it be to obtain information from non-Protestant Missionary sources. But in spite of difficulty the surveyors have placed before us much information in regard to these not previously known. It is not and could not be complete or entirely accurate. Nevertheless if we accept the principle referred to under the heading of "relative urgency of need" we ought not to rest content until the gaps in the information have been filled in. All work, by whomsover done, which helps to meet evangelistic, medical or educational need must be known. It will not be necessary to know, *non-Protestant* or *non-Christian* work in great detail, but we must know generally, the extent to which need is being met by such work. This knowledge cannot and ought not to be without its influence on policy, for action taken in ignorance of material factors is always liable to be correspondingly mistaken.

A survey, therefore, is vitiated if we fail to recognise that we do not know need unless we know all that is being done to meet need. We may attach any value we please to what is done, but we must not ignore it.

The Principle of First Presenting the Whole Work.

In undertaking a survey, whether at a station or at any other dimension of survey, we must start with the factors which will shed light on big issues and that enable us to distinguish main principles and the chief highways of policy. These factors will not be determined by sectional surveys, indeed these may mislead us, but will arise out of a broad view and presentation of need. Whatever its character may be it is our duty to know need and then to consider the extent to which it will be proper for missionaries to try and meet it.

It is our business first to know the whole work, for the whole will enable us to see the key to the parts. Indeed the parts only become intelligible to us in their setting in the whole. Whether, therefore, we are thinking of survey in any one of its dimensions from the station upwards we must be able to visualize need in relation to all the forms of our work, whether it be evangelistic, medical, educational or any other in which we engage. If we know our medical resources in relation to the whole need it will largely influence our medical policy. We shall decide the measure in which our work must be "first aid" and the measure in which it must be work that would be regarded, by some, as a more efficient kind. (Although there is surely a "first aid" efficiency just as there is an efficiency in any other grade of medical work). We should think of the millions who are suffering for want of a "first aid" bandage as well as those whose needs can only be met by the costlier helps that modern science affords. If we know our educational resources in relation to the whole need our educational policy is also bound to be affected thereby. It may be that the propagation of the simplified script would then be regarded as the most important feature of our educational work. And if we know our evangelistic resources in relation to the whole need we may then decide in what proportions to give bread to the many rather than cakes to the few. The degree in which we decide to do intensive or extensive work, or the proportions in which we shall endeavour to do both, will be more wisely settled if we consider resources in relation to the whole need in each and all departments of the work.

Further, if we keep before us the whole need, the question of co-operation between Societies will make a far more powerful appeal, for all are confronted by great need and limited resources, and these have only vividly to be set forth greatly to stir up the desire for co-operation if, by so doing, the need seen can more easily and economically be met.

Again, if we think in terms of the whole, our principles and policy will be on the scale of the whole. If we think in terms of the parts, our principles and policies may easily be conceived on the scale of the parts, so that we may find ourselves attempting to do a great work on the basis of principles and policies adapted to a small work. If we view the work whole, our principles will be designed to carry the whole and our policies will be less liable to be partial or local in range, and will take a sweep broad enough to embrace the whole. Where policy is considered in relation to many parts rather than to one whole we are in danger of thinking of the immediate rather than the ultimate and our record may easily be one of false starts, halting steps, dead ends and, inevitably, of limited advance. Our minds must be fixed on the ultimate for it is the ultimate that gives direction to the next and to each succeeding step. Indeed, we cannot with any certainty know our next step unless our eyes are constantly fixed upon our final goal. The larger view is the only view in missions. Moreover, in laying our plans for the whole we shall be less liable to become mere casual builders, putting up a building the parts of which have a less definite relationship to each other than we should if we think first as architects. In business spending on a wrong scale leads to bankruptcy as, indeed, it does in missions, only there is no regular audit, no insistent creditors and no official receiver!

The China Survey, as stated, has chiefly been designed to serve "responsible leaders:—to guide them to a more advantageous distribution of workers, and assist them in developing a greater degree of efficiency, co-ordination and

balance in the work of all the missions throughout China." Rightly understood and used it will admirably serve its purpose for, in broad outline, it provides the material which enables whole and part to be seen in relation to each other and to need, and these are essential to wise administration. Administration cannot be wise, or control effective, unless these be related to principles, policies, and plans, which are the outcome of a right understanding of the whole with which such leaders have to do.

Large statesmanship in the mission field has never yet had a chance fully to function. With survey come opportunities exceeding any that have ever before been presented for the exercise of statesmanship on an immensely greater scale. And it will go to the credit of the China Survey that it has been a chief means of producing a new and greater type of missionary statesman for it has provided material on which alone such statesmen can function.

One other word on this point. We have been apt to think too vaguely of the magnitude of our work and limited character of our resources. But we have known so little of the former that we have been depressed rather than stimulated by the sense of magnitude. And we have known so little of the latter that our richest resources, although they lie at our feet, have never yet been developed.

The Dangers of Sectional Surveys.

I have already referred to these: let me now add a further word.

Missionary work is of very many kinds, but whatever the kinds may be, together they form the combination with which we try to achieve our single objective. We need, therefore, constantly to think in terms of the combination, and of individual parts only in relation to the combination. We cannot stereotype combinations because conditions in no two places will ever be precisely alike. The combination must therefore be ever changing. But in the degree in which our combination provides us witb the best balanced instrument for the purposes of our work in the circumstances in which we find ourselves, so ought our work, under the Divine blessing, to be successful. The question of the combination is tberefore of great importance.

The danger of independent sectional surveys, such as have recently been undertaken in China and other mission fields, is that they may tend to endanger the balance of the work. We are not out to deliver a number of different individual blows—an educational blow here, a medical blow there, but to strike one collective blow. We already think too much in terms of individual forms, or departments of the work and sectional surveys may easily serve to increase this tendency. I do not under-rate the value of such surveys but I would emphasize their dangers.

If I were asked to lay my finger on the weakest links in the mission chain to-day, I think I would lay it at the *junction* between, and the balance of, the various forms of the work. More power is lost as a result of defective combinations and weakness at the joints than anywhere else. We need to co-ordinate the parts more closely, and to see that the parts in combination are designed together to form a single instrument.

The more or less individualistic character of the work up to the present time will partly explain the defective junctions. But one aim of survey will be to reveal these defects and to remedy them. I therefore view with concern any sectional surveys unless they be related to a general survey.

Certainly if we *act* on separate surveys of, say, medical or educational work, we can hardly avoid further upsetting the general balance of the work.

After each part has broadly been presented to us in relation to all the others, and each can be seen in a common setting of need, intimate sectional surveys will then be of value and no longer be a danger. But with separate medical or educational surveys alone before us, how could we well belp, when

medical or educational needs are so great, spending on these to the disadvantage of other equally essential forms of work. Of course, if there is no relationship between the parts and no value in the combination my argument falls to the ground. But who will argue that this is so?

Testing the Value of the Parts in the Combination.

There is danger, as I have pointed out, in sectional surveys, but sectional testings of values we dare not neglect. The importance we attach to the part must be in proportion to the contribution it makes in advancing the objects of the whole. I need say no more at the moment on this point as it is less connected with survey than with policies arising out of survey.

Gaps in the Present Survey: Church v Mission.

I have referred to certain lacks in the China Continuation Committee survey. I quite understand that it may have been impossible to make these good in connection with the present survey. But in my opinion, it is of the utmost importance that the gaps be filled when and wherever it is possible to do so. The first lack I would refer to is that we cannot distinguish between purely mission work and native work as distinct therefrom. Surveyors will be entirely in the hands of the different missions in trying to secure this information, and the desirability and *possibility* of trying to separate the two will be challenged. But we have to remember that whether missionary forces retire from a field in few, or many years, a day must at last came when the work of foreign missions will and ought to cease. Foreign forces will then pass on to fields that are more needy, whilst a well and truly planted church, able to maintain, develop and hold the ground will carry forward the work. Whether the retirement comes in ten, a hundred, or a thousand years' time, the fact that it is to come ought always to be in view. It should influence every important decision or unknowingly, by our policies we may otherwise delay the one thing we most ought to desire.

Coming away for the missionary is the day of triumph, and our every decision should be the outcome of a considered conviction that it will hasten the day when the mission will fold its tents and the Church alone hold the field.

My point is that we ought now and in the future always to know where the Church and where the mission *separately* stand. The one represents a transitory and the other a permanent agency. The two ought never to be organically united. If the foreign mission is intended permanently to remain it would be different, but no one, I suppose, argues that this should be so. The two may merge in a common Church, but the mission as a foreign agency, will come to an end. Whenever we organically unite the two, then in the sense in which I am speaking, coming away involves a surgical operation, accompanied by all the difficulties and dangers involved therein. Nothing, therefore, should be done now which, later on, is calculated to lead to such an operation.

Between the Church and Mission, no matter how intimate co-operation and mutual helpfulness may be, organic union should be excluded and it should be possible at any time separately to show the standing of each.

I feel that I am touching on very debatable ground, but I do not see how I am to make clear my reasons for desiring to know how mission and native work separately stand without entering into this explanation. I want to be able to trace the two curves of development for while the growth of the Church will be indicated by a steadily ascending upward curve, a point will be reached when a falling curve will most clearly indicate the approach of the successful consummation of mission work. If, then, we are to advance each of these curves we must understand their significance, know the point each has reached, and, hereafter,

be always working for the day when we shall say halt to the mission side of the work and begin to withdraw our forces to more needy fields. All this may seem very remote, but survey will show the magnitude of the work still to be done as it has never yet been realised, and the vision of the vast unfinished task will, I think, give at least some point to what I have said. At any rate we shall agree that the next and each successive step ought to have some relation to a final objective.

The Voluntary Worker.

The second lack is that we are not told enough about the voluntary worker. The reason is obvious. He is elusive, casual and difficult to define. But in view of what survey reveals he seems to me to be the "key" man. In proportion as he is multiplied and put into harness the work of evangelising China will increase in hopefulness. We need him in hundreds of thousands! But we do not know how many of him we now have so we shall not be able in the future to know to what extent he is increasing. We need to think of the vastness of the work before us in relation to the resources at our disposal. When this has really got into our bones we shall see how utterly inadequate the latter are unless we magnify and multiply the unpaid worker. In each foreign field our real resources are chiefly the human material on the spot. It may be untrained and uneducated but it is *available*. And God can use it if we will trust Him to do so. We must believe in the common man and give him his chance. I would myself be willing chiefly to judge the promise of the work by the steady, continuous growth of the voluntary worker. It is a question for each Society to consider. If the voluntary worker in undervalued he will be little used and the extension of the work will be proportionately delayed. We now often say that we cannot go forward because we are at the end af our resources whilst, all the while, our richest resources often lie almost untapped at our feet. These resources have in the past, when tapped, yielded wonderful results and are doing so in each field to-day but only in limited degree. If we really believe in the value of the unpaid worker we shall give him a place in our statistical returns. He will vary in quality, often disappoint but will also wonderfully surprise us. Let him therefore somehow be defined and come into the survey.

Capital and Annual Expenditure on Each Department of the Work.

The absence of information on these points is the third, and last lack to which I wish to refer. Here again, the information not being available, it has been impossible to include it in the survey.

I take the view that if we aim to do mission work by means of many different agencies we must nevertheless realize, as I have already indicated, that the whole of these, in combination and in due proportions will form the single instrument with which we do our work. It is the combination with which we are chiefly concerned. When we think of the parts it must be with reference to the value of the contribution they are making in the effectiveness of the combination.

We ought, therefore, in spite of the difficulty of distinguishing between forms of work that are more or less inter-mixed, to know the proportions of total resources in men and money devoted to each. The difficulties can be overcome. They are so overcome in business. If we express in percentages the fractions in which the same man or the same building serves various forms of work the difficulty can largely be got over. For, after all, agreed approximations ntil we get actual facts will very well serve our purpose. But certainly if we are

properly to understand our work, we ought to know what each department is absorbing in men and money both in connection with running expenses and capital outlay. There should be some relation between what a department costs and what it yields, and although no arbitrary rule can possibly be laid down for appraising the latter we at least ought to have such information as will enable us to consider this matter. I myself see no reason why the information should not be supplied, and I see no difficulty which cannot be overcome in supplying it. If for purposes of information only we ought to be acquainted with the facts, but I shall be greatly surprised if, knowing them, they do not prove of great assistance in enabling us to maintain all the parts of the work in truer proportion and balance than has heretofore been possible. This also is a question for each Society to consider, at least in connection with survey for its own, if not for wider, purposes. I trust this information may however soon be generally available.

Conclusion.

If there are deficiencies or defects in the survey we need not unduly worry about them. When we have grasped the value and significance of what is included it will be time to consider them. If we use the survey as it stands we shall be on immensely stronger ground than we are at present. At least we shall be working on the best data available and not on mere theories. Neither need we be concerned if on the basis of the same factors different conclusions are arrived at. We shall never reach complete agreement on questions of policy, and it is not the purpose of the Almighty that we should, or He would have made us differently. It is enough that we have common factors to guide us in our decisions. Whether we agree or not we shall all then move forward with a sense of sureness which, apart from survey, we cannot and ought not to feel. There can be no statesmanship commensurate to the work whilst it is viewed fragmentarily. Survey has now shown us the parts in the setting of the whole, whether that whole be the work viewed from the standpoint of a Society or of an inter-Society body.

Let it be remembered that we are trustees. Missionaries of other generations discharged their duties in the light of the vision of the work as they saw it. What we have received from them represents the measure of their faithfulness. The difference between what we receive and what we pass on to others will represent the measure of our own. We to-day have opportunities which they did not possess of seeing missions on a vastly enlarged scale. If we close our eyes to this new and wider vision we shall fail in our full duty.

Speaking for myself I would not venture to attempt to administer any work on the basis of loose and inadequate knowledge whilst survey offers me surer ground for my feet. We must conserve all the good work we have inherited. But we cannot know our responsibility unless we see such work against the dark background of the vast unfinished task. As good trustees we must face up to the latter and expect to be judged by the inroads we succeed in making into this gloomy realm.

We are concerned with a world wide commission and with a kingdom which knows no frontiers. We may, if we will, now think in terms of China as a whole. Not in intimate detail, but at least in outline, and in sufficient detail to give light and guidance for the next few steps. Later our thinking will grow larger still, and we shall next be able to embrace India in our scope, and still later other countries, until, all the world comes within our range. But at the moment we must accustom ourselves to think in terms of the whole of China. If we fail so to do we are unworthy of any larger heritage.

It will not be easy to swing from the limited to a larger vision or to think in terms of the whole work. But the attempt must be made for thinking comes prior to action. To-day let us endeavour to think of China as a unit, and to-morrow of China as a unit in a still greater unity.

Survey of any work connected with great designs always implies reconstruction and in considering reconstruction we must remember that these designs embrace the whole world. We must, therefore, go cautiously in order that what we do to-day may not fail to fit into what we may desire to do to-morrow. We must do nothing which will adversely affect our ultimate purpose. Especially must we be careful to see that our principles or foundations at least will carry the weight of any super-structure they may hereafter have to bear. For the rest we must go slowly until we know more. A survey is stillborn that does not eventuate in changes unless, indeed, it satisfies us that nothing needs to be altered. But who will expect this in view of a vaster revelation of need. In opening up unoccupied fields, with the light of past experience to guide, and the advantages which a clean slate offers, we must be prepared resolutely to repudiate the "dead hand" as long as we are satisfied of its deadness. The dead are entitled only to decent burial.

But to understand and to know how to apply survey in China is the first demand the China Continuation Committee Survey makes upon us. We need to study and to soak ourselves in it until new thoughts begin to stir and mature and we shall then be on the verge of effective action.

It may be that something in this memorandum may at least prove suggestive. My sole aim in writing has been to reinforce the great work the surveyors have done and help to bring it to fruition.

Missionaries are busy men with little time to acquire the use of new tools and it is everybody's business therefore to assist, if they can, in the understanding of this new art, viz., how to use missionary survey.

Let me again insist that there is only one argument against survey itself: it is the argument that ignorance is better than knowledge.

What the China Survey Reveals.

Even a casual glance shows a scattered work—a broken or incomplete mosaic—vast unoccupied or sparsely occupied spaces and, in comparison with what there remains to do, so little done. And the aim of survey must be to lead to the completion of this mosaic.

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INTRODUCTION

The Survey owes its origin to the World Missionary Conference held in Edinburgh in 1910. That gathering marked the beginning of a new era in the missionary activities of the Christian Churches of Europe and America. It convinced the responsible leaders of the missionary movement that the day had passed when the Church could hope for the successful accomplishment of its missionary task by the independent activities of the many different societies engaged in such work, however successful they might be individually.

The tour of Dr. John R. Mott through China in 1913, and the conferences held under his chairmanship, strengthened the conviction of missionaries and Chinese workers that if the growing Christian communities were to cope successfully with the problems and opportunities facing them on every side, some more definite provision for united planning and effective cooperation was essential.

The question, asked at each of the five sectional conferences, "Have the Christian forces in this area formed a clear and definite plan for its missionary occupation?," met everywhere with a negative reply. In the first conference of the series, held in Canton, it was stated that "the investigations before and during the conference, and the discussions held, clearly indicate the inadequacy of the information at present available, the complexity of the task of securing such information, and the necessity for a full knowledge of all the essential facts, if Mission Boards and the forces on the field are to plan with wisdom an effective advance."

The matter was fully discussed at the National Conference (1913) and the necessity of a Survey made clear. The task of surveying the Christian Movement in China was entrusted by the National Conference to the Continuation Committee which it appointed. That Committee soon after its organization began its work of investigation by the appointment of Special Committees to study particular problems of Christian work. While the actual problems studied have varied somewhat from year to year, these Special Committees have kept steadily at work and have done much both to make clear the actual situation and to show lines along which progress might be made.

Among these Special Committees was one on Survey and Occupation. It began its work by making a missionary survey of the southwestern provinces. It was fortunate in securing for this purpose the help of Mr. Thomas Cochrane, M.B., C.M., a pioneer in Missionary Survey in China, whose book on the Missionary Occupation of China had recently appeared. The results of these investigations, published in 1915 along with the Annual Report of the China Continuation Committee, were widely circulated. The survey aroused new interest in the evangelization of these provinces and to it is due, in no small measure, the selection of the province of Yünnan as the first field to be entered by the Chinese Home Missionary Society, an organization which has aroused deep interest among many Chinese Christians of different denominations.

The China Continuation Committee also began to gather annually general statistics of the different missionary societies at work in China and, through them, of the Chinese Churches, which were growing up under their fostering care. This had been begun by individual missionaries in earlier conference reports, by the Rev. D. MacGillivray, D.D. in his "A Century of Missions in China," and subsequently by Dr. MacGillivray and others in annual publications. These men worked under great difficulties owing to the general indifference to the subject on the part of most missionaries, resulting in a lack of accurate records, and making exceedingly difficult, and in many cases valueless, the effort to bring together under common headings statistics of different societies.

The first real step taken in laying the foundations for the present Survey was the publication in 1914 of a Report on Statistics by the Continuation Committee of the Edinburgh Conference. That Report included a selected list of statistical headings prepared for use in gathering statistics from missions in all lands. It included also careful definitions of many of the headings used.

The China Continuation Committee adopted the headings contained in this list as the basis of its statistical work, including a few additional headings recommended by the China Christian Educational Association. It hoped that other countries would adopt the same list, in order that the results might be of mutual value. The Committee also secured the services of the Rev. C. L. Boynton as statistical secretary, and made him responsible for securing uniform statistical returns from the missionary societies in China. Mr. Boynton was peculiarly well fitted for the task and his work marks a decided advance in this field. The results were published from year to year in the China Mission Year Book for 1916, 1917, and 1918. Then, unfortunately, the series was interrupted owing to pressure of other duties upon Mr. Boynton, and eventually to his leaving the Committee for other work. The latest figures (1920) are to be found in Appendix II of this Volume.

At the Annual Meeting of the China Continuation Committee in 1916 it was decided that the preparation for a General Survey had advanced to a point which made it possible to undertake the Survey proposed by the National Conference in 1913. The Committee did not, however, at that time see the necessity of securing some one to give his full time to the work, and the matter was allowed to drag on for two years longer before the actual work of gathering the facts presented in this Volume was begun. However, the time was not wasted, as the interest created by the Survey Committee and by Mr. Boynton's work led to a number of detailed surveys by individual missions in China and also gave the Committee the benefit of the work of the late Rev. W. H. Findlay, whose plans for the India Survey were then being made.

It was not, therefore, until the late spring of 1918 that this Survey was actually begun. Authority was then given to the Executive Committee to secure the full-time services of a Secretary for the work, and to supply him with the necessary staff and office facilities to enable him to carry it through.

The Survey has been carried on under the general direction of the Survey Committee, on which the following persons have served for the periods indicated, the Chairman and Secretary remaining the same throughout :—

Rev. E. C. Lobenstine, (PN), Executive Secretary CCC, *Chairman*, 1918-1922.
Rev. M. T. Stauffer, (RCA), *Secretary*, 1918-1922.
Y. H. Bau, Esq., General Manager, Commercial Press, Shanghai, 1919-1920.
Rev. R. C. Beebe, M.D., (MEFB), Executive Secretary CMMA, Shanghai, 1918-1922.
Rev. G. H. Bondfield, D.D., Agent, British and Foreign Bible Society, Shanghai, 1918-1920.
Rev. C. L. Boynton, Statistical Secretary CCC, Shanghai, 1918-1920.
Rev. C. Y. Cheng, D.D., Executive Secretary CCC, Shanghai, 1918-1922.
S. Peter Chuan, Esq., Literary Secretary, China for Christ Movement, CCC, Shanghai, 1921-1922.
George Douglas, M.A., (UFS), Liaoyang, Manchuria, 1918-1919.
Henry Fowler, L.R.C.P. & S., (LMS), Far Eastern Secretary, The Mission to Lepers, Shanghai, 1918-1920, 1921-1922.
Rev. F. D. Gamewell, D.D.,Ph.D.,LL.D, (MEFB), General Secretary CCEA, Shanghai, 1918-1922.
Rev. G. W. Gibb, M.A., (CIM), Deputy Chairman, China Council, Shanghai, 1919-1921.
Rev. J. A. O. Gotteberg, (NMS), Changsha, Hun., 1919-1920.
Rev. Z. T. Kaung, (MES), Soochow, Ku., 1919-1922.
John Y. Lee, Ph.D., Executive Secretary, Lecture Department, National Committee, YMCA, Shanghai, 1919-1922.
Rev. Bishop W. S. Lewis, D.D.,LL.D., (MEFB), Shanghai, 1919-1920. (Deceased).
Rev. R. Y. Lo, Ph.D., Editor, "Chinese Christian Advocate," Shanghai, 1921-1922.
Rev. H. W. Luce, M.A., (PN), Associate General Secretary CCEA, Shanghai, 1918-1919.
Rev. A. R. Mackenzie, M.A., (UFS), Hingking, Manchuria, 1919-1921.
Rev. Lacy I. Moffett, (PS), Secretary, China for Christ Movement, Shanghai, 1918-1920.
Rt. Rev. H. J. Molony, D.D., (CMS), Ningpo, Che., 1919-1920.
Rev. J. T. Proctor, D.D., (ABF), Secretary, East China Mission, Shanghai, 1918-1920, 1921-1922.
Rev. C. E. Patton, M.A., D.D., (PN), Acting Chairman, China Council, Shanghai, 1921-1922.

W. W. Peter, M.D., Ph.M., C.P.H., Council on Health Education, Shanghai, 1921-1922.

Rev. Frank Rawlinson, M.A., D.D., (SBC), Editor, "Chinese Recorder", Shanghai, 1919-1920.

C. H. Robertson, B.S., M.E., Lecture Department, National Committee, YMCA, Shanghai, 1921-1922.

Rt. Rev. L. H. Roots, M.A., D.D., (PE), Hankow, Hup., 1918-1922.

Rev. C. G. Sparham, (LMS), Secretary, Advisory Council, Shanghai, 1920-1922.

James Stark, Esq., (CIM), Secretary, China Council, Shanghai, 1918-1920.

Rev. Tong Tsing-en, Acting President, Shanghai College, Shanghai, 1920-1921.

Rev. Lindel Tsen, M.A., General Secretary, Board of Missions, Chung Hua Sheng Kung Hui, Wuhu, An., 1919-1920.

Rev. Y. Y. Tsu, Ph.D., St. John's University, Shanghai, 1918-1920.

Rev. A. L. Warnshuis, M.A., D.D., (RCA), National Evangelistic Secretary CCC, Shanghai, 1919-1921.

S. T. Wen, Esq., Nanking, Ku., 1919-1920.

David Z. T. Yui, M.A., Litt.D., General Secretary, National Committee, YMCA, Shanghai, 1918-1919, 1921-1922.

After carefully weighing the advantages and disadvantages of a study of general conditions throughout the whole of China as compared with a more thorough-going study of a limited area on the India plan, it was felt that many of the most pressing questions facing the Church could be answered only in the light of the situation in the whole country, and also that it would probably prove easier to carry through to completion a survey of the entire country as one undertaking, than to attempt to deal with one province at a time. Such a survey would not only have the advantage of covering the whole country, it would in addition give a picture of the conditions at approximately the same time.

Decisions as to the actual data to be gathered were reached only after extended consultation with groups of workers, both Chinese and foreigners, in important centers such as Peking, Canton, Shanghai, etc., and at the missionary summer resorts. Two questions were asked regarding each item on the proposed list, "Is it necessary for the purposes of the Survey?," "Is it procurable with reasonable accuracy for all China?" The fact that certain data were regarded as not obtainable under existing conditions accounts for the omission of some facts, which but for this reason would have been included. Among these are facts bearing on the financial aspects of the work, including the use of foreign funds and the whole question of self-support. Certain preliminary investigations bearing on the latter subject will be found in Annual Reports of the China Continuation Committee, but it must be confessed that while real progress has been made, more remains to be done before there is any consensus of opinion in regard to the principles that should govern the use of funds from abroad, so as to ensure that they contribute to the most speedy upbuilding of strong, indigenous, self-propagating churches. Many of the statistics dealing with contributions for Christian work published by the China Continuation Committee and other organizations are unsatisfactory, both because too few facts are given and because those that are, often include, under the same heading, items that do not strictly belong together, and that need to be considered separately in arriving at sound conclusions.

It was decided by the Committee to confine this Survey largely to a statement of facts and to leave to others the interpretation of these facts and the expression of judgments in regard to them. The difficulties of such interpretation are very great indeed. It will require the work of many minds, representing a wide variety of gifts, and of experience gained under many different conditions, both in China and abroad, to understand fully, and to interpret wisely, the facts as revealed. Moreover, it seemed to the Committee essential to such interpretation that the general situation, as far as it could be revealed on a quantitative basis, should precede the task of passing judgment on the strength and weakness of the Christian Movement as a whole, and the value of this and that particular method or piece of work.

Great care has been taken to avoid presenting the facts revealed by the Survey in such a way as even to seem to favour any particular church theory or mission policy. The controlling purpose ever kept in mind has been to secure as accurate facts as possible—and, in their absence, well considered estimates, by persons qualified to make them—and to present these with absolute impartiality. At the risk of monotonous repetition the same facts have been presented in a variety of combinations, both in the interests of accuracy—as this will make the detection of serious errors much easier—and in the hope that this will greatly facilitate a study of the facts.

The main burden of gathering, classifying, and editing the immense amount of material contained in this Volume has fallen upon the Secretary of the Survey Committee, the Rev. Milton T. Stauffer, an honorary missionary of the Amoy Mission of the Reformed Church in America. Mr. Stauffer came to China in the spring of 1916 as a student of missions. After graduating from Princeton University (1910) and Union Theological Seminary (1913) he served for several years in the pastorate. He then decided to fit himself for a Chair of Missions in one of the Colleges and read for a year in the Day Missions Library of Yale University at New Haven under the direction of the Rev. Harlan P. Beach, D.D. His entire time in China has been spent in work connected with the China Continuation Committee, during the first two years largely in research work of a general kind, in connection with the work of the Special Committees. In May, 1918, he was elected Secretary of the Survey Committee, and since then has devoted himself exclusively to the Survey. Its successful completion is due in very large measure to his special fitness for the task and interest in the work, based on a profound conviction that these facts are necessary to a clear grasp of the actual situation and to the determining of sound policies both by the missionary societies of the West carrying on work in China, and by the Chinese Churches which are today laying foundations that will inevitably determine for years to come the character of the superstructure to be erected on them.

The task facing him was a most difficult one, sufficient to discourage one of less faith and patience; but he has kept steadily at it for four years, carrying on a voluminous correspondence, following every lead that seemed to offer a chance of securing the facts sought, checking the innumerable reports received from different quarters, supervising the preparation of tables, maps, and charts, and writing much of the accompanying letter-press.

He has sought and been able to enlist the hearty cooperation of a large number of persons throughout China, and has gathered around himself a staff to whom he has been able to impart his own faith in the underlying spiritual values of the work. In the beginning, while initial plans for the Survey were being laid, and later, when the question as to the form of the presentation of the material was under consideration, the Survey Committee was able to take an active part in the work. It is responsible for the decisions as to the general scope of the Survey and the general methods of presenting the material, but the bulk of the work has of necessity fallen upon the Secretary, with such help as the Chairman could from time to time give him.

Financially the Survey has been a venture of faith. When the work was started, the Committee had no clear idea as to how much money would be required to complete it, nor the exact sources whence funds might be expected. From May 1st, 1918 to October 1st, 1919, the work was carried on the regular budget of the China Continuation Committee. Thereafter generous contributions, received from the Interchurch World Movement of North America, and later from the Committee on Social and Religious Surveys in New York and the Survey Trust of London, have made the completion of the work possible. The American Presbyterian Church, North, has very generously contributed the services, on salary, of Mr. M. Gardner Tewksbury, and the East China Mission of the American Baptist Mission, North, the services of Rev. Z. Y. Loh, who has helped with the Chinese Edition.

The general objectives of the Survey as outlined by the Committee were :—

1. To gather and present in compact form such information as responsible missionary leaders need to enable them to visualize clearly the work of their own missions in relation to the work of other missions; to guide them to a more advantageous distribution of workers and funds, and to assist them in developing a greater degree of efficiency, coordination, and balance in the work of all the missions throughout China.

2. To locate and delimit the numerous areas in China for which no mission organization has as yet made itself responsible, together with numerous other areas, situated within fields already claimed by missions as their particular responsibility, but which as yet remain practically untouched by any evangelistic effort.

3. To set forth the present status of missionary work throughout China in terms of population and of unit areas, as well as in terms of relative needs of these unit areas for different forms of missionary work.

4. To awaken a greater interest and a deeper sense of responsibility among the Chinese Christians for the evangelization of this country; and by presenting the vision of the inadequacy of the foreign missionary force and its inability ever to minister to more than a small fraction of China's religious needs, to generate in the Chinese Church a missionary dynamic which shall be commensurate with the urgency and greatness of the task.

The end in view throughout has been an extremely practical one. The attempt has been made, with what success it must be left for others to judge, to make clear certain important aspects of the whole Protestant Christian Movement against the background of the nation's larger life.

The first part of the book, accordingly, sketches in broad outlines the general conditions prevailing in China today both in the environment of the Church and within the Church itself, thus affording a setting in the light of which one may proceed to the more detailed study of specific aspects of Christian work, and to that of a particular religious organization or section of the country.

Some 240 pages are devoted to a detailed study, province by province, of the growth of the Church. In this section is gathered together the greater part of the information supplied to the Survey Committee by the different missions. The work of each society is set forth in relation to that of all the others working in the same province. Here also is shown, with considerable detail, the varied activities of the Church, its evangelistic outreach, its medical and benevolent work, and the provision made for the education of its youth and the development of its leadership.

This part of the book is followed by one in which the same facts are regrouped so as to facilitate a comparison of the different provinces, missionary societies, churches, and nationalities. Probably few will work through the entire provincial section, Part III, but a study of a few provinces followed by these broader comparisons, Parts V-VIII, and by the more general topical presentation of the subject matter in the final sections of the book should give one a reasonably clear grasp of the developments in the Christian community, and enable one to understand better the significance of what is taking place. It is important that these developments be clearly understood, especially by those who are responsible for the direction of Christian work in China, for they have a very vital bearing upon the future of the Church.

There is much to hearten one as he thus reviews the situation. The Christian Church has been steadily advancing. Year by year it reaches out into new centers. The number of mission stations has more than doubled since 1900. This means that many times this number of towns and villages have been brought into direct touch with the Christian Message and that the evangelistic work of the Church is steadily advancing.

Educational work has also moved forward by leaps and bounds. Whereas a decade or two ago most missionary societies hesitated to launch out into the field of higher education and were satisfied for the most part to staff their institutions with teachers who had little, if any, special training for educational work, it has become clear that such a policy is not adequate and that the Church must either deprive its youth of the benefits of an education under Christian auspices, or provide a system of schools and colleges, whose educational standards are as high as those of the Government. Only thus can it assure the Church of the leadership which is essential to its best life.

Even more striking are the changes taking place within the Chinese Christian community itself. The Church has become conscious of itself and of the fact that it possesses a message and a life which are of vital importance to the nation as a whole. This is without doubt the most significant fact in the present situation, and the entire picture given in this Survey needs to be interpreted with this in view. Through a limited number of its better trained workers, especially the younger men and women who have graduated from its higher educational institutions, some of whom have had the benefit of an education abroad, the Church has come to national self-expression. While leadership of this kind is confined, as yet, to a small group, it is steadily increasing both in numbers and in influence.

The appearance of the Survey Report just as the First National Conference of the Christian forces throughout China is called to meet is in itself significant. This Conference seems likely to mark the closing of one period and the opening of a new one in the life of the Church. During the past the mission for the most part has dominated the situation, and the missionary has been primarily responsible for the initiation and carrying out of the Church's program. The coming period is expected to be one of transition, during which the burden of the work and its control will increasingly shift from the foreigner to the Chinese. The rising tide of national consciousness within Christian circles is leading to a profound dissatisfaction with certain aspects of the present situation on the part of many of the ablest and most consecrated Chinese Christians. They have a very intense and rightful desire that Christianity shall be freed from the incubus of being regarded as a "foreign religion" and that the denominational divisions of the West be not perpetuated permanently in China. They regard the predominance of foreign influence in the Church as one of the chief hindrances to a more rapid spread of Christianity in China, and feel that it is indirectly responsible for many of the weaknesses of the Church. One of the more prominent younger Chinese recently voiced the opinion in the Chinese Recorder "that missionary work, excellent as it is, has not succeeded in creating in the Chinese Christian the sense of proprietorship in the work of the Church." This is unfortunately only too true, and it must be the main task of the years immediately ahead to see that such a sense of proprietorship is created and that the Church becomes truly indigenous in China.

To bring this about will not be an easy task and will call for much patience and forbearance on the part of Chinese and foreigners alike. It will make necessary readjustments in mission policy that will call for a larger faith in the guiding hand of God, especially in case the Chinese Churches should feel led to take steps which do not always seem wise to their Western brethren.

The strong desire of the Chinese Christians that the Church should make its fullest contribution to the moral and spiritual interpretation of China seems to them to involve some means of closer cooperation between the several branches of the Christian Church in China than as yet exists. They feel the need of standing together as they face their difficult task and find little enthusiasm in the denominational differences which make effective cooperation difficult, and in some cases impossible. Such a situation as has developed in China and is reflected in this Survey and illustrated on page 330 raises, therefore, questions of fundamental importance as to the future. They will not be easy of solution for they inevitably involve questions affecting matters of "Faith and Order."

It should, however, be a cause of profound thankfulness that there is a strong desire on the part of many leading Christians that there be no separation between Church and Mission, but that the period of transition be one of whole-hearted cooperation between the two. This is essential if an opportunity is to be afforded the Western Churches to make their fullest contribution to the Church in China, and if the latter is not to deprive herself of a contribution which she greatly needs.

The situation is thus a most inspiring one, revealing as it does that the Church in China has "grown up" to the point where it is able and desirous of carrying its full share of the work. It is a challenge of God to move forward and to possess more land for His Kingdom. It calls for fresh courage and for larger faith. It should make the words of William Carey ring afresh in our ears,

"Expect great things from God;
Attempt great things for God."

It is with some such background as this, therefore, that we would invite the reader to approach this Volume. He is urged not merely to cull a fact here and another there and to allow himself to be tempted to make hasty generalizations on insufficient evidence, or from a failure to take into account all of the factors that are necessary for reaching sound conclusions, even though some of these facts must be sought elsewhere than in this Volume, which is largely confined to facts capable of statistical presentation. Rather, he should try to see the situation here presented as a whole and in its light to approach the specific problems which have a direct bearing upon his own work and that of his own Church.

It is fortunate that the Report of the Educational Commission, which recently completed its work, is to appear at about the same time as this book. That Report illustrates admirably the kind of surveys that are necessary to supplement this one. The Commission had before it the facts regarding education in China contained in this Volume and thus was saved the necessity of gathering this information for itself. It was, therefore, able to confine its investigation to a study of typical institutions while yet being able to draw general conclusions through having a full knowledge of the quantity of work being done and the location of educational institutions of different grades. The Commission's recommendations are certain to have a far reaching influence upon the future of Christian education in China, and should lead to certain important changes that will render far more effective the Christian educational work now being done. This Survey will be

needed to supplement the Commission's Report by showing both the dimensions of the task involved in putting into effect its recommendations and by affording each missionary society a means of estimating what will be involved in bringing its own work into line with them.

Similar Commissions composed of persons from abroad, who are experts in the particular field to be investigated, and of Chinese, and missionary workers are urgently needed in other fields as well, if the largest advantage is to be taken of the opportunity facing the Church in China. It is especially important that no time be lost in instituting a thorough study of what is the largest service which Western Christianity can render the growing Chinese Churches under the conditions of today, and the best ways of making that service effective.

In conclusion may we remind the reader that this Survey is a first attempt. For it we bespeak a kindly judgment. The Survey Committee is conscious both of serious omissions due to inability to secure important information which is certain to be called for, to errors of judgment, perhaps, on its part both in the selection and presentation of data, which pressure of time would not allow it to change, and to many inaccuracies occasioned by the inherent difficulties and inevitable limitations under which the work had to be done.

We trust that the discovery of these errors will not lead to a discrediting of the value of the work herein set forth, but will rather convince those concerned of the necessity of keeping more trustworthy records, in the future, of those facts which are found to have a direct bearing on the aims which the Christian Church at any given time should hold before itself and in determining policies through which those aims may be realized. Others will be able to improve both on the methods of survey used and on the accuracy of the data, as records are kept more regularly and the bearing of statistics on the shaping of the policies and methods of work become more evident.

E. C. Lobenstine,
Chairman of the Committee.

PREFACE

The main purpose of this Survey has been the speedier and more effective evangelization of China. Only such facts as bear an inherent relationship thereto have been collected and presented. This Survey is distinguished from every other in that it is the first of its kind ever attempted for any large mission area, and also in that wherever it deals with church, school and hospital efficiency it does so only in so far as these are directly related to evangelistic effectiveness and the spread of an indigenous Christianity over the entire country. This main objective of the Survey not only accounts for most that has been done but also serves to unify the whole and furnishes the distinctive marks by which each part is to be evaluated. There exists, therefore, a pre-determined relationship between this Survey and the speedier and more effective evangelization of China. Some imagination may be needed at times to keep this relationship consistently before us, but unless this be done we shall soon find ourselves raising questions like these: "Why have we been given all this mass of information?" "What is it all about?" "How does it affect me or the plans of my mission?" "Will this sort of thing ever save souls?" We may be interested or dazed, but not convinced of the vital relationship of these facts to the best development of our work.

The restricted character of this Survey makes it difficult to appreciate its central objective as fully as otherwise we might. Our study is limited, as reference to the title page of this Volume shows, to the quantitative aspects of the Christian Occupation of China, or in other words, to the numerical strength and geographical extent of the Protestant Christian forces. The qualitative aspects of occupation are scarcely touched upon. Yet these factors affect the spread and effectiveness of the Christian evangel as profoundly as quantitative factors or even more so and must be regarded therefore as equally important desiderata. For example, the speedier and more effective evangelization of China is tremendously influenced and conditioned today by such factors as methods of evangelism, the quality of our preaching, teaching, and healing ministries, the Christian Message, the mobilization and training of Chinese Christian workers, the indigenous character of Christianity, the relationship between foreign and Chinese Christian workers, the degree of cooperation and union between various Christian bodies and various forms of Christian activity, etc., etc. Obviously a consideration of the quantitative factors in any Christian Occupation of China can be justified only as a necessary and preliminary study to the further consideration of qualitative factors such as have been mentioned above.

This is no admission of weakness in the present Survey. Its quantitative limitations have been self-imposed. Throughout the Report our purpose has been primarily to set forth the facts of Christian Occupation as comprehensively as possible without venturing to interpret them or pass any judgment upon them either of commendation or of censure. We believe that bare facts regarding the numerical strength and geographical extent of the Christian forces in China, if faithfully set forth without prejudice, and if so related to the main objectives of the Survey as to be more than mere information, will of themselves sooner or later call for interpretation from those best qualified to give it. Moreover, qualitative without quantitative studies on which to stand are like houses built upon sand. They represent a good deal of theorizing but affect nothing because they are built upon surmises.

It would have been presumptuous and most unwise for the Survey Committee, much more for its secretary as editor, to attempt to pass judgment on the facts gathered representing as they do activities of many different societies, each holding different ecclesiastical viewpoints and different administrative policies, each labouring in a different part of China amid very different local conditions and in fields where the duration of occupancy varies greatly. To attempt more than has been attempted therefore, would have been to court failure from the beginning and to greatly lessen the value and general acceptance of this Report.

The study of the qualitative factors of Christian Occupation with the aid of such quantitative data as this Survey reveal has already begun. Such matters as the mobilization and training of Chinese leaders, the Christian Message, the relation of missions and missionaries to an increasingly indigenous, self-propagating, and self-supporting Church, union and cooperation, etc., are being carefully studied by specially appointed Commissions in preparation for the National Christian Conference this spring. Such topical studies are almost certain to be taken up later in provincial committees, mission meetings and local church councils. A careful comparison by one mission between its work and the adequacy of its field occupation and that of other missions cannot but provoke the most helpful kind of self-examination. Thus, in the next ten or even twenty years the *terminus ad quem*, of which this Survey is now only the *terminus a quo*, may be reached. Is this too much to hope for?

In preparing this Report the Committee has endeavoured, *first*, to furnish such information of a general character as bears directly on the Christian Occupation of China; *second*, to give the facts concerning both the degree and the extent of Christian Occupation as revealed today in the form of maps, diagrams, statistical tables and letterpress; and *third*, to relate these facts as expressed in absolute terms with area, population, etc., thus affording some idea of relative values and making possible comparisons between the Christian Occupation of any given hsien, city, mission field or province with that of others. In this way relative strength or weakness is strikingly brought out. One sees where the emphasis is greatest and by the aid of a variety of comparisons the greatest possible light is thrown on every quantitative factor of Christian Occupation.

It will be found by experiment that the value and significance of statistical information nearly always lies not in the figures themselves but in their relation to other figures. Percentages and ratios reduce figures to a common standard thus making comparisons possible, not only between different geographical areas or mission fields at any given time, but also between the degree of Christian Occupation of the same area as it is today and as it was in years past.

General Plan of the Report: In Part I, we have the present political, geographical, linguistic, social, economic and religious background of the Survey. The Christian Church does not float in a vacuum. It affects and is conditioned by the country and the community it serves. The physical environment, the character of the people, their religions and social practices, their industry, their educational and economic status materially influence the work of evangelism and the rapidity and character of the Christian Occupation. Strangely enough, it is sometimes easy to overlook these ever changing factors and their tremendous influence on the changing life and message of the Church.

In Part II an attempt is made to chronicle the more significant changes which have taken place in the character and magnitude of the Christian Occupation in China since 1900.

The material presented in Parts III to VII inclusive is based largely on statistical and geographical data specially collected by the Survey Committee during the winter and spring of 1918-19. This time element must not be overlooked, otherwise the reader will unconsciously compare the statistics given with present-day figures and unjustly criticize the Survey as being based on inaccurate or incomplete data. Naturally, much progress and many changes have taken place since the information for this Survey was gathered. If, therefore, we seem to be behind time in presenting facts, the reader will understand that this is inevitably due to the fact that we have endeavoured in all our studies to keep the time element constant.

Page 40 is devoted to definitions and general explanatory material, including a full introductory statement covering the preparation of provincial maps, statistical tables and letterpress. To this we would merely add a word of warning against hasty generalizations and the unguarded use

of figures. Frequently, qualifyiug statements have heeu made in the letter-press accompanying statistical tables, which will need to be taken iuto consideration if figures are to be used correctly. The same term conveys different connotations in different sections of the conutry. Defiuitions and written directions on questionnaire blanks are sometimes overlooked. Schools, for example, reported under the saue terminology, may vary greatly in their grade, and make comparative studies unsafe. These few will suggest many more possibilities of irregularity in statistical returns aud the need of beiug constantly on the look-out for qualifying factors in all comparative judgments.

The use throughout this Report of initials for missionary societies instead of their full names, has been resorted to in the interests of economy of space. The key to these initials is given on pages immediately following the Table of Contents in the frout of this Volume, as well as on a specially prepared guide card.

Although occasional refereuces are made to missionary activities of the Roman Catholic Church, Parts III to VIII deal almost exclusively with the Protestant Christian Occupation of China. The Committee assumes that this fact is geuerally understood, and the use therefore of the qualifying term "Protestant" has been considered unnecessary.

Parts IX to XIII inclusive deal with special features of the Christian Occupation of China not sufficiently considered iu Parts III to VIII. Only material judged to be strictly of a survey character, however, is iucluded. In the preparatiou of this part of its Report, the Committee received much help frem both individuals and organizations. .

Part XIV is devoted to a summary of the missionary activities of the Roman Catholic aud Russiau Orthodox Churches in China. In additiou, a special article on Roman Catholic Literature appears in Part XIII aud specially prepared maps showiug residential centers of Roman Catholic priests with accompauying statistical data, are giveu in Appendix C.

Part XV is devoted to Corrigenda. For the editor's statement under this headiug the reader is referred to page 466.

Sources of Information: The sources of information have beeu many and varied. For Parts III to VIII our main sources have been:—

(1) Questionnaire map sheets and statistical blanks, sent out by the Survey Committee in the autumn of 1918 to the chairmau or secretary of each orgauized missiouary society in China. In many cases the information supplied on these map sheets and statistical blanks required much preliminary correspondence, and days of most painstakiug effort. The fact that complete information was received from all but two or three correspondeuts out of a total exceediug 150 in number is indicative of the hearty cooperation and confideuce of the missionary body iu this Survey.

(2) "Directory of Protestant Missions in China" published annually by the China Coutinuation Committee aud uutil 1920 edited by its statistical secretary, Rev. C. L. Boynton.

(3) Annual statistical returns of mission secretaries to the China Continuation Committee. Wherever gaps occurred in the information supplied on Survey questionnaire blanks recourse was had to these latest missiou statistical returns in the office files of the statistical secretary of the China Continuation Committee.

(4) Home reports of mission boards and mission publications on the field.

(5) Official Government publications on such subjects as political divisions, Goverument education, internal customs' reveuue, industry and commerce, post office activities, etc.

(6) Books and periodicals on China by various authorities including among many others Richard's "Comprehensive Geography of the Chinese Empire," "The Chinese Empire" by Marshall Broomhall, "The National Review Aunual 1910" on the Provinces of Chiua; "A Century of Missions in China" edited by Rev. Donald MacGillivray, D.D.; "Encyclopaedia Sinica" by Samuel Couling; "The New Atlas and Commercial Gazetteer of China" compiled by the Far Eastern Geographical Establishment; "The Postal Atlas of China, 1919"; "The New Atlas of China, 1917" (Third Edition) by the Commercial Press, also another Atlas published by the same company entitled "The Political Divisions of China 1917" (Fourth Edition); "The Educaticnal Directory and Year Book of China"; "The China Mission Handbook" published in 1896, "The China Year Book" 1921-2; "The Commercial Handbook of China" 1920, edited by Julean Arnold; 'The Far Eastern Review'; "The Cities and Towns of China" by Playfair; etc., etc.

For Parts IX—XIV much of the information has come through special questionnaires sent out either from this office or by individuals who very kindly assisted the Survey Committee in one or more of its special studies. Several of these special questiouuaires went out to an unusually large mailing list, trying the good will and patience of many, sometimes I fear almost to the breaking poiut. There were separate questionnaires on Language Areas, Non-Christian Religious Movements, Work among Aborigiual Tribes, Among Moslems, Among Chinese Abroad, Amoug Government Students, Among the Blind, Among Ricksha Men, Among Foreigners in China, Institutional Churches, the Status of Chinese Pastors, the Christian Occupation of Large Cities, Missionary Activities of the Chiuese Church, Commercialized Vice, Alcoholism, Bible Schools, Theological Seminaries, Mission Colleges, Language Schools, Tuberculosis, Bible Translations, Publishing and Distributing Agencies of Christian Literature, City Populations, Salaries of Workers, Mission Finance, etc., etc. These questionnaires were by no means limited to missionaries and people in China. Government officials, consular agents, represeutatives of business houses, both in China and in many countries abroad, have also been circularized. Some studies, such as those entitled Data and Observations concerning Middle Schools in China, Normal Schools and Normal Training, Bible Schools, Scientific Efficiency of Mission Hospitals, Health of Missionary Families, and Christiau Literature in China, are the result of careful surveys some of which were made by cooperating organizations under the direction of full-time secretaries.

In preparing its Report the Committee has freely drawn on all information bearing on the subjects in hand. In cases where published sources have been consulted and quoted, the proper acknowledgmeuts have geuerally been made. Where, however, sources have been so varied aud the material taken so interspersed with information and phraseology of our own as to make acknowledgments a mere matter of form and a hindrance to the onward movement of thought, they have geuerally beeu omitted. We trust the authors and editors concerned will appreciate our reasons for this withholding of recoguitiou of any indebtedness ou our part as well as for the occasional absence of quotation marks which might appear as plagiarism and iugratitude if not prefaced by this frank admissiou of our very great dependence throughout on many and varied sources.

Maps and Diagrams: Some 320 maps and over 125 diagrams or graphs (specially planned aud prepared in this office) are scattered amoug these pages. Judged scientifically the outliue maps are as accurate as careful selection of originals and the help of au expert foreign cartographer enabled us to make them. It is still the exception to find two maps of any province of China, even when prepared on the same projection, which are geographically identical. Only the person who has attempted to select the most accurate out of a number of available maps of each province and bring these together in an all-China map, knows anything of the technical difficulties or the amount of fine calculations necessary for acceptable work. At the express request of the Interchurch World Movement all maps shown in this Survey have been specially prepared on standard scales of the Bonne projection. This work alone required the time of two foreigners, one an experienced cartographer, and a staff of five Chinese draughtsmen for over two months, and necessitated the redrawing of all provincial outlines previously prepared on a simple conic projection. The provincial maps in Part III are on the scale of 1 : 4,000,000 with the exception of Manchuria, Yünnan, Szechwan, and Kansu, which are on the scale of 1 : 4,143,744 or 65.4 miles per inch, and Kwangtung which is on the scale of 1 : 4,276,800 or 67.5 miles per inch. These slight variations were due either to limitations in the width of our printed pages or to irregularities iu photographic reductiou. The base maps on which the original work for our all-China maps was doue, are on the scale of 1 : 4,000,000 and 1 : 1,000,000. A number of the maps appearing in this Volume are the first of their kind ever to be published, as for example, those on Mission Fields and the Density of Population, Part III, the map of Tibet, page 280, the map of Moslem Centers, page 354, aud the map showiug Protestant Mission Fields, page 330. The institution of the special administrative areas of Chingchao (京兆), Jehol (熱河), Chahar (察哈爾), Suiyüan (綏遠), Sitao Mougolia (西套蒙古), Kokonor (青海), and Chwanpien (川邊), was officialized by a Presideutial Mandate promulgated during 1914.

At this stage of the Christian Occupation of China, the Survey has of necessity rather than of choice been largely from the missionary point of view. The desired information could be gathered only from mission correspondents. The Chinese Church is not yet sufficiently organized or sufficiently experienced in reporting and tabulating statistics or sufficiently acquainted with Christian work in its broader aspects to be in a position to supply the information required. As a result the data is largely presented in terms of mission societies. The historic background is largely missionary in its personnel. Most comparisons reveal the strength and weakness in mission administrative policies and the Christian Occupation of the field by mission agencies rather than by the Chinese church organizations. In a word, the Survey is more mission-centric than church-centric even though its title be the "Christian" not the "Missionary" Occupation of China. However, at every opportunity the Christian Occupation in terms of population and in terms of political units rather than of mission fields has been stressed. May we not hope that developments in Chinese leadership and church organization may sufficiently advance during this decade, so that when the next comprehensive Survey of China is planned, it may be carried forward under the direction of a Chinese secretary, and the material—regardless of whether it has been collected from Chinese or foreign statistical correspondents—be presented from the viewpoint of the Chinese Church first and of missions second. Before this is possible, however, much careful training of Chinese Christian workers in reporting statistics will be necessary.

To some this Survey may seem too comprehensive. They cannot see the woods for the trees. The endless amount of detailed information leaves them dazed. Moreover, who can find time for the study of so detailed a report? In answer let it be said that this is primarily a reference work for the use of missionaries on the field and for those abroad who wish to have a comprehensive and thorough knowledge of the present degree of the Christian Occupation of China. It is a book which demands the student's approach. It is not to be scanned hurriedly, for then it cannot accomplish its purpose, but it is to be considered seriously, with a desire to find out where and how the evangelization of China and its Christianization are most backward or may at once be made more effective. The local missionary will naturally first turn to his own province as given in Part III, making a thorough study of that, then perhaps to the comparisons of the work of his own society or of his own province with that of other societies or of other provinces as given in Parts V and VI, and last perhaps to such other sections of the Survey Report as deal with special aspects of Christian Occupation in which he or she happens to be most interested. To those who approach this Report in this way, the Survey, partly because it is as comprehensive and detailed as it is, will prove, we hope, to be both suggestive and constructive; and as a result both those who direct action and those who support action will find themselves better able in the future to do so with reason, being guided less by the dictates of fortune, expediency, or the most influential voice in the mission.

The possible usefulness of this Survey during years to come, as a base line for future measurements of growth and change in the Christian Occupation, has also influenced the Committee in its decisions, resulting in the inclusion of much which, to the casual critic, might well and would otherwise have been left out. The inclusion of the Hsien Tables in Appendix A is a case in point.

The difficulties of an undertaking of this kind in a country like China where statistics, such as are kept by most governments, are, as yet, almost entirely lacking, will be apparent to every one. Population statistics although obtained through officials are not the result of any scientific census. They may be over-estimates. No one really knows. Nevertheless they represent a conscientious attempt to present the truth as accurately as close observation and careful reasoning make possible. For the purposes of this Survey it is comparatively unimportant whether they are or are not somewhat exaggerated. Even in regard to statistics representing Christian work, too much emphasis need not be placed on any individual figure, much less need the value of the whole work be questioned if a few mistakes are discovered in a work which represents the most accurate and complete returns obtainable. It is after all in the general picture given rather than in any particular facts that the chief contribution of the Survey must be found.

For one good reason or another certain factors in the Christian Occupation of China, which many will look for, receive little or no consideration in this Survey Report. There is little data, for example, on the classification of foreign missionaries according to the form of Christian service to which they devote the major part of their time. Self-support, devolution in mission administration, the economic status of church members, Christian orphanages, schools for deaf mutes, etc., while indirectly touched upon, are not comprehensively treated. Most of these bear an inherent relationship to Christian Occupation and if they have not been dealt with at length, it is because the study partook more of a qualitative than of a quantitative nature and to this extent stood outside of the Committee's province, or it is because sufficient reliable data was unobtainable. The following is a case in point. At the request of the Survey Committee the Associated Mission Treasurers attempted to gather accurate figures covering a very limited number of items on Mission Finance from the leading twenty-five missionary societies in China. Returns were received from fourteen, and in the case of only eight were the figures sufficiently complete to justify comparisons. The total budget reported by these fourteen exceeded $10,000,000 Mex. annually. The percentages of Chinese contributions in different missions varied from 6 to 43 per cent. If we take the total amount reported by these fourteen societies for evangelistic, educational and medical work, we find that the expenditure for educational work is almost double that for evangelistic or medical work. These few facts while interesting constituted too little to justify any pretentions in the way of a special study. It is impossible as yet to gather on the field very complete and satisfactory information on this most important factor in the Christian Occupation of the country. The records of mission treasurers are neither uniform nor standarized. Such figures as are obtainable on Chinese contributions to church work, Christian schools and hospitals, are also too incomplete and computed on too varied bases to make them of much value.

Office Staff: The Survey has extended over the greater part of four years, 1918-1922. During the first year the services of a full-time secretary with two or three assistants were all that the Survey required. As the work grew, however, the staff increased till it reached its maximum number during the summer of 1920. At that time in addition to the Survey secretary and two foreign assistants, two Chinese statistical men and ten Chinese draughtsmen were employed. The responsibility of translating the English Report into Chinese rests upon Mr. Peter Chnan, Literary Secretary of the China for Christ Movement, assisted by Mr. Z. Y. Loh, Mr. M. Gardner Tewksbury, and others. The Chinese volume of the Survey will appear shortly after the English, under the title 基督教在中國之勢力.

Throughout the years we have been conscious of Divine favour. Apart from the never failing encouragement and help of colleagues and friends both in China and abroad, there has ever been the inward conviction that this task was worth doing and that it was truly evangelistic in character and outreach. Repeatedly during long periods of most monotonous grind, this faith has kept us working patiently together. The end, it is true, has been like a mirage, ever receding before us, but we have pursued it steadily sustained by the conviction that "this is His appointment."

In his Introduction the Chairman of the Committee has given a brief historical account of Survey activities in which he has referred to our indebtedness to pioneers like Dr. Thomas Cochrane and the late Rev. W. H. Findlay. We, therefore, pass over any references to these and other men to whom the Survey owes so much for its inception, except to make a personal acknowledgment of the great debt which the Committee and especially its secretary owe to the Chairman, Rev. E. C. Lobenstine, for his efforts ever since the organization of the China Continuation Committee in 1913 in laying the foundations of this Survey, and since 1918 in promoting and directing it. The main lines along which the Survey has been carried forward were very largely determined by him. His keen interest, wise counsel and sympathetic understanding of the inherent difficulties and unusual demands of such work, have meant much when decisions had to be made, and when it was questionable as to just how much might or might not wisely be said, and in what ways. Had other duties of an executive character not made it impossible for him to give the thought and time to the actual work of the Survey which he originally hoped he might give, many parts and features of this Volume would have been strengthened greatly, and the completed Survey would have been more worthy of its originator and more like the dream of it which he has constantly had in mind.

God has specially favoured this work through the assistance which has come in the persons of Mr. Tsinfom C. Wong and Mr. M. Gardner Tewksbury. Mr. Wong assumed full responsibility for the draughtsmen and in many ways assisted in the basic work of the Survey. Together during the first two years we transcribed the geographical data to large base maps, prepared the provincial map studies and made original entries for most of the statistical tables.

Mr. Tewksbury's connection with the Survey began in September, 1919, when he returned to China as the representative of the Interchurch World Movement. For nine months his whole time was given to supplying that organization with whatever information he could secure either from Survey material already in tabulated form or from correspondence with local missionaries. After the spring of 1920 he gave his full time to the Survey, accepting responsibility for the accuracy of much of the educational data, and personally seeing the entire Survey material through the press, involving his checking the accuracy of innumerable details. Reference to the statement introducing the Corrigenda, Part XV, will show the many possibilities of error which a report of this kind with its great amount of statistical matter and its many references to Chinese place-names offers on almost every page. It is not too much to say that except for the keen eye of Mr. Tewksbury the present number of our errata pages would have been at least doubled. His special equipment in the Chinese written language made it possible for him to render valued assistance in consulting Chinese sources of information and in critically reading the translation of Part III of this Report into Chinese.

Not a day has passed during the last four years that the preparatory work of Rev. C. L. Boynton, until recently statistical secretary of the China Continuation Committee, has not proved indispensable. Both the Directory of Protestant Missions, and the statistical data annually collected and tabulated by him, have been constantly referred to.

To Mr. Alexander Miller who was associated for many years with the firm of W. & A. K. Johnston of Edinburgh as expert geographer, much credit is due for the general accuracy of our outline maps. His services, especially in connection with the preparation of maps on standard scales of the Bonne projection, were invaluable and will not soon be forgotten.

Mr. H. O T. Burkwall's willingness to come from Canton to Shanghai for a whole month and personally supervise our work on maps and statistical tables for Kwangtung and Kwangsi, as well as to aid materially in the preparation of the letterpress on these provinces is also most appreciated.

During several weeks last summer Bishop H. J. Molony very kindly assisted the Committee in an editorial capacity.

Those who know the amount and character of the labour which necessarily enter into the printing of a report like this, will join us in expressing thanks to the staff of the "Shanghai Mercury" and its manager, W. J. Davey, Esq. We have tried our printers' patience seventy times seven and the wonder has been that it was not exhausted long ago. Incidentally, the composition and printing of a book like this in China by Chinese workmen is no small credit to the country and press concerned.

It is impossible within the limits of this preface to mention individually the many mission correspondents and others who frequently, at much expense of time and labour, have supplied the Committee with desired information or assisted in its work in other ways. The Survey represents the contributions, large and small, of many hundreds of individuals to all of whom the Committee is indebted and for whose help it is most grateful. Over thirty missionaries and others were asked to supply information covering the large unoccupied areas on which Part V is based.

The following individuals have undertaken responsibility for the preparation of special studies. Their names are not given with the printed manuscript in the body of the Report, because in many cases so many editorial changes and/or additions have been made in order to make each study comprehensive and to bring it into line with the general character and main objectives of the Survey, that in justice to the persons concerned, this was impossible. Moreover, the Committee desired to eliminate the personal element as much as possible from all studies, publishing them solely in the name of the Committee. We have indicated with an asterisk those studies which have been printed exactly or almost exactly as they were originally prepared by the person, persons, or organizations concerned. To each and all I wish to express the Committee's thanks as well as my own personal obligation. The order is that in which the printed article appears.

* Sheldon Ridge, Esq.	Geographical and Political Divisions of China.
Rev. H. K. Wright, M.A.	Language Areas and Language Developments in China.
Rev. Herbert F. Rudd, Ph.D.	do.
* J. E. Baker, Esq.	Communications (Railroads).
* Julean Arnold, Esq., Commercial Attaché, USA	Recent Changes in the Economic Life of the Chinese People.
* Miss Agatha Harrison	The Coming of the Factory System to China.
*Rev. Lewis Hodous, M.A., D.D.	Non-Christian Religious Movements in China.
* Rev. Frank Rawlinson, M.A., D.D.	Change and Progress in the Christian Movement in China during the last two Decades.
do.	Commercialized Vice in China.
do.	Alcoholism in China.
Mark Botham, Esq.	The Great Unoccupied Areas of Kansu.
J. H. Edgar, Esq.	Chwanpien.
* T. Sörensen, Esq.	Tibet.
* Rev. W. H. Hudspeth, B.A., F.R.A.I.	Aboriginal Tribes in Southwest China
* Rev. W. Ochler, Phil.D.	Christian Work among the Hakka.
F. Herbert Rhodes, Esq.	Christian Work among Moslems in China.
* H. F. MacNair, Ph.B., M.A.	Christian Work among Chinese Abroad.
* John L. Childs, B.A.	Chinese Government Students and Christianity.
* Miss S. J. Garland	The Blind of China.
* L. K. Hall, B.S.	Christian Work Among Boys in China.
* H. A. Wilbur, M.A.	The Young Men's Christian Associations of China.
* Miss Helen Thoburn	The Young Women's Christian Association in China.
* Rev. J. W. Crofoot, M.A.	Religious Work among Foreigners in China.
* Rev. A. R. Kepler	Institutional Churches.
Professor J. F. Li, B.D., Ph.D.	Status of Chinese Pastors.
Rev. R. F. Fitch, D.D.	The Christian Occupation of Large Cities.
* Mrs. Frank D. Gamewell	Missionary Activities of the Chinese Church.
* Rev. E. G. Tewksbury	Religious Education in Church, School, and Home.
do.	Summer Conference Centers.
* Henry B. Graybill, M.A.	Christian Education in China.
* Rev. H. W. Luce, M.A.	Data and Observations concerning Middle Schools in China.
A. A. Bullock, M.S.	Normal Schools and Normal Training.
Rev. D. W. Richardson, M.A.	Bible Schools.
* Rev. J. L. Stuart, Litt. D., D.D.	Theological Education.
* Rev. Warren H. Stuart, M.A.	Mission Colleges in China.
* J. Lossing Buck, Esq.	Agricultural Missions.
* Edward H. Hume, M.A., M.D.	Modern Medical Education in China.
Rev. W. F. Wilson, B.A.	Language Schools for Missionaries.
John A. Snell, B.A., M.D.	Scientific Efficiency of Mission Hospitals (Societies Compared).
* W. W. Peter, M.D., Ph.M.	Health Education in China.
* Miss Josephine Lawney, M.D.	Some Phases of Tuberculosis in China.
* Henry Fowler, L.R.C.P. & S.	Leprosy in China.
* Rev. Arthur Sowerby	The Illegal Trade in Narcotics.
* Roger S. Greene, Esq.	Activities of the China Medical Board.
* Rev. George A. Clayton	A Survey of Christian Literature in China.
* J. W. Dovey, Esq.	The Proved Demand for Chinese Christian Literature.
do.	Publishing and Distributing Agencies for Christian Literature.
* H. Ulrich Briner, Esq.	Translation and Circulation of the Scriptures in China.
* Rev. H. K. Wright, M.A.	Roman Catholic Literature.
* J. E. Savage, Esq.	Statistics of Protestant Missions in China for 1920.
Rev. H. E. Anderson	The Christian Occupation of Indo-China.

Others, whose help in one form or another the Committee has valued and to whom personal acknowledgments are due, are :—Fred R. Brown; W. L. Beard; Mrs. Philippe de Vargas; John R. Lyons; Miss Verne McNeely, Miss Gerda Ollén; James A. Heal; W. E. Souter; C. G. Fuson; Carl Crow, Evan Morgan, A. R. Mackenzie and C. F. A. Krienke.

I reserve my last word of gratitude for those on the office staff, foreign and Chinese, with whom I have been nearest during these years, who have so faithfully done their part in tasks requiring patience and the utmost care, sharing with me much monotony and drudgery, and greatly lightening the load, especially the Chinese draughtsmen, none of whom understand English but all of whom have somehow caught the spirit of service and have divined in some measure at least, the meaning of their work and its possible usefulness in hastening the time when "China for Christ" shall be realized.

"Watch and pray!
For lo! the kindling dawn
That ushers in the day."

MILTON T. STAUFFER,
Secretary of the Committee.

Shanghai, March 21, 1922.

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MISSIONARY SOCIETIES
AND
CHRISTIAN ORGANIZATIONS

籍國	名會	*Initials*	*Name of Society*	*Nationality*
美	會復來	AAM	American Advent Mission Society (Advent Christian Mission)	A
美	會理公	ABCFM	American Board of Commissioners for Foreign Missions	A
美	會禮浸	ABF	American Baptist Foreign Mission Society (Northern Baptist)	A
美	會經聖國美	ABS	American Bible Society	A
德	會善同	AEPM	Allgemeiner Evangelisch-Protestantischer Missionsverein (Weimar Mission)	C
萬	會心信徒使	AFM	Apostolic Faith Missionaries	I
美	會格貴	AFO	American Friends' Mission (Ohio Yearly Meeting)	A
美	會教帝上	AG	General Council of the Assemblies of God	A
萬	(海上)會協庫司會教	AMT	Associated Mission Treasurers (Shanghai)	I
稅	會色巴	B	Evangelische Missionsgesellschaft zu Basel (Basel Mission)	C
英	(港香)會公書聖	BB&TD	Bible, Book, and Tract Depot (Hongkong)	B
英	會公書聖英大	BFBS	British and Foreign Bible Society	B
德	院書女陵巴	BFM	Berliner Frauen-Missionsverein (Berlin Women's Missionary Society)	C
美	團道佈家逐校學經聖南湖	BIOLA	Bible Institute of Los Angeles Book Distribution Work	A
英	會禮浸	BMS	Baptist Missionary Society (English Baptist)	B
德	會義信	Bn	Berliner Missionsgesellschaft (Berlin Mission)	C
美	坊書印發廣	BTP	Broadcast Tract Press (Hunan Faith Mission)	A
美	局書會浸華美	CBP	China Baptist Publication Society	A
美	郇在徒使同公督基	CCACZ	Christian Catholic Apostolic Church in Zion	A
英	會督基洲澳	CCAu	Federal Foreign Mission Committee of Churches of Christ in Australia	B
萬	會辦委行續華中	CCC	China Continuation Committee	I
美	校學南嶺	CCColl	Canton Christian College	A
萬	會育教教督基國中	CCEA	China Christian Educational Association	I
萬	會合聯地教督基國中	CE	United Society of Christian Endeavor for China	I
英	(部女)會公聖華中	CEZMS (CMS)	Church of England Zenana Missionary Society	B
中	動運主歸華中	CFCM	China for Christ Movement	Ch
美	會音福道輔	CFM	Christian Faith Mission	A
美	會教的神	CGM	Church of God Mission	A
坎	會潔聖	CHM	Canadian Holiness Movement Mission	B
中	會道布內國華中	CHMS	Chinese Home Missionary Society	Ch
美	會音福那孟	ChMMS	China Mennonite Missionary Society	A
英	會藝工台烟	CI	Chefoo Industrial Mission	B
萬	會地內	CIM	China Inland Mission	I
萬	會學廣華中	CLS	Christian Literature Society for China	I
英	會公徒督基	CM	Christians' Mission	B
美	會道宣	CMA	Christian and Missionary Alliance	A
美	社醫氏羅	CMB	China Medical Board	A
萬	會醫博教督基華中	CMMA	China Medical Missionary Association	I
英	會兄弟	CMML	Christian Missions in Many Lands (Brethren)	B
萬	院醫濟博州廣	CMMS	Canton Medical Missionary Union (now CMMU)	I
英	會公聖華中	CMS	Church Missionary Society	B
美	會教約新	CNTM	China New Testament Mission	A
萬	誌雜務教	CR	"The Chinese Recorder"	I
美荷	會教督基正歸	CRC	Board of Missions of the Christian Reformed Church	A
萬	(海上)堂恤拯	CSCR	Chinese Slave Children's Refuge (Shanghai)	I
蘇	會音福	CSFM	Church of Scotland Foreign Mission Committee	B
萬	會合學日主國中	CSSU	China Sunday School Union	I
萬	會書教聖國中	CTS	Chinese Tract Society	I
美	會老長論本根	CumPM	Cumberland Presbyterian Mission (or CPW)	A
德	(會地內)會公女	DFMB (CIM)	Deutscher Frauen Missions-Bund	C
萬	(海上)所良濟	DHM	"Door of Hope" Mission (Shanghai)	I
丹	會德路	DMS	Danske Missions-Selskab (Danish Missionary Society)	C
美	會音福	EA	Missionary Society of the Evangelical Association of North America	A
美	會恩救	EbM	Ebenezer Missions	A
美北	會義信	ELAug	Augustana Synod of the Evangelical Lutheran Church of North America	A

國籍	名會	Initials	Name of Society	Nationality
美	會義信	ELMo	Evangelical Lutheran Synod of Missouri and other States	A
中	會道傳	EMM	Emmanuel Medical Mission	B
蘇	會老長	EPM	English Presbyterian Mission	B
英	會道聖	EvM	Evangel Mission	A
美	會公信	FaM	Faith Mission	A
美	會督基	FCMS	Foreign Christian Missionary Society (Disciples) (now UCMS)	A
萬	校學大和協建福	FCU	Fukien Christian University (Foochow)	I
德	(會地內)會事執女	FDM (CIM)	Friedenshort Deaconess Mission	C
芬	(會地內)會由自	FFC (CIM)	Fria Missionen i Finland (Finnish Free Church Mission)	C
英	會誼公	FFMA	Friends' Foreign Mission Association	B
美	會理循	FMA	American Free Methodist Mission	A
芬	會義信	FMS	Finska Missions-Sällskapet (Finnish Missionary Society)	C
美	會愛友	GBB	General Mission Board of the Church of the Brethren	A
美	學大子女陵金	GC	Ginling College (Nanking)	A
德	(會地內)會盟華德	GCAM (CIM)	German China Alliance Mission in Barmen	C
美	會典恩	GEM	Grace Evangelical Mission	A
美	會典恩	GMC	Grace Mission	A
美	學大江之	HCColl	Hangchow Christian College	A
美	會崙伯希	Heb	Hebron Mission	A
瑞	(會地內)會潔聖	HF (CIM)	Helgelse-Förbundet (Swedish Holiness Union)	C
德	會堪迪喜	HVBC	Hildesheimer Verein für die deutsche Blinden mission in China	C
美	堂學童盲	IBC	Institution for the Chinese Blind (Shanghai)	A
美	會義信立自	ILM	Independent Lutheran Mission	A
萬	師教宣立獨	Ind	Independent Missionaries	I
英	會督基電郵國萬	IPTCA	International Postal Telegraph Christian Association	B
萬	會良改國萬	IRB	International Reform Bureau	I
英	(海上)館愛神	JCM	Japanese Christian Mission (Shanghai)	B
德	會教老長	KCM	Kieler China Mission	C
美	(州廣)院醫愛惠	KHI	John G. Kerr Hospital for the Insane (Canton)	A
美	校學美嶺牯	KS	Kuling School	A
德	(會地內)會義信責本立	L (CIM)	Liebenzeller Mission	C
美挪	會道遵	LB	American Lutheran Brethren Mission	A
美	會理公義信	LBM	Lutheran Board of Missions (Lutheran Free Church of the USA)	A
英	會敦倫	LMS	London Missionary Society	B
美挪	會義信鄂豫	LUM	Lutheran United Mission	A
萬	局書和協	MBCo	Mission Book Company	I
美	會信浸那孟	MBM	Mennonite Brethren Mission	A
坎	會道美	MCC	Missionary Society of the Methodist Church in Canada	B
美	會美以美	MEFB	Board of Foreign Missions of the Methodist Episcopal Church	A
美	會理監	MES	Methodist Episcopal Mission, South	A
美	會潔清	MGC	General Conference of the Mennonites of North America	A
美	(會理公)會普美	MP (ABCFM)	Methodist Protestant Mission	A
美	(海上)局書美華	MPH	Methodist Publishing House (Shanghai)	A
美	會書益普華中	MPM	Metropolitan Presbyterian Mission (See NTSC)	A
坎	會公聖華中	MSCC	Missionary Society of the Church of England in Canada	B
蘇	會經聖蘭格蘇	NBSS	National Bible Society of Scotland	B
美	(縣通兆京)校學美北華	NCAS	North China American School (Tunghsien, Chi.)	A
挪	會教隸直北	NCM	Tsjilimissionen (North Chihli Mission)	C
萬	校學語華和協北華	NCULS	North China Union Language School (Peking)	I
挪	會音福	NFEM	Norges Frie Evangeliske Missionsforbund	C
美	校學美陵金	NFS	Nanking Foreign School ("Hillcrest")	A
美	會聖通	NHM	National Holiness Mission	A
英	會教西江北西	NKM	Northwest Kiangsi Mission	B
挪	會老長義信	NLF	Norske Evangeliske Lutheriske Frikirkes Kinamission	C
挪	會德路	NLK	Norsk Lutherske Kinamissionsforhund (Norwegian Lutheran Mission)	C
萬	科言華學大陵金	NLS	Nanking Language School	I
挪	(會地內)會威挪	NMC (CIM)	Norske Mission i Kina (Norwegian Mission in China)	C
挪	(會地內)會盟華挪	NMF (CIM)	Norske Missions-Forbund (Norwegian Alliance Mission)	C
挪	會義信	NMS	Norske Missions-Selskab (Norwegian Missionary Society)	C

籍國	名會	*Initials*	*Name of Society*	*Nationality*
美	會書益普華中	NTSC	National Tract Society for China (Shanghai)	A
美	會召神	PAW	Pentecostal Assemblies of the World	A
美	會差校學經聖堡斯皮	PBIM	Pittsburgh Bible Institute Mission	A
坎	會老長	PCC	Board of Foreign Missions of the Presbyterian Church in Canada	B
支	會老長	PCI	Board of Foreign Missions of the Presbyterian Church in Ireland	B
美	會聖宣	PCN	General Missionary Board of the Pentecostal Church of the Nazarene	A
國西牛	會老長	PCNZ	Foreign Mission Committee of the Presbyterian Church of New Zealand	B
美	會公聖華中	PE	Protestant Episcopal Church, U.S.A. (American Church Mission)	A
美	(海上)館書華美	PMP	Presbyterian Mission Press (Shanghai)	A
英	會旬五	PMU	Pentecostal Missionary Union	B
美北	會老長	PN	American Presbyterian Mission, North	A
美南	會老長	PS	American Presbyterian Mission, South	A
萬	學大京燕	PU	Yenching (Peking) University	I
美荷	會教正歸	RCA	Board of Foreign Missions of the Reformed Church in America (Dutch)	A
美	會初復	RCUS	Board of Foreign Missions of the Reformed Church in the United States (German)	A
德	會賢禮	RM	Rheinische Missionsgesellschaft (Rhenish Mission)	C
美	會老約	RPC	Reformed Presbyterian Mission (Covenanters)	A
英	會書教聖敦倫	RTS	Religious Tract Society	B
萬	軍世救	SA	Salvation Army	I
美	(會地內)會挪瑞美北	SAM (CIM)	Scandinavian China Alliance Mission	A
美	會同協	SAMM	Scandinavian Alliance Mission in Mongolia	A
美	校學美滬	SAS	Shanghai American School	A
美	會信浸	SBC	Foreign Mission Board of the Southern Baptist Convention	A
美	學大江滬	SBColl	Shanghai College (Shanghai Baptist College)	A
瑞	會信浸	SBM	Swedish Baptist Mission	C
美	(州梧西廣)局書道宣	SCAP	South China Alliance Press (Wuchow, Si.)	A
美	會道傳面海	SCBM	South China Boat Mission	A
萬	館書圖教督基南華	SCCBC	South China Christian Book Company	I
美	會潔聖南華	SCHM	South China Holiness Mission	A
美	會音福隸直南	SCM	South Chihli Mission	A
萬	學大魯齊	SCU	Shantung Christian University (Tsinan)	I
美	會日息安臨復督基	SDA	Seventh-Day Adventist Mission Board	A
美	會禮浸日息安	SDB	Seventh-Day Baptist Missionary Society	A
美瑞	會美瑞	SEFC	Swedish Evangelical Free Church, U.S.A. (Swedish American Mission)	A
美瑞	會道行	SEMC	Swedish Evangelical Mission Covenant of America	A
瑞	會信喜	SIBM	Swedish Independent Baptist Mission	C
瑞	會義信	SKM	Svenska Kyrkans Missionsstyrelse (Church of Sweden Mission)	C
瑞	會道宣蒙瑞	SM	Svenska Mongolmissionen (Swedish Mongol Mission)	C
瑞	(會地內)會華瑞	SMC (CIM)	Svenska Missionen i Kina (Swedish Mission in China)	C
瑞	會道行	SMF	Svenska Missions-Förbundet (Swedish Missionary Society)	C
英	(北華)會公聖華中	SPG	Society for the Propagation of the Gospel (Church of England Mission)	B
萬	會音福夫力海上	SRM	Shanghai Ricksha Mission	I
瑞	(會地內)會盟華瑞	SvAM (CIM)	Svenska Allians-Missionen (Swedish Alliance Mission)	C
萬	團道傳志立生學華中	SVMM	Chinese Student Volunteer Movement for the Ministry	I
英	會南雲南	SYM	South Yünnan Mission	B
英	會召神	TSM	Tsehchowfu Mission	B
爭	會寅同督基	UB	United Brethren in Christ Mission	A
美	會道遵	UE	United Evangelical Church Mission	A
蘇	會老長	UFS	United Free Church of Scotland Mission	B
英	會公道聖	UMC	United Methodist Church Mission	B
美	學大陵金	UofN	University of Nanking	A
萬	校學醫和協京北	UnMedColl	Peking Union Medical College and Hospital	I
萬	會書教聖西華	WCTS	West China Religious Tract Society	I
萬	校學大合協西華	WCUU	West China Union University (Chengtu)	I
美	(部女)會美以美	WFMS (MEFB)	Women's Foreign Missionary Society (Methodist Episcopal Church)	A
英	會道循	WMMS	Wesleyan Methodist Missionary Society	B
美	會公女	WU	Woman's Union Missionary Society of America	A
美	(沙長南湖)學大禮雅	YM	Yale Foreign Missionary Society	A
萬	會年青教督基華中	YMCA	Young Men's Christian Association of China	I
萬	會年青女婦教督基華中	YWCA	Young Women's Christian Association of China	I

PART I

GENERAL BACKGROUND OF THE SURVEY

GEOGRAPHICAL AND POLITICAL DIVISIONS OF CHINA

SHELDON RIDGE

The Chinese Republic stretches from the 10th degree to the 53rd degree of north latitude, and from the 74th degree to the 134th degree of longitude east of Greenwich. It is bounded on the north and northwest by Siberia, on the west by Russian Turkestan, on the southwest by India, on the south and east by Further India, Tongking, and the Pacific Ocean, and on the northeast by Korea. Within these boundaries lies an area of some 4,275,000 square miles of the most varied country in the world, mountain, plateau, valley, and plain giving place to each other in rapid succession; and on this area lives and thrives a population that may be estimated at roughly 440,000,000 souls. This estimate is based on one made by the Chinese Post Office, with the utmost care, in 1920. The detailed figures of the estimate are as follows:

Province	Area in Sq. Mi.	Population	Density per Sq. Mi.
Yellow River Valley ...	**522,260**	**122,478,730**	**236**
Kansu	125,450	5,927,997	47
Shensi	75,270	9,465,558	126
Shansi	81,830	11,080,827	135
Honan	67,940	30,831,909	453
Chihli	115,800	34,369,194	305
Shantung	55,970	30,803,245	550
Yangtze River Valley ...	**572,830**	**205,522,162**	**359**
Szechwan	218,480	49,782,810	229
Hupeh	71,410	27,167,244	382
Hunan	83,380	28,443,279	341
Kiangi	69,480	24,466,800	352
Anhwei	54,810	19,832,665	381
Kiangsu	38,600	33,786,064	875
Chekiang	36,670	22,043,300	601
West River Valley ...	**437,330**	**83,639,497**	**191**
Yünnan	146,680	9,839,180	67
Kweichow	67,160	11,216,400	167
Kwangsi	77,200	12,258,335	158
Kwangtung	99,970	37,167,701	372
Fukien	46,320	13,157,791	285
Outer Provinces and Territories	**2,744,840**	**29,519,579**	**10**
Manchuria	363,700	22,400 000	60
Mongolia	1,367,600	2,600,000	2
Sinkiang	550,340	2,519,579	4
Tibet	463,200	2,000,000	5
CHINA PROPER ...	**1,532,420**	**411,640,299**	**262**
OUTER PROVINCES AND TERRITORIES ...	**2,744,840**	**29,519,579**	**10**
TOTAL (ALL CHINA) ...	**4,277,260**	**441,159,878**	**100**

Notes on the above Table:—

(1) The figures for population are, with the exceptions noted below, those of the Post Office estimate of 1920.

(2) The areas given are those of the latest Statesman's Year Book which are based on the latest and most authoritative estimates or surveys.

(3) The density of population is in each case the rough quotient of area divided into population.

(4) The Post Office estimate does not include figures for Mongolia or Tibet. The population figures here given are taken from the Stateman's Year Book, and are based on a collation of the latest figures having any claim to authority.

(5) The Post Office figures omit one hsien in Chihli, and the estimated population given above is made by adding to the figures given in the Post Office estimate the average population of one Chihli hsien according to the Post Office estimate.

A very casual glance at these figures will show that the density of population varies very greatly. Thus, in China Proper, there are roughly 260 people to the square mile, whilst in Mongolia there are only 2 people to the same area, and in Tibet 5; whilst the average for the whole Outer Territories is only 10. Within China Proper itself there are also great differences. The Yangtze Valley is the most thickly populated basin, with roughly 360 people to the square mile, whilst the West River Valley has only little more than half that density (190), and the Yellow River Valley comes between the two.

OUTER TERRITORIES

It will be seen from the above table that China is treated in two portions, the one consisting of China Proper and the other consisting of what, in the days of the Empire, were known as the Dependencies, but are now known as the Outer Territories. These Outer Territories consist of a perimetral zone of regions whose relation with China has always been somewhat loose, but until recent years has never been questioned. They were subject territories, and the fact was recognized both by themselves and by the outside world, as well as taken for granted by Peking. The aggressions of other Powers during the past century and a quarter, leading to the severance from the dominions over which the Emperor of China held at least some sort of sway of Tongking, Siam, Further India, Sikkim, Nepal, Annria, and Korea, led the Chinese authorities during the quarter-century preceding the Chinese Revolution to move in the direction of binding the Outer Territories closer to herself. The signs of this intention were discernible in the arrangement by which Sinkiang (hitherto known as Chinese Turkestan) was, in 1881, transformed from a Dependency into a province, with the new name Sinkiang ("New Dominion"), the intention becoming still more marked when, after the Russo-Japanese War, Manchuria was also organized as the "Three Eastern Provinces," and its three parts began to be administered on the same lines as were the provinces of China Proper.

The perimetrical Territories still belonging to China, though the bonds which unite them to China are in some cases being distinctly weakened, are, from west to east, Tibet, Sinkiang, Mongolia (Inner and Outer), and Manchuria. Inner Mongolia consists of the special administrative Districts of Suiyüan, Chahar, Jehol and Sitao Mongolia. These Territories, each politically independent of any other, have much in common. In the first place, there is a strong religious bond amongst them. From the Himalayas to the borders of Manchuria, and even for some way into that "triple province," the Dalai Lama at Tibet is the supreme religious authority. Lamaism in one form or another, more or less corrupt, is the nominal religion. In Tibet the Dalai Lama is recognized as at once the spiritual and the religious head of the Territory, and is regarded as the incarnation of Avalokitesvara. The religion of Tibet is Lamaism, a corrupt form of Buddhism, and the corruption becomes more advanced the further one travels from Lhasa, the capital of Tibet, until by the time the Manchurian border is reached it is the rankest of superstitions, and is indistinguishable from the local paganism. Another common feature that these Territories have is a certain geographical unity, as composing in union the great geographical frontier of historic China. A glance at an orographical map will show that from Tibet to Manchuria there is a great echelon of mountain ranges varying in height from well over an average of 10,000 feet in Tibet to something like a couple of thousand feet in

(6) The Post Office figures omit one hsien in Manchuria, and this has been estimated at 300,000 roughly, which is about the average of the Manchurian hsiens according to the Post Office figures, and added to the Post Office estimate for Manchuria.

(7) The areas of river basins given above are only for the portions of the basins within China Proper.

(8) Area and population estimates for most of Jehol, Chahar, and Suiyüan are obviously not included in the estimates for Mongolia and must therefore be included in the estimates of Shensi, Shansi, and Chihli provinces.

(9) See special article on Population, pages 11—14.

Manchuria. This great echeloned series of mountain ranges has for centuries formed the buffer region between China and the rest of Asia. This great barrier of plateaus and highlands had a few gaps, some to the north and some to the south. The Altai, the Tien Shan, the Kun Lun and the Nan Ling, each of which forms an important unit in the series, are all crossed by tracks over which the trader has for centuries made his way. The slopes of these uplands, and even the plateaus, are the home of man up to elevations of from 10,000 to 15,000 feet, and traces of the permanent or passing presence of man are discernible everywhere along the historic routes passing through the gaps. On the other hand, the outlandishness, and the rude political forms of the highland people added something to the physical barrier offered by the mountain mass itself. Another common feature of these Outer Territories is that they are all about on the same cultural level: with certain exceptions, to be duly noted in the proper place, their people, when they have any occupation, find it in some pastoral form. Primarily hunters, born in and bred up on the saddle, nomads at their hearts' cores, in no case have they advanced beyond the pastoral stage. Only in Manchuria, and on the southern borders of Inner Mongolia, has Chinese colonization induced a certain amount of advance amongst the diminishing indigenous population. A gradual change is being effected, but only with the pressure from Western civilization will a complete change in conditions be brought about, and until quite recently it has seemed that the material side of Western civilization, as represented by railways and afforestation would have more effect than was likely to come from the spiritual, intellectual, or political side.

CHINA PROPER

We deal first with China Proper, which stretches from Hainan Island and Canton in the torrid south to the Far Eastern Republic in the north, and from the high western borders of Tibet in the west to the delta of the Yangtze in the east. This area of over a million and a half square miles is most conveniently divided up for us by nature into three parts, each the basin of a great river.

The northern portion consist of all the territory in the basin of the Yellow River with an estimated area of over 500,000 square miles and a population of nearly 125,000,000. In this region is included also the basin of the Peiho, which though actually independent of the Yellow River is to all intents and purposes merely a sub-basin of the greater river, for a very slight tilting of the land in the region of the upper waters of the Peiho would result in the embouchure of those waters into the Yellow, which is itself not too fixed a feature of the geography of eastern China. The Yellow River basin is a region of loess and alluvial lands, very fertile when there is abundant rain, but liable to famine as the result of long-continued drought. The whole region is dominated by the river, "China's Sorrow" as it has been fitly named.

The second major region is the basin of the Yangtze, the great waterway of China. The Yangtze basin is the largest, the richest, the most populous of the three great divisions of China Proper, and the great artery of communication, the Yangtze, has attached to it a vast network of navigable streams. The loess of the northern basin is much less in evidence here, the chief formation being alluvium, limestone, and sandstone. The great lakes of China are found in this valley, which is also the region of the great Treaty Ports.

The third major region is the basin of the West River. This region is highly diversified in character, abounding in mineral wealth and in semi-tropical productions, and stocked with a variety of races, including races that may be regarded as very primitive Chinese and others that have comparatively little affinity with Chinese.

The table of figures on page 1 shows that the northern basin has an average of 236 inhabitants to the square mile, the middle basin 359, and the southern basin only 191. These figures are an index of the conditions of life and the development of economic resources in the three basins. A great part of the northern basin is still only slightly in advance of the pastoral stage, and the industrial development of the eastern provinces is too recent to have modified the distribution of population to any appreciable extent. There is, however, a dearth of easy communications, natural or artificial. The middle basin is very highly favoured in respect of natural means of communication, and has a climate that favours agriculture much more emphatically than does that of the northern basin. Its natural resources, only just beginning to be tapped on a grand scale, have always however been greatly more abundant than those of the northern basin. In the southern basin there is a very large percentage of mountainous country, the mineral resources of which are believed to be very considerable, but their exploitation has been of the most primitive kind so that they have not given rise to large populations, and the considerable average elevation affects agriculture adversely; and these deficiencies have not been counterbalanced by the rich agricultural resources or the energetic character of the people of the remaining portion of the basin.

Before dealing with each of the three basins in detail, it may be well to note some slight differences in the type of the inhabitants of the three basins. The main basis of the stock in all three basins is the Chinese type. In the northern basin the Chinese type, with its small and delicately formed hands and feet, its "Cupid's bow" upper lip, its black wiry hair and almost beardless face, is strengthened by an infusion of Tartar blood, which produces a race of stouter physique and greater stature than is general further south, and this infusion of Tartar stock is confirmed by the languages coming from the many races living beyond the pale. In the southern basin the Chinese stock is purest, and the language spoken is probably the nearest to the original language, Cantonese retaining the terminals and gutturals that mark a primitive language, and which have been subject to a process of attrition in the north. In some parts of the southern basin occur isolated tribes that still retain something of the distinctive characteristics that marked them when the whole country was still in the stage of tribal isolation, and similar elements are to be found in the less accessible mountain areas in the southern part of the middle basin.

An important physiographic feature should also be noted before passing on to a consideration of the three basins, each separately in turn. China Proper not only falls naturally into three divisions indicated as stretching across the country from west to east, but there is also a strongly marked north to south division. A rough semi-circle beginning at Shanhaikwan (the Marathon of China), sweeping through Taiyüanfu and to Hankow, and thence passing with a somewhat northeastern eccentricity to the sea at Wenchow, would enclose a great stretch of country practically all of which is alluvial plain. The plain is broken here and there, it is true, by highlands, but the whole area is so single a unit in spite of these interruptions, and is so different in character from the region to the west of the irregular semi-circle, that a treatment of China as consisting on the one part of the Great Plain and on the other of the highland region to the west of it might be defended. As a matter of historical fact, except for the Canton trade and all that contributes to it, the main attraction that China has offered in the past to Western commerce has lain in the area of the Great Plain. It has been the products of the soil of the Great Plain, rather than the unsuspected mineral and other wealth of the highland region, that have been the great attraction for Western commerce. The great cotton areas, the great silk areas, and the great tea areas known to generations of Western merchants, have been situated in this Great Plain, even though they have in some measure found an outlet through ports outside the Plain itself; so much that the older accounts of the country, before the days of scientific geography, did adopt precisely such a view as we have suggested might be defended. In the light of our present day knowledge of the country, however, there is no alternative but to regard the river basins as the major divisions, and to these we now turn.

THE NORTHERN OR YELLOW RIVER BASIN

The northern basin, that of the Yellow River, falls most naturally into two main sections. The Peking-Hankow Railway, which runs parallel to and not far from the eastern borders of Shansi and Shensi, marks roughly the line of the division between a great highland region, stretching with a steady increase of elevation right to the western frontier of the country, and the great alluvial plain in which Chihli, northeastern Houan, and northern Shantung lie. The city of Tungkwan, Sha. (East Gate) may be taken as the strategic point of the division between the two regions, for through that city passes the main line of communication between them, and so great is the difference between the two regions that at this city the merchant caravan or the officer with his suite making a long journey out of the one region into the other finds it necessary to change his vehicles for a different type, more suited to the almost startling change in the character of the country

The great characteristic common to both parts of the basin, though not completely covering either part, is the loess formation. Whilst there are several theories as to the origin of this formation, there can be no two opinions as to its effects. Loess, a friable soil, that crumbles to impalpable powder between the fingers, covers great tracts of the country, and renders them extremely fertile if there is an adequate supply of moisture. By an adequate supply a comparatively small rainfall is meant, for the loess absorbs such rain as there is very rapidly, little time being allowed for evaporation, and this rain quickly sinks well below the surface and forms a deepseated water supply that is drawn upon through the tubular structure of the loess. Only in the extreme east and west of the basin does the loess become thin. The great central portion is many feet deep in loess, and forms an extremely fertile area. Unfortunately only part of this fertility makes any considerable contribution to the general economic development of the basin. The western portion of the loess has only a restricted economic development because of the fact that this part of the basin has access to the outer world only through difficult routes. The extent to which this is the case may be judged from the figures of population density given above. The westernmost province, Kansu, part of which at least cannot complain of the absence of loess, has a population density of but 47 to the square mile. The difficult passages from Shensi to the valley of the Yangtze help this province to go three times better than Kansu, and Shansi again is slightly better than that. It is the three provinces of Honan, Chihli, and Shantung, the last in spite of a very large proportion of its surface being highly mountainous, each of which has, for China, excellent means of communication, that rise to a density of population comparable with the settled countries of the West. The difference in physical character between the two regions of the basin results in a difference in the staple products. The western half of the basin produces chiefly (for export at any rate) pastoral or semi-pastoral products: hides, skins, hair, fur, animal tallow and the like, with direct manufactures from them in the shape of coarse woollens and cloth of various kinds. The depletion of the world's stocks of footwear, harness, and headgear has greatly stimulated the export trade in these commodities, and had exchange been as favourable as the demand was imperative, the trade of Tientsin in these exports would have shown enormous advances over those actually registered. The development of modern means of communication between the westerly provinces and the coast will bring into the world's markets a great store of these things, which will rival and far surpass in all probability the present trade in the products of the eastern half of the

THE PROVINCES, SPECIAL ADMINISTRATIVE DISTRICTS AND OUTER TERRITORIES OF CHINA

basin, cereals and agricultural products generally. This development will be accelerated by the probable rapid development of an industrial area in Shansi and Honan, with their rich supplies of coal and iron, the supplies of the former commodity to be found in Shansi alone being more than equal to the entire demands of the whole world for thousands of years, according to Richthofen, who quotes Professor Dana to the effect that Shansi is a richer coal area than Pennsylvania.

Seriously militating against the economic development of this basin in addition to the lack of adequate communications, is its liability to floods from the overflowing of the Yellow River, or of the Chihli rivers. This very grave defect, which it is estimated is responsible for the fact that the Yellow River basin contributes to the wealth of the Chinese commonwealth only one-fourth of what it ought to do, is remediable, the two chief remedial measures being afforestation and conservancy. At present the Chinese Government is attending to neither of these seriously.

The basin of the Yellow River is not merely cut off from that of the Yangtze by the mountains, beginning with the East Kun Lun and extending eastwards through a long series of gradually diminishing ranges, but is distinct from it in climate and productions. The northern basin has a climate much more extreme, and much more severe, than that of the basin immediately to the south. The winter temperature falls very low, the thermometer frequently registering -4°F, and the summer temperature varying about 100°F. The dryness of the winters, however, makes them tolerable, except during the frequent duststorms, or rather sandstorms, which descend on the valley from the Mongolian tableland. These conditions prevail generally except in the south of Kansu and of Shensi, which are milder but much more rainy.

Running roughly along the line of the watershed between the Yellow River basin and the Yangtze basin there is a notable change in the character of the products of the soil. The bamboo reaches here its northern limit, and rice cultivation ceases, although imported rice is still the favourite diet of those who can afford it. The great mass of the people live on millet and wheat, chiefly the former, which is a glutinous millet of a different variety from that known as "kaoliang," which is used for making distilled spirits, and for keeping a very large number of the home fires of North China burning, the stalks being largely used for fuel. Coinciding roughly with the northern limits of rice and bamboo is the line marking the northern limit of the universal use of water transport. Water transport is far from unknown in the Yellow River basin, the river itself being largely used for shallow-draft navigation, but it is by no means the all but universal thing that it is in the Yangtze Valley. Instead of water transport there is the cumbrous cart of North China, drawn by bullocks, mules, wiry Mongolian ponies, or mixed teams. And the camel is characteristic, coming into the landscape from Mongolia and the deserts of Central Asia.

THE MIDDLE OR YANGTZE RIVER BASIN

Whilst the Yellow River basin is the basin of greatest historical interest to China, as being in China the first home of the race now called the Chinese, and has been generally, but not without exception, that basin in which the capital has found itself, the second great division of the country, the Yangtze basin, is in modern times and economically the great core of the country. Within China Proper the basin of the Yangtze River covers an area of nearly 600,000 square miles and supports a population of over 200,000,000, giving a density of 360 to the square mile. The basin stretches from the 26th to the 32nd parallel of north latitude, and from the 98th to the 118th meridian east of Greenwich. The economic importance of this basin to China is incalculable. It is the seat of an endless roll of produce derived from a fertile, richly-watered sub-tropical region, rendered accessible to outside commerce by the finest of the world's great waterways. The valley of the Yangtze, with its tributaries, is to China what the valley of the Mississippi and Missouri rivers is to the United States, or the Amazon to South America, or even the Nile to Egypt. Geographers may dispute as to the exact limits of the basin of the Yangtze viewed from the strictly geological side, and that is why the northern part of Kiangsu, comprising the valley of the Hwai, and the province of Chekiang, are sometimes excluded in strict geography from the Yangtze area; but any interpretation of geography that gives consideration to economic factors is bound to include both the northern Kiangsu region and Chekiang in the Yangtze basin. In the latter case, indeed, there is considerable evidence that at one time the Yangtze debouched into the sea through what is now the Tsientang River, the mouth of which is perhaps better known as Hangchow Bay, a condition of affairs that may be artificially reproduced, in part at least, if certain projects for the maintenance of Shanghai's sea communications by means of a deepwater channel are carried through; and in the former case the general economic trend is to the Yangtze, and will be but slightly diverted even with the development of Haichow as a port of outlet and entry. These two regions (the Hwai region and the province of Chekiang), whatever may be their technical geographical relation to the Yangtze basin, form economically and politically a part of the great unified territory of which the Yangtze itself is the dominant unifying factor, the

great central artery of communication, so dominant, so overmastering, that even the coming of the railway will only serve to intensify, to magnify the river's dominance.

The basin as a whole has several marked characteristics. *First* there is the great binding, unifying feature of the Yangtze itself, to which reference has just been made. The Yangtze is not merely the great artery of communications, it is the great highroad to which countless other byways, some of them magnificent enough to be the highways of an empire, all lead, the whole forming an unequalled network of cheap and on the whole commodious transport facilities. All kinds of commodities—tea and silk, coal and iron, lamp-black and vegetable wax, rice and rhuharb, cotton and grasscloth, beans and tobacco, antimony and petroleum, salt and sesamum, and every one of the great staples of Chinese economic life—are carried over this vast network, from Suifu to Shanghai, from Haichow to Hengchow. *Secondly*, it has a climate subject neither to the great variations of the region immediately to the north nor to the overpowering, tropical heat of the valley to the south. Hot enough at times to he unpleasant in summer, it has not the excessive cold of the northern winter, and the river communication is open the year round. The occurrence of the rainy season in the summer and just when the superabandant vegetable life of the region most requires moisture, produces a regularity in the crops that is absent in the north, and this regularity hrings abont the development of the great staples which constitute a *third* feature of the region. Tea, rice, silk, and cotton abound, and form the predominant factors in the economic life of the region, making it the great granary of the whole country and attracting thither a density of population far greater than that of either of the other two hasins. *Fourthly*, the region is far from deficient in mineral wealth. Coal, iron, antimony, tungsten, copper, silver, and even (in a very small quantity) gold are found, and thongh none of these is extracted on anything like the scale that it ought to be, the riches of the basin in minerals is such as would make many much more highly developed nanufacturing regions in other parts of the world envious. The provinces of Hunan and Szechwan are the principal mineral regions, but Kiangsi and Anhwei have resources in this kind that are not negligible. *Fifthly*, the Yangtze Valley is the great manufacturing region of China. Silk and yarn are worked in Kiangsu; Anhwei produces the vast stores of "Indian" ink that Chinese literature used to demand; Kiangsi has its celebrated porcelain manufactnre; Hupeh has its cotton cloth and steel manufacture, Szechwan produces manufactnred silk, refined salt and bids fair to be a manufacturing region also of the coal-and-iron type; and in every province the home industries that have made the region famous are giving rise or are giving place to modern industrial eonditions that must in course of time enormously intensify the activities of the inhahitants. *Sixthly* (and here we revert to physical characteristics), the Yangtze basin is the region of great lakes, the Tungting Lake, the Poyang Lake, the Tai Hu, the Hungtze Hu, and the Chao Hn, all heing of areas which on the map of Europe would be noticeable, especially at the time when they are serving as the great reservoirs for the melted snows that, coming down from the highland regions, pour through the countless arteries and capillaries that branch out from the aortic Yangtze. In the *seventh* place, self-contained as it is, and self-sufficient, the Yangtze region is not selfish; it has many channels of communication with the region to the north and south, through natural passes and by roads that in their time were triumphs of engineering, hy natural streams and eanals that are amongst the wonders of the world, all of which today are being supplemented by the railway; and by all these routes this rich region exchanges its commodities with its poorer neighbours. Of the passes the most famous are the Meiling and the Chiling, both giving access to the valley of the West River, with which an important water connection is formed hy the Hsing Yi Canal, an artificial waterway built in B.C. 214 and linking the Cassia River (a tributary of the West River) with the Siang River, the great river that has its outlet in the Tungting Lake. Of the canals the greatest is the famous Grand Canal, partly an artificial waterway and partly a remarkable adaptation of natnral waterways to the general purpose of forming a continnous water route from Hangchow (an old capital of China) to Peking. Through the great ranges that form the northern boundary of the Yangtze catchment basin there are several important roads. *Finally*, in the characteristics of this basin, and a continued product of the preceding factors, we have the presence within the Yangtze hasin of the great majority of the ports open to foreign trade, including two of the most important, Sbanghai and Hankow. The part played by the Yangtze basin in the economic life of the country may be judged, though not estimated, by the fact that the Yangtze open ports do more than 60 per cent of the foreign trade of the country.

Physiographically the Yangtze hasin (so far as it lies within China Proper) may be said to consist of a series of minor basins. The first of these is what may be called the Szechwan basin, comprising that portion of the river's course with its tributaries, some of them mighty ones, which lies within the mountainous province of Szechwan and of the physiographically continuous areas of Yünnan, Kweichow, and Hupeh. The second basin is that of which the lakes in Hupeh, to the north and northwest of Hankow, form the bottom. Then comes a third hasin of which the plain north of Kinkiang, the valley west of Anking, and the Poyang Lake region form the salient features, the river bursting through this hasin by the narrow, winding rock-infested channel known as Hen Point. Below this again we have the wide plain and ancient lake basin of which Wuhn forms the center, and that is followed by a basin, with very little lip or edge on the eastern side, which is practically the Yangtze Delta. Each of these basins except the Szechwan basin is a lake region, and geologically it is probable that in comparatively recent times the Yangtze, npon leaving the Tibetan mountains discharged its waters into the ocean through a series of lakes, the remains of which still occupy a considerable portion of the valley in winter and in summer are enlarged by floods to almost their original surface area.

For purposes of practical navigation, the Yangtze may be divided into three parts: (1) First comes the torrential part, from the source of the river to the city of Pingshan, a little above Suifu. This is a streteh of 1,250 miles of stream, seldom navigable, not often fordable, and usually only to be crossed where it has been dammed for mill-streams. (2) From Pingshan to Ichang, a distance of 960 miles, the river is semi-navigable, the chief obstruction heing the numerous rapids, which have been for nntold centuries the greatest hindrances to the economic development of the life of the river and its adjacent areas, hut which moderu shipbuilding and the use of steam are overcoming, though gradually. (3) Below the port of Ichang the river is navigable for steamers of ordinary build all the year round. In the semi-navigable portion of the river the breadth varies from 200 to 650 yards. From Ichang downwards it frequently reaches a mile wide, and when the high floods occur it is not nnusual for vessels sailing in midstream to be five miles from land on either side. Marco Polo, over six centuries ago, in his chapter on "The Great River Kian" says: "It is in some places 10 miles wide, in others 8, in others 6, and it is more than 100 days' journey in length from one end to the other; indeed it is more like a sea than a river." If, as seems probable, Marco visited the river during the summer floods, there is no exaggeration in these statements. Much more important for commercial purposes than the width of the river is its fall. In the first 1,200 odd miles of its journey the river falls from 16,000 feet to 1,000 feet or 125 feet per mile. Even with no rocky heds and rapids such a fall would make navigation impossible. From Pingshan at 1,000 feet of elevation the river drops 100 feet to Suifu, then 300 to Chungking and 450 to Ichang, or roughly 850 feet in 960 miles, still a pretty serious fall from the point of view even of steam navigation, especially when the unevenness of the fall, the rocky nature of the riverbed, and the frequent narrowing of the bed into precipitous gorges are taken into consideration. From Ichang to the sea is a matter of 960 miles, and a fall of somewhat less than 150 feet in that stretch works out at less than 2 inches per mile, an eminently desirable fall from the point of view of river navigation. The effect of fall and of various impediments to navigation may be estimated roughly from the following table, which shows the distances of the principal Yangtze ports from Shanghai, and the time taken under ordinary conditions on the trips between each pair of ports:

Shanghai to Hankow	600 miles	3 days by steamboat.
Hankow to Ichang	370 miles	4 days by steamboat.
Ichang to Chungking	400 miles	Under conditions existing up to three or four years ago, the journey took from 20 to 40 days, being only possible in junks hauled by trackers, the hire of such junks costing from 150 to 300 taels. At flood season the voyage became still more difficult and accordingly much more time was required. Under present day conditions with specially built steamers the journey takes about 6 days.

It will be noticed that the density of population in the Yangtze Valley increases progressively from 229 per square mile in Szechwan to 875 per square mile in Kiangsu. This increase represents initially an increase in the productivity of the soil of the basin as one passes from west to east. Szechwan has a soil as fruitful as that of any hill country in the world, but much of it is uncultivable owing to elevatiou, and there is also a great deal that is too perpendicular even for the Chinese peasant to terrace and cultivate. The vast alluvial deposits of which the whole country is formed east of Hankow, grow increasingly fertile as they near the Yangtze Delta, where two crops every year is the rule that accounts for a density of population that entirely tbrows into the shade the most thickly populated manufacturing countries of the West. It may be noted that in many of the mountain recesses of the southern watershed the population consists very largely of ahoriginal tribes, who have not even yet, after thousands of years of close neighbourhood, coalesced with the Chinese who have otherwise submerged the whole of the eighteen provinces as a flood.

Like the rest of China, the Yangtze Valley is still in the agricultural and home industry stage, hut it is fast emerging. At most of the great cities, notably at the trio of cities known as the Wuhan cities (Wuchang-Hankow-Hanyang) and at the capitals of the provinces, modern mills and factories are springing up, as also at every one of the ports; and these modern developments, with the coming of the railways, which are centering on the Wuhan cities, threaten to accelerate the already rapid increase of population.*

There seems to be little doubt of the rapid increase of the population of China. The subject is too complicated to be examined at full length here, but by way of a hint it may be mentioned that in 1912 Mr. Rockhill, formerly American Minister to China and a recognized authority on Asiatic questions, after very careful enquiry came to the conclusion that the population of the Chinese Empire (China Proper and Dependencies) was about 325,000,000. Allowing for slight underestimation we have a figure of 350,000,000 or even 375,000,000. A rise of 50,000,000 in ten years means an increase of 14 per cent. Continued progress at anything like this rate threatens something more than a regional dislocation of economic equilibrium, hut that is a subject that cannot be pursued here.

It should be noted, in concluding the consideration of the Yangtze Valley, that this region is not more immune from natural calamities than are any other parts of China. Except Szechwan, every province is liable to

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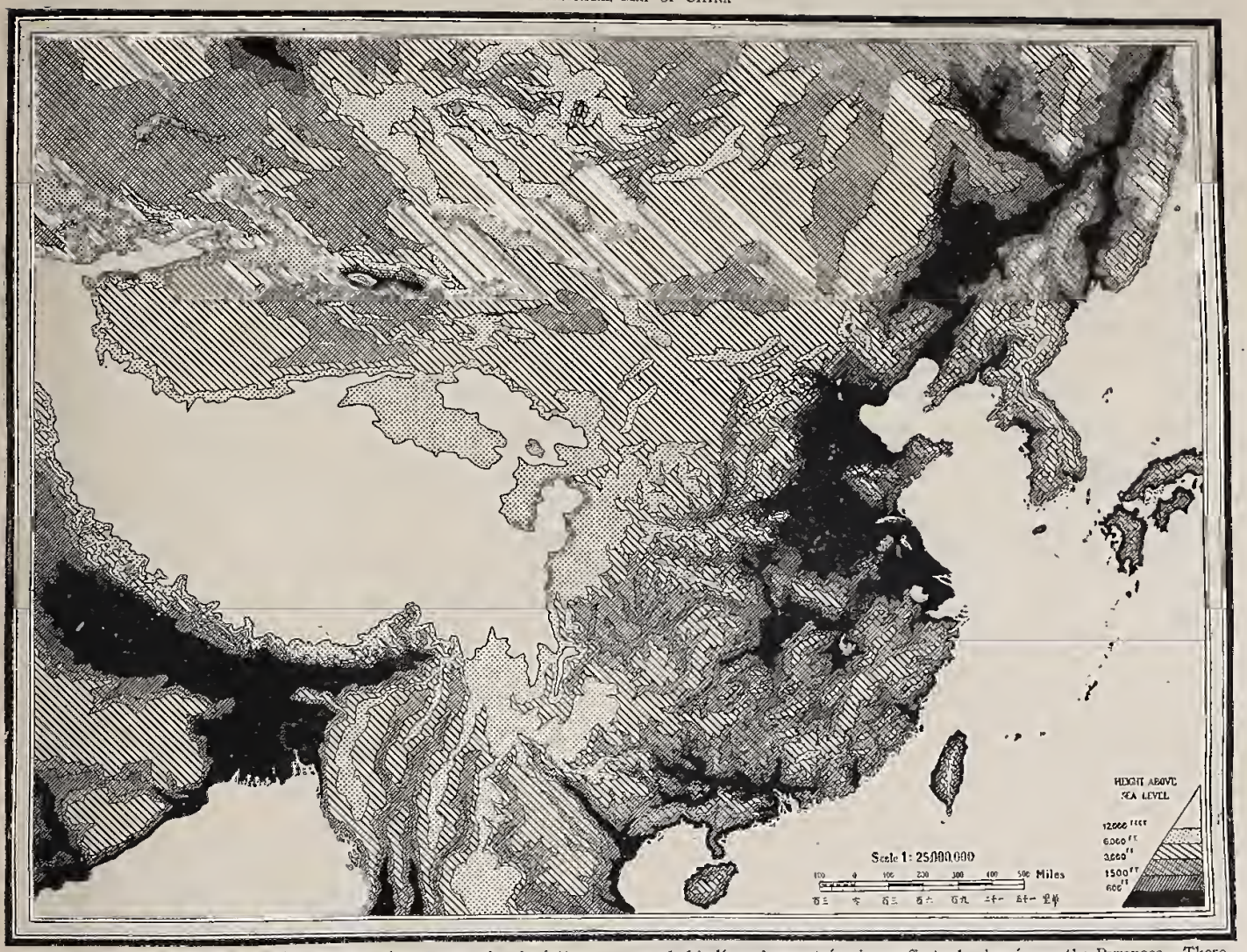
HYPSOMETRICAL MAP OF CHINA



flood or famine or both, usually the former preparing the way for the latter. Within the last ten years there have been extensive floods or severe famines in Kiangsu, Anhwei, Hupeh, southern Hunan, and Kiangsi. Very largely both floods and famine are preventible, or would be with a treasury that was not empty.

THE SOUTHERN OR WEST RIVER BASIN

The West River basin is the only one of the three great Chinese river basins that lies wholly in China Proper. The region does not lend itself as readily as either of the other two regions does to general characterization. With the exception of the lowlying plain of Canton the region is mountainous, and it is for the greater part semi-tropical. It is different from either of the other two basins in that the mineral wealth of the basin holds as important a place as the agricultural, in spite of the fact that the methods of mining are extremely primitive. The inhabitants, less than 200 to the square mile, are less purely Chinese than those of either of the other basins, and there are enclaves of aboriginal peoples whose constant quarrels with their neighbours have always made the West River basin difficult to govern, and this difficulty has not been decreased by the fact that the region has always been farthest removed from the governing center of the country. An examination of the distribution of population may suggest the enquiry why the province of Yünnan, which has abundant mineral wealth, should only have 67 people to the square mile, whilst the province of Kwangtung has 372, and the answer will be found in the fact that communications are difficult. The West River itself, it is true, runs right into the heart of Hunan, but navigation of the upper third of the river is difficult. And this is no less true of the several considerable rivers that flow from the Yünnan massif more directly southwards, reaching the sea through French Indo-China and other non-Chinese territories.

The area with which we are dealing is somewhat larger than the actual basin of the West River. Kwangsi and Kwangtung are drained entirely by the West River and its tributaries, but the provinces of Yünnan and Kweichow thrust themselves beyond the actual basin of the West River and their northern portions drain into the Yangtze River, and geographically form part of the basin of that river. It is convenient, however, to follow the administrative divisions of the country and reckon even these Yangtze-draining regions as part of the West River basin. With this exception the area now under consideration forms a unit that has its own characteristics. These characteristics are partly due to the fact that the basin is cut off to a large extent from the rest of China. There is a continuous line of mountains separating the West River basin from its northern neighbour, and this line of mountains is as effectual a barrier as the Pyrenees. There are but two passes of any importance for communication purposes through it, the Chiling and the Meiling. The chain is known generally as the Nan Shan, and is really an extension of the great Yünnan mountain system, which continues unbroken right from Yünnan to the sea near Amoy, though the height varies considerably at different points in the 900 miles stretch from the eastern flank of the Yünnan plateau to the sea. Of the whole basin, that portion which has any coast is entirely in Kwangtung. None of the other provinces touch the sea, but they all have access to the sea by means of the West River which dominates the whole geographic unit, or by tributaries of the Yangtze to the north, or by a series of rivers flowing though non-Chinese territory to the south. The West River is not to be compared either in size or in usefulness with the Yangtze, but it is nevertheless a great river, comparing it with the rivers of Europe. Thus it is only about 500 miles shorter than the Danube, which is reckoned at 1,750 miles, and is half as long again as the Rhine which is 800 miles in length. It is navigable for nearly 1,000 miles. By means of its tributaries it reaches into the whole of the four provinces, and a particularly important tributary links it with the province of Fukien, which though practically a self-contained province, belonging neither to the Yangtze basin nor to the West River basin, is most conveniently treated as part of the latter basin.

The basin has considerable geological interest. In its more easterly stretches porphyry, granite, and schist are in evidence, but in other parts wide zones of limestone overlie the primaries and the outcrops of granite and porphyry are only occasional. The curious contortions and folding of the secondary limestone produce, throughout most of the basin, a characteristic scenery. A series of plateaus descends from west to east. In the north the Nan Shan constitutes a barrier between this basin and that of the Yangtze, and from these mountains and others flow many rivers, by which the basin is abundantly watered.

The West River has its sources in the northeastern part of Yünnan province near the town of Kiitsingfu. First it flows to the south, receiving tributaries from several of the plateau lakes, and when nearing the Tropic of Cancer it turns in a northeasterly direction to the point of meeting of the three provinces of Yünnan, Kweichow, and Kwangsi. So far it is known by the name Pahtah Ho, but from the point at which it makes its bend it is known as the Hung Shui, and for a distance of about 230 miles it flows along the frontier between Kweichow and Kwangsi. The name by which it is known in this part of its course, Hung Shui, means Red Water, and

is given to it on account of the colour of the river during the flood season. On leaving the Kweichow frontier the stream takes a direction which is in the main southeasterly, and in this direction the river flows through the whole of Kwangsi province. On the border of the province it reaches the town of Wuchow, about 900 miles from the head waters of the river. From this point, where it both enters the province of Kwangtung and turns slightly southeasterly, the river is known as the Si Kiang, or West River. At Samshui the river takes a marked change in direction to the south and, throwing off an arm known as the Canton River, on which stands the historic port of Canton, the river enters the sea through a delta the several channels of which lie east and west of Macao. The river has a total length of 1,118 miles. Of these, 503 miles are in Yünnan, 231 along the border of Kweichow and Kwangsi, 387 in the province of Kwangsi, and the remainder, 196 miles, in Kwangtung.

Below the confluence of the Si Kiang and the "River of the North" the united stream is again divided almost at right angles. The main channel flows southwards to the coast, while a second branch treads eastwards to the network of countless branches and backwaters everywhere intersecting the alluvial plains of Canton. This labyrinth of waters is joined from the east by another great stream, the Tung Kiang, or "River of the East," whose farthest sources rise in the northeast on the frontiers of Kiangsi and Fukien. This is also an important highway, especially for the transport of sugar, rice, and other agricultural produce.

Thanks to the tides, nearly all the channels of the delta are navigable, and so numerous are these watercourses that in a region over 3,000 square miles in extent land routes are scarcely anywhere required. Thus the whole population has almost become amphibious, living indifferently on land and afloat. Large water fairs have even been held in the delta, when reaches, at other times almost deserted, have been temporarily converted into extensive floating cities. Other industries besides fishing are pursued by the inhabitants, and many even of the agricultural classes reside permanently in boats moored to the shore. This region has thus naturally become the great center of commerce. But here also during times of disorder piracy has found a convenient home amid the intricate maze of channels ramifying the delta. Even European war vessels have found it difficult to rid this region from the daring corsairs by whom it has long been infested.

The city of Canton stands about midway between the two heads of the delta which is formed on the west by the united Si Kiang and Peh Kiang, on the east by the branches of the Tung Kiang. Thus from this point junks reach the two estuaries by the shortest channels. Of these the broadest and deepest, ramifying eastwards, is known as the "River of Canton," or the "Pearl River" (Chu Kiang), a name supposed to be derived from that of Fort Hai-chu, or "Pearl of the Sea," better known as the "Dutch Folly."*

But even by this channel large vessels are unable to reach Canton, junks of deep draught and ordinary steamers stopping 8 miles lower down at Hwangpu (Whampoa), while large men-of-war are arrested much farther down by a bar which has only 13 feet at ebb tide. The limit of the Pearl River and of the estuary is clearly marked by the rocky cliffs confining the channel on both sides, and the fortified headlands of which have been compared by the Chinese to the "jaws of a tiger." Hence the expression Hu-men, translated by the Europeans into "Bocca Tigris," or the "Bogue." The shoals and even the banks of the stream are subject to constant shiftings, the land generally encroaching on the channel, owing to a line of hills which run southwest and northeast across the alluvial soil, and which serve to retain the sedimentary matter brought down by the stream and washed back by the tides. The northernmost of these ridges consists of large islands, above some of which rise elevated crests, such as the two peaks of the island of Wangkum at the entry of the Canton estuary, better known by its Portuguese name of Montanha.

In the West River basin the torrid and temperate zones are intermingled. With the alternation of the monsoons, Canton oscillates between the two, so that its climate is far less equable than that of Calcutta, Honolulu, Havana, and other places situated under the same parallel.

COMPARATIVE TEMPERATURE OF VARIOUS TROPICAL CITIES

	August	February	Mean
Canton	81°F.	58°F.	70°F.
Calcutta	83	74	79
Honolulu	77	70	75
Havana	80	72	77

During the moist summer monsoon the southern provinces are as hot as Indian cities equally distant from the equator. But the temperature rapidly falls in winter, when the dry northeast polar winds sweep down between the parallel mountain ranges, running mainly northeast and southwest. Rain seldom falls in January, when the nights are clear and even frosty. At the same time, the regular alternation of moist summer and dry winter winds is occasionally disturbed by atmospheric currents, deflected in various directions by the relief and contour of the seaboard. Thus the southwest monsoon becomes at Canton a southeasterly gale, and the lofty Mount Lantao is daily exposed to fierce storms for months together.

These climatic disturbances are also reflected in the flora of the southern provinces. Here the plains are bare in winter, when nature presents the same bleak aspect as in more northern regions. But all is changed with the return of the hot moist monsoons, under whose influence the tropical vegetation is revealed in all its splendour. Now the palm and camellia flourish by the side of the oak, chestnut, and somber pine, while the banana, mango, litchi, orange, and citrous of divers species are intermingled with the fruit trees of the temperate zone. Many leafy shrubs, confined in Europe to the conservatory, here thrive in the open air, decking the landscape with their brilliant blossom, charging the atmosphere with a balmy perfume. The small island of Hongkong contains, so to say, an epitome of this varied and beautiful southern flora.

In this favoured region the unreclaimed tracts are far too limited to afford shelter for many wild animals of large size. Few mammals are met besides the wild goat and fox on the coast and islands, and in the interior the rhinoceros and tiger. Smaller animals, as well as birds, insects, and butterflies, are numerous, and mostly of species allied to those of India.

No consideration of the West River basin would be complete without reference to the character of its inhabitants. It has already been noted that owing to the diversities of race the people are difficult to govern, and this difficulty is increased by the distance of the region from the seat of government, but to these factors a third of very great importance has to be added. It was to the city of Canton, or at least to the towns of the Canton delta, where the first traders from the West, Arabs, Portuguese, Spanish, Dutch, British, and the rest, directed their course when they sought to open trade with China. Canton became in time the great, and practically the sole *entrepot* for foreign trade. Several centuries of intercourse with the outside world have not made the dwellers in the great southern basin any more amenable than they would otherwise have been to government from without, and government from without is what government from any one of China's numerous capitals has been, for never has the capital of China been within the West River basin. This spirit of independence, artificially stimulated by the clash of races and by intercourse with the outer world, and naturally encouraged, as Schlegel has pointed out for other races, by the proximity of the sea, has made the West River basin the natural *fons et origo* of the greatest of the Chinese insurrectionary movements. In recent times the Taiping Rebellion and the Panthay Rebellion both took their rise in the West River basin, and the movement that led to the Hundred Days' Reform in 1898 and finally to the Chinese Revolution (though the actual revolt in the latter case actually, though accidentally, broke out in the Wuhan cities) sprang directly from Canton. T. T. Meadows, one of the keenest and most philosophical observers of the Chinese, has described the Cantonese as "the Anglo-Saxons of China." So far as he may mean that the Cantonese have a remarkably single eye to what they believe to be their own interests, he is right. They do not allow sentiment to stand in the way; or anything else either.

SOVEREIGNTY OF CHINA

As already noted, China was at one time surrounded by an almost complete circle of dependent states. Beginning with Japan, it was possible to pass through Manchuria, Mongolia, Turkestan, Tibet, Northern Siam, Annam, and Tongking, and all the time be on Chinese territory. Gradually inroads have been made on this complete environing of China Proper by Chinese Dependencies. In the thirteenth century, Kublai Khan tried to make Japan recognize his overlordship, but did not succeed; and for nearly two centuries Chinese authority was practically non-existent in Japan. In the middle of the sixteenth century the Emperor of China allowed the rulers of Japan to assume the name of King on condition of their paying to the Chinese court an annual tribute of a thousand taels of gold. In the course of time, Japan achieved her independence and the payment fell into desuetude. For many centuries Korea (Chosen as it is now officially called) recognized the overlordship of China, and this overlordship culminated in the era of the Mings At this time the native rulers of Chosen felt honoured by being invested with their authority at the hand or through the patent of the Son of Heaven, and after the Manchus had ousted the Mings from China, the Chosenese, loyal to their Ming patrons, had to be invaded and visited with all the horrors attending the unclothed rule of the conqueror's sword before they would accept or recognize the Manchu overlordship and pay them, under treaty stipulation, a yearly tribute of 100 ounces of gold and 1,000 ounces of silver, together with stipulated quantities of ginseng, furs, textiles, and other natural and industrial products. For some time, however, China exercized no practical jurisdiction over the peninsula. It was only when Russian and Japanese interests began to clash in Korea that the question of Chosenese independence assumed a vitally important character. As the result of the China-Japan War, the real cause of which was as much an unconscious Japanese prevision of Tsarist dominance in the peninsula as Japanese jealousy of Chinese influence, the independence of Korea was declared in the Treaty of Shimonoseki, less than ten years after which Korea had recognized the suzerainty of Japan, and in August, 1910, Japan swallowed up Korea and made the peninsula part of the Japanese Empire.

Manchuria stands in a special relation to China. The ex-Imperial House of China is of Manchu origin, and if the question were raised—which it is not likely to be—what is the exact status of the ex-Imperial House in relation to the territory known to the outside world as Manchuria and to the Chinese as the Three Eastern Provinces, it would be very difficult to answer. Manchuria has been the battleground of four peoples, three of which have been engaged for decades in fierce diplomatic struggles, and on two occasions diplomacy has broken down. It would not be surprising therefore if it broke down again, and before very long. The richness of Manchuria, agricultural and mineral, is so enormous that China is likely to retain undisputed possession of the country. Already other nations have created there vested interests of a very substantial character, and again a clash may come between those nations, the upshot of which may, or may not be a transference of sovereignty for a part at least of the territory.

*That is, the "Dutch Fort," from Fo-li, the pidgin-English pronunciation of the word fort.

Mongolia, with its million and a third of square miles of territory, occupied on an average by only two persons to the square mile, is rapidly becoming also a region the sovereignty of which is indeterminate. Nominally still a part of China, in spite of declarations of independence that have been wholly or partially revoked, Mongolia is in a state of flux. The sinister influence from the east that has been for years undermining the status of China in Manchuria has more recently, but very effectively, sought to alienate Mongolian sympathies from China. A halt has been called to this process of alienation, however, but it may easily be that the halt is but a halt between two opinions, an opportunity for decision between acknowledging any suzerainty and acknowledging none. The course of conduct in relation to Mongolia that China has long been pursuing has not been such as to grapple Mongolian affections to Peking. Chinese colonization is pushing its way farther and farther into the country and Chinese commercial acumen is proving a serious factor in the elimination of the Mongol as a trader. By nature and circumstances the Mongol is more inclined to pastoral than to commercial occupations. The Chinese, on the other hand, have the trading instinct very fully developed. The result is a rivalry between the two that can only serve the interests of third parties, if they care to take advantage of the dissensions.

Sinkiang, or the New Dominion, is really an attempt, dating from the seventies of last century, to stay the forward movement of Tsarist Russia. Known to Europeans as Chinese Turkestan, it is officially called Sinkiang or the New Dominion, and was reorganized in 1877 as the result of several local disturbances and the constant unrest due to risings brought about by the intrigues of Yakub Beg. These constant risings have given abundant opportunity for predatory advances by Tsarist Russia, always disguised under the friendliest appearances. The Peking authorities held that it would be better to re-organize Chinese Turkestan as a province of the Empire and so afford no excuse for a further creeping southwest on the part of Russia. The result of this emphatic step may be seen in the Treaty of 1881 between Russia and China regarding the outer territory of Ili and Kuldja, which indicates that Russia realized that the day for petty pilfering had gone. The province is known locally only by local names, such as Ili, Kuldja, Khotan, Yarkand and Kashgar. Before the conversion of this territory into a province, the name Kashgaria was frequently applied to the district by Europeans, but there seems to be no reason for the maintenance of this name since the collapse of Yakub Beg's independent state with its capital at Kashgar. In the same way, the "Kingdom of Khotan" has ceased to be applicable in any sense. Chinese Turkestan comprises ten major divisions, which, proceeding from the southwest, are: Khotan, Yarkand, Yangihissar, Kashgar, Wushih-Turfan, Aksu, Paicheng, Kuche, Koria, and Karashar. Three military commandants reside at Karashar, Khotan, and Yarkand, the seat of the last being also the seat of the general administration of the province. Of the so-called cities, seven are supposed to enjoy special dignity, apart altogther from their size and administrative rank. Khotan, Yarkand, Yangihissar, Kashgar, Wushih-Turfan, Kuche, and Karashar are the privileged members of this Jiti-Shahr, or "heptopolis."

In Chinese maps of the Republic there are shown two territories adjacent to Sinkiang, one to the north and the other to the southeast, which deserve some attention. To the north there is a comparatively small area designated Altai. This area is largely occupied by the mountains of the same name, and is administered practically independently of Sinkiang, though for certain purposes regarded as a part of it, and for some other purposes dependent on Mongolia. The region to the southeast, twice the size of Altai and half the size of Sinkiang, is Tsinghai or Kokonor. It is an administrative division independent of Sinkiang, Tibet, Kansu, Chwanpien, or Szechwan, made up of portions of each of these. The object of the creation of Tsinghai as an administrative unit is to provide an excuse for pressing back into Tibet the frontier of China Proper. This action is not taken out of any animosity towards Tibet, but the Chinese authorities fear that recent British relations with and attitude towards Tibet foreshadow the establishment of something in the nature of a protectorate, and they desire to protect the original China Proper by including within its borders as large an area as possible from the peripheral territories. The same motives have led to the establishment as a separate administrative entity of the region shown in the Chinese maps as Chwanpien, or the Szechwan Marches which, by absorbing the western frontier region of Szechwan and a considerable strip on the eastern frontier of Tibet, has pushed back the nominal frontier of China Proper well into Tibet.

The relations between China and Tibet have not in recent years been such as to tend towards a closer union between the two. The actions of the British Government have not tended in that direction either. In 1904 a British Mission, originally of a pacific character, made its way to Lhasa after fighting part of its way, and negotiated a treaty, which was later ratified, by which the Chinese Government undertook not to press its authority on Tibet. In December 1909 the Dalai Lama, who had fled the country at the approach of the British Mission, returned to Lhasa, and his return coincided with a determined attempt on the part of China to strengthen her position in Tibet. A Chinese force was then on its way to Lhasa and entered the town on the 12th of February 1910, whereupon the Dalai Lama fled to India and was deposed by the Indian Government. He has since returned, and his return has not been made the subject of protest by the Chinese authorities. When, during the Revolution, the Tibetans practically threw off their allegiance to China, and the Chinese authorities sought to compel the acknowledgment of allegiance by armed force, the British-Indian authorities objected, and the armed troops sent to enforce allegiance were withdrawn. From that time, the British-Indian and Chinese Governments have had frequent exchanges of views about Tibet, but no definite understanding has been reached, and nominally Tibet is still as much a part of China as ever.

LANGUAGE AREAS AND LANGUAGE DEVELOPMENTS IN CHINA

I—SUMMARY BY PROVINCES

Anhwei—Northern Mandarin, with slight variation from Pekingese, but nearer to it than to Nankingese is heard throughout the province, except in the extreme south, in and around Hweichow, where a local dialect is spoken allied to the Wu dialects of Chekiang.

Chekiang—Chekiang is situated in the Wu dialect region. Around Haugchow a variation of Mandarin is used. In the city of Ningpo and the surrounding country the Ningpo dialect is spoken by approximately 6,000,000 people. Slight variations of it are in use in the Shaohingfu district. Kinhwafu, Wenchow, Taichowfu, and Chuchow have local dialects of their own. These dialects differ much from each other. Some of them resemble the dialects of Fukien. In the western sections of the province aboriginal tribes may still be found speaking the Miao language.

Chihli—Northern Mandarin is universally spoken throughout Chihli. But here as in other provinces in which Mandarin is spoken, local variations are sometimes considerable, and the common people of Peking may have trouble in understanding the speech of the people who are but a hundred miles distant, especially toward the north.

Fukien—Because of its isolation, Fukien has had little difficulty in retaining local dialects which differ greatly from Mandarin and the local dialects of neighbouring provinces.

One need not travel a great distance before hearing a new dialect spoken, which may or may not be intelligible 30 miles away. All this has historical significance and takes one back to the times when a number of petty and isolated states existed throughout southeastern and southern China. The Amoy dialect is spoken by approximately 5,000,000 people; the Foochow dialect by 8,000,000; and the Hinghwa dialect by approximately 2,000,000. Kienyang, Kienning, Tingchow, and Shaowu districts possess colloquial variations of their own.

Honan—Mandarin is spoken throughout the province.

Hunan—The prevailing language is Western Mandarin, with local variations.

Hupeh—The Mandarin dialect is spoken throughout the province.

Kansu—The unusual variety of languages within the boundaries of Kansu province presents a difficult problem to the promoters of educational and evangelistic work, particularly in western and northwestern Kansu. The Chinese who constitute about one-half of the total population speak Mandarin. It is estimated that at least one-third of these Chinese live in the south and southeast. Besides the Chinese, there are Salar Moslems, south of Payenjungko, who use a dialect resembling Turki; Tungsiang Moslems, east of Hochow, who speak a language differing little from Mongolian; and a small proportion of Arabic-speaking Moslems. In addition to these, immigrants from Tibet, Turkestan, and other provinces of China are scattered everywhere. About 50,000 aborigines are still inhabiting the mountain fastnesses northeast of Siningfu.

Kiangsi—Southern Mandarin is universally spoken throughout the province, except in the extreme southern and eastern sections where the country borders on Fukien and Kwangtung. Here Mandarin is understood with difficulty; and local variations of Fukien and Kwangtung dialects are heard.

Kiangsu—The Mandarin dialect is heard throughout northern and western Kiangsu. In the southeast, local dialects, chiefly those of Soochow and Shanghai, prevail. In the city of Shanghai, Ningpoese and Cantonese are also frequently heard.

Kwangsi—In the northern section of Kwangsi, Mandarin is spoken by the great majority of the people. Here and there, wherever aboriginal tribes exist, peculiar dialects are heard. Groups of Hakka-speaking people are scattered over the central part of the province, and on to the west. Throughout the southern section of Kwangsi, Cantonese is the prevailing language. Just north of Pingnanyün there is a large area known as the Yao Mountain district still uncharted where a local dialect prevails of which little is known. In the extreme southeast, while Cantonese is used in the cities and market towns, the prevailing language is a local dialect not heard in any other section of the province. Throughout the entire western section, intermingled with Mandarin in the north and Cantonese in the South, are many tribal dialects chief among them being the T'o or Chung dialect. All of these more or less resemble the language of the Tai and Laos of Siam.

In the southwest one hears a pure T'o dialect, except among the educated Chinese, where Mandarin or Cantonese is spoken.

Kwangtung—Cantonese is the chief language in the province. Mandarin is spoken among the official classes. Every large race as well as the various aboriginal tribes have their own dialects or languages. The Hakka dialect is spoken by approximately 4,000,000. In the Swatow district the dialect spoken by approximately 3,000,000 resembles the language commonly heard in southern Fukien.

The island of Hainan presents a most complicated language situation. A list of the spoken languages follows:—Hainanese, an offshoot of the Amoy dialect, Hakka, Mandarin, of a special variety not well known, Kochow speech, a branch of Cantonese, Tai, spoken by the Loi, closely related to the speech of the Laos people: a. So-called "tame," three or four varieties; b. So-called "wild," several varieties, and Miao.

Kweichow—One-third to one-half of the inhabitants of Kweichow are Chinese, many of whom are immigrants from Hunan and Szechwan. They

inhabit the eastern and northern sections of the province, constitute the traders in most of the villages, and speak a Mandarin not unlike that spoken in Szechwan. Beside Chinese, Kweichow has a large number of aborigines.

Samuel R. Clarke classifies the many different tribes under four main racial groups: Kehlao or Liao, Lolo, Miao, and Chungkia, or Tai. The language spoken by all of these tribal communities is monosyllabic, and frequently one hears words which have been borrowed from the Chinese.

Shansi—Northern Mandarin is the language of the people. Even the Mongolians who inhabit the northern part of the province, with few exceptions, are able to speak and understand Mandarin.

Shantung—Northern Mandarin is the prevailing language, again with local variations; especially in the east of the province, where the brogue is so pronounced that the common speech is not understood elsewhere.

Shensi—Mandarin is spoken throughout the entire province, except for certain small sections in the north, where Mongolian is used.

Szechwan—The great majority of the people of Szechwan are Chinese and western Mandarin is the prevailing language. Many of these Chinese have immigrated from other provinces. The physical features of the Chinese vary, due to the close contact of the people with surrounding races. Some Chinese are of the Mongol type, others are of the Burmese. Tribes known as Sifan inhabit the extreme northwest and are governed by Chinese officials. Tibetans with their lamas and monasteries are extensively scattered throughout the extreme west. In the southwest there are a number of aboriginal tribes which claim to belong to an independent race and are called Mantze or Lolo. The language in the Szechwanese Alps is therefore non-Chinese. Everywhere else Western Mandarin is spoken with a noticeable clearness of enunciation.

Yünnan—In addition to the Chinese, many of whom are immigrants from Szechwan, Kweichow, Honan, Hupeh, and Kwangtung, Yünnan has a large number of aboriginal tribes, commonly numbered between 50 and 60. Most of these have distinct dialects if not distinct languages. In a report to the British Government, F.S.A. Bourne, Esq., advances the idea that many of these tribes are only different branches of the same original family, and therefore that their dialectic differences are only differences of the same original tongue. "There is no family of the human race, certainly no family with such claims to consideration, of whom so little is accurately known as of the non-Chinese races of southern China. This is due in a great measure to the perfect maze of senseless names taken from the Chinese in which the subject is involved; there is one catalogue, for example, giving 141 classes of aborigines, each with a separate name, and no attempt is made to arrive at a broader classification. Exclusive of the Tibetan-Burman tribes, there are three great non-Chinese races in southern China: the Lolo, the Shans, and the Miaotze" Most of the tribespeople are very ignorant and many have no written language of their own.

Manchuria—Manchuria is occupied by a mixed people, Manchus, Mongols, and Chinese, all of relatively pure blood, mingling with hybrids of all three races. The Chinese element predominates, and their superiority in numbers is fast increasing, partly due to natural fecundity and partly to continued immigration. Northern Mandarin is the prevailing language. Other tongues, like Manchu and various Mongol dialects, are obsolete or quickly going into disuse. Unsubdued tribes and nomads are scattered over the steppes and wooded regions of the north, while the Chinese occupy the towns.

II—LANGUAGES AND DIALECTS OF CHINA

I—Chinese

(1) Mandarin.

A. Mandarin Proper, divided into Northern, Southern, and Western varieties. These are enough alike so that the speaker of one understands and is understood, after a little experience, in the districts of the others. About 300,000,000, or three-fourths of the whole population, in all the provinces of the Republic, speak Mandarin. The coast dialects differing from Mandarin widely in their pronouns and particles, are otherwise sufficiently like it so that almost every written character shows affinities, in its pronunciation, with Mandarin. One may confirm this by observing the lists of Romanized pronunciations furnished, for some nine Chinese dialects, for each character in Giles' Dictionary.

B. Hakka Dialect—This consists partly of old Mandarin, and partly of Cantonese, Mandarin being the chief element. The Hakka (客家), i.e. "Strangers" or "Guests," live mainly in the province of Kwangtung. They came probably from Kiangnan, at different times during the fourteenth century. Traces of them are still found in Tingchowfu, Fukien, where the language is pure Hakka. The number of speakers of the Hakka vernacular is over 7,000,000. The *Wukingfu* variety of Hakka is spoken by at least 3,000,000. Hakka is also spoken by some Hainanese.

C. Hangchow Colloquial—This is the vernacular of the capital of Chekiang province. It is a reminiscence of the Tartar Dynasty which made Hangchow its capital, but while distinctly Mandarin (as shown by the pronominal and other tests), it tends to approach the Wu dialects with which it is surrounded. It is almost entirely confined to the city, and can be spoken by hardly more than 1,000,000 people.

D. *Hainan Mandarin*, a variety whose special characteristics are not well known.

E. Other Varieties, spoken by small groups, should be included in a strictly complete philological survey, but they total so small a number of speakers that for the purposes of this Survey they need not be noted here

(2) Coast Dialects.

A. Wu Dialects, named from their locality, which is roughly included in the ancient kingdom of Wu, now Kiangsu province south of the Yangtze, and the eastern two-thirds of Chekiang.

a. Soochow colloquial, spoken by not more than 10,000,000 people.
b. Shanghai colloquial, spoken by not more than 10,000,000 people.
c. Ningpo colloquial, the principal dialect of Chekiang province, spoken by about 6,000,000 people.
d. Taichow colloquial, a variety of Ningpo, spoken by about 500,000 people.
e. Kinhwa colloquial, the vernacular of the city of Kinhwa in Chekiang, a city of about 30,000 people.
f. Wenchow colloquial, spoken by about 1,000,000 people.
g. etc.

B. Fukien Dialects:

a. Kienyang colloquial, spoken by 500,000 people.
b. Kienning colloquial, spoken by the same number of people.
c. Shaowu dialect, spoken by 100,000 people.
d. Foochow dialect, spoken by 8,000,000 people.
e. Tingchow colloquial, spoken by 1,000,000 people.
f. Hinghwa dialect, spoken by 2,000,000 people.
g. Amoy dialect, spoken by 10,000,000 people.
h. Hainanese, an offshoot of Amoy.
i. etc.

C. Kwangtung Dialects:

a. Swatow dialect, spoken by 3,000,000 people.
b. Hakka dialect (see (1) *Mandarin*, Section B above).
c. Samkong colloquial, spoken by 300,000 people.
d. Canton dialect, spoken by 15-20,000,000 people.
e. etc.

II—Non-Chinese Languages and Dialects

a. Mon-Khmer Family — Miao-Yao Group; Minkia Group; Wa-Palaung Group
b. Shan or Tai Family
c. Tibeto-Burman Family — Tibetan Group (spoken by 6,000,000 people); Sifan Group; Lolo Group (Lisu, Nosu); Burmese Group; Kachin Group

d. Mongolian, spoken by 2,000,000 people.
e. Kalmuck, spoken by 200,000 people.
f. Nogai-Turki, spoken by 4,000,000 people.
g. Manchu, used principally by colonies of Manchus settled in Turkestan.
h. Qazaq-Turki, spoken by 500,000 people.

III—SUMMARY OF AREAS AND LANGUAGES

In interpreting the meaning of these dialectic and tribal differences, there are two extreme attitudes. To say that the differences are insignificant is, of course, to overlook stern facts; but to treat the dialects of China as if they were separate languages is equally erroneous. The Chinese dialects are undoubtedly all branches of one parent stem, monosyllabic, with similar grammatical tendencies and thought forms. Though a local brogue or different pronunciation may make many words mutually unintelligible to speakers from different areas, yet a little more thorough acquaintance will show that even in the most diverse dialects the majority of words have some similarity of sound and evidently come from a common source. This makes the understanding of speakers of strange dialects far more easy than the learning of a new language.

The aboriginal tribes are also related to the Chinese peoples. Their languages are also polytonic and monosyllabic. These people all share to a large degree, if not entirely, the same ancient ancestral stock. It is quite possible that some of them differ from the Chinese only in years of separation from the larger and more civilized branch of the family. The written language of the Lolo, for instance, is quite clearly related to the ancient Chinese form of writing. For further evidence as to the relationship between all of these peoples, the reader should consult Major Davies' book, "Yünnan, the Link between India and the Yangtze," Appendix VIII, which treats of the tribes of Yünnan. There is little reason to doubt that in the future all of these peoples will be absorbed into the larger branch of the family and share in the Chinese civilization as well as its language and literature.

It is to be noted that wherever any dialect of Chinese is spoken, Christian literature is available for all literates; for these can read the classical written language which differs widely from any spoken Chinese, and is genuinely monosyllabic and very sententious; and even when the degree of learning is not high, the written form of Mandarin can be read by those who do not speak it. The invention of the Pollard script for aboriginal tribes of the southwest solves a serious problem for the growing Christian constituency of that region. Practically speaking, the number of those people of China and her outer territories which have none of the Bible in a written language that corresponds to their ordinary speech is so small as to be almost negligible, and there is not a doubt that this tiny minority will disappear within the next few years. This means that there will presently be a body of Christian literature available for everybody mentioned in the lists of peoples given above. As for the illiterates, who form so large a portion of the population, the former effort to provide Christian literature in the Romanized form, and the present effort to provide it by the use of the National Phonetic Script, are considered in the following sections.

The origin and persistence of the numerous coast dialects have never been satisfactorily explained. The common theory among students of the languages of China is that early Tartar conquerors pushed the aboriginal tribes to the Eastern coast and up into the mountain fastnesses of the West and South. In the mountains the separation was so complete that the ancient aboriginal languages have been preserved almost without change (just as happened in the Appalachians in America). On the coast, how-

Language Map of China

ever, where the people have mixed and intermarried, the tendency is consistently to approximate the conquering language, old missionaries have noted speech changes during their life-time. As a national consciousness has arisen among the Chinese and especially since the establishment of the Republic, the conscious efforts to make one language for the whole of China proper have increased. On the one hand the Government sees its problems made much easier by the adoption of a National Language; on the other, the missionaries see that evangelism will be much more rapid if there is a single medium through which to deal. We now proceed to consider the present results of this double effort.

IV—ROMANIZATION

In many regions for more than two generations numerous missionaries have given labourious efforts to the translation of the Scriptures into a Romanized form for their particular dialect. In a summarized report of this labour we note that one of the Bible Societies states its total issues for over 30 years from 1890 to 1920 as follows :

Bibles and Old Testaments	18,055
New Testaments	57,693
Portions	96,872

If now we compare the total sales for the 30 years with the sales report for the 5 years from 1916 to 1920, we find some interesting facts. In the Amoy area alone does the later period indicate an increased rate of sale. The Amoy total for 30 years is reported as 62,323, while the sales for the last 5 years are 29,179. In contrast to this the Cantonese total for 30 years is 15,350, with a total for the last 5 years of only 524. The Foochow total for 30 years is 16,895, while that for the last 5 years is 1,429. The Hainan total for 30 years is 4,900, while that for the last 5 years is 439. The Ningpo total for 30 years is 16,310, for 5 years 1,406. The Swatow total for 30 years is 13,424, for 5 years 1,675; Taichow for 30 years, 8,914, while for the last 5 years it is only 84 copies. The Wenchow total for 30 years is 2,400, while for 5 years the report is 196.

Thus we see that in all these regions except the first, Amoy, the rate of sale for the last 5 years compared with the total 30 years has very gradually decreased, whereas with the normal development of the Church one would expect an increase. We find that in larger centers like Ningpo, Swatow, Foochow, and Canton the actual rate of sales for the last 5 years is approximately one-half of the average for the 30 years, while for certain smaller centers such as Taichow and Wenchow, the rate of sales is from one-third to one-twelfth of the original sales and we are told that in many

of the smaller dialect regions there is no longer any demand for the Romanized. The statement given above as to the use of Romanized Scriptures is typical of the whole state of the case for the use of Romanized, but we have entirely omitted to describe the very considerable amount of literature other than the Bible published in Romanized which has been used particularly at Ningpo, Foochow and Amoy the publication of which is likewise declining rapidly. In some places the National Phonetic is being used with the thought that it may replace the Romanized, to whose use the stigma of illiteracy was always attached as well as the stigma of being foreign; but though diligent efforts have been made with the *adaptation* of that Script to particular dialects, it does not yet appear that they have been generally welcome (for the stigma of illiteracy was only transferred, not removed as was the foreign stigma, though a few enthusiasts are working hard to persuade the Chinese Church to adopt them. Yet in general the present trend is decidedly away from Romanization; and the Government encouragement of the use of the National Phonetic Script and their requirement that it and the National Language be studied in all national schools of whatever region in China, indicate a hope if not of driving the coast dialects out of existence, at least of making one standard national language so well known that it will be spoken and understood everywhere. For that reason the Government decidedly frowns on the *adaptation* of the National Phonetic Script to the dialects. In the early years of the 20th century there was a frank effort to introduce a system of Mandarin Romanization into the Mandarin-speaking churches, led by a missionary from Shantung who visited Ningpo and observed with delight that all the illiterate church members were reading from Romanized Bibles and singing from Romanized hymnbooks. But the effort to produce a like result among the speakers of Mandarin, though consistently made through a period of several years, died away from lack of support from the Chinese. The failure of this experience undoubtedly sounded the death knell of Romanization. There can be little doubt but that some form of phonetic script based upon the Chinese character will take its place. We are just now in the midst of various experiments in this field and we proceed in the next section to describe the principal one of these experiments.

V—NATIONAL PHONETIC SCRIPT

In the early days of the Republic a conference of Chinese scholars, appointed by the Government, agreed upon a standard pronunciation for some seven or eight thousand characters, and adopted 39 symbols as a phonetic alphabet with which to indicate these pronunciations. The use of Roman letters for this alphabet was voted down, and simple stroke characters taken from the Chinese dictionary, suitable for writing in parallel columns with the Chinese characters, were selected. The Government had in view four objects: *First*, the standardization of the spoken language for all China by the adoption of an official pronunciation. *Secondly*, the promotion of a phonetic writing, that the standard spoken language might be recorded with ease. *Thirdly*, the unification of the spoken and written languages, for one of the educational and official problems in China for hundreds of years has been the great differences between the spoken and written language. Of course it was necessary that in addition to the promulgation of symbols for writing the spoken language, means should be adopted by which the spoken language could win to itself honour in the minds of learned men such as it had never had, and we devote a later section to the consideration of this special effort. *Fourthly*, the Government desired a change from monosyllabic to polysyllabic writing, for while the spoken language is composed of nominally monosyllabic words, nevertheless since the Mandarin syllabary contains only four or five hundred syllables in actual speech, it is necessary to combine these in actual speech in a fashion which is practically polysyllabic, in order to be understood, and it was believed that the written language ought to conform to actual spoken practice. Among officials, Gov. Yen of Shansi is most noted for his efforts to spread the knowledge and use of the National Phonetic Script. The missionaries have not been backward in trying it out and in 1918 the China Continuation Committee unanimously recommended its use by the Missions, Churches, Bible and Literature Societies, and appointed a sub-committee to secure the publication of Christian literature in Phonetic Script and in every way to promote the wide-spread use of the system. This committee was able to secure the services of a secretary, Miss S. J. Garland, who has been devoting her whole time to the committee's work. Its efforts have included the publication of teaching material, the study of teaching methods, close investigation of the standard of spelling and tone marking, phrasing and hyphenating, with the object of securing the greatest good to the greatest number over wide fields. the preparation of type, typographical arrangements for typewriters, etc., propaganda to introduce the general use of the Script, and the preparation of the Scriptures in the Phonetic. A large measure of success has attended efforts hitherto. The New Testament is published in Script. A long list of publications through the "Phonetic Promotion Committee," the British and Foreign Bible Society, the China Sunday School Union, the Literature Department of the Stewart Evangelistic Fund, the Central China Religious Tract Society, the Christian Literature Society, the Council on Public Health, the Mission Book Company, and the Chinese Tract Society is given in the advertising columns of their publications, and in addition the Commercial Press, the Chung Hwa Book Company, and the Phonetic Bureau in Peking publish dictionaries and text-books for the use of the Phonetic. The Committee also publishes glowing accounts of the success that missionaries have had in introducing this Phonetic Script into schools for all grades of illiterates. It is noticeable, however, that almost every one of the letters describing these successes come from Mandarin-speaking regions, and the farther south one goes along the coast, the fainter grows the chorus; that it is not possible at the present time to report that the first object of the Government in introducing the Script, namely, the standardization of the spoken language throughout the land, has yet been attained in any noticeable measure. It is not impossible that a system of alphabetical phonetic writing which frankly adapts itself to the dialects without attempting to abolish them, will ultimately have a wider acceptance. We can only be sure that the present wide-spread effort is a healthy sign and we are sure that the problems involved will, in the course of time, be solved in a manner satisfactory to the Chinese people and, *ipso facto*, to the missionaries.

VI—THE NEW TIDE OF THOUGHT AND THE REVOLUTION IN LITERARY USAGE

The fixing of a date for the beginning of the "New Tide of Thought" (新思潮) in China, (sometimes also called "The Renaissance" or "The Literary Revolution") is extremely difficult. The same reasons which would place it at the coming of the Republic would push it back to the Imperial edicts of 1898, and it is questionable if consistency could stop at that point. Whatever the date, the early indications of the coming of this new tide were chips and straws in the shape of new phrases appearing in Chinese newspapers and magazines. Many of these, probably most of them, were imported from Japan where thousands of Chinese students had gone to imbibe Western learning. The Japanese had already solved to their own satisfaction the problem of expressing the ideas of Western science and culture by Chinese characters, chiefly by a study of the ancient Chinese literature which they found to be a rich mine of phrases, which were suitable to express new ideas because they had so largely fallen into disuse, and so could be put to new uses; partly by the deliberate manufacture of new phrases, and even new characters, to meet the need. The old style scholar, accustomed to the involutions of the Chinese high classical style, gasped at the sight of these new phrases used with nonchalance in Chinese newspaper articles, but he soon came to see their fituess and to be aware of the immense help which they afforded in introducing to the Chinese mind the ideas of the modern world. The commercial barriers had long been broken down and now began the breaking in earnest of the barriers of thought, so that East should no longer be East, and Kipling's twain might meet.

It is outside the province of a brief article such as the present one to describe the process of this linguistic change in detail. Suffice it to say that books like Mrs. Mateer's "New Terms for New Ideas," Evan Morgan's "New Terms and Expressions," and Hemeling's English-Chinese Dictionary contain practically all of the new terms now in current use, although, of course, the process of discovering and manufacturing is still going on. But this was not enough to accomplish the end which enlightened Chinese educators had in view. It itself it was nothing but the piling of one heavy labour upon a labour already heavy enough. It demanded that the Chinese student, already much overburdened with his task, should add to it a new task; and, still further, these new ideas and the expression of them awakened in many people a desire to learn the foreign language of which they were supposed to be the expression or adaptation. But to acquire a real knowledge of Chinese literature, and an ability to write the classical language, as well as a mastery of a foreign language and some foreign science and culture was impossible except to students of extraordinary mental caliber. The break was sure to come and come it did in the inspiration and guidance of a number of returned students, the chief of whom were professors in the Government University at Peking; men whose learning could not be questioned and who yet resolved boldly to thrust the old-style Chinese learning, which included mastery of one of the most recondite literary forms that any human race has ever produced, into the limbo of a respected and uncultivated discipline; and to persuade Chinese students to devote themselves to the new learning using only the National Language and a European language as instruments. Thus began the movement for cultivation of the National Language which was linked very closely with the cultivation of the National Phonetic Script. The use of the Script, however, was intended chiefly for illiterates, and the educators saw that the object of standardizing the Chinese language could not be attained unless students and scholars could be persuaded to write their productions in the National Language and to feel that it was honourable to do so. One of the first publications to adopt the National Language exclusively was that published by some of the Government University Professors in Peking called "La Jeunesse," (新青年) at the same time, Professor Hu Shih published a very able "History of Chinese Philosophy" in the National Language.

The idea spread like wild-fire. So skilfully written were the contents of these and other publications that it was quickly seen that the new literary style was equal in flexibility and force to that of the best modern classical authors—an instrument which, in the hands of a real literary master, might bid fare to challenge the supremacy of the famous commentator Chu Hsi to say nothing of moderns like Liang Chi-chao and Yen Fuh. As is often the case with a new movement, it was somewhat too successful at first; and many provincial newspapers, especially those in the South, which had at first adopted the exclusive use of the National Language with enthusiasm, presently grew tired of the new plaything, threw it aside and returned to the joys of a high classical style even in their news columns. This would appear to be nothing but the receding of the first wave and the second is already running in strongly. Not only newspapers and magazines but text books and readers of every grade are now published in the National Language and used in the Government schools as well as in many of the mission schools, especially in the North. Incidently it is a curious fact that the South, so forward politically, is less liberal in the matter of language culture than is the North; but this is doubtless due to the fact that they do not speak the National Language themselves but cling valiantly to their own dialects and regard the

National Language propaganda as a subtle means of taking the national balance of power from the place where they think it should be. It goes without saying that missionaries everywhere gratefully second the movement for simplifying the written and printed language of the nation. We say "everywhere," yet it must be confessed that in the South the voice of approbation is possibly fainter than elsewhere, less eager to join in this particular effort to provide for the Christian Church an instrument that shall make evangelism a more effective instrument of bringing in the Kingdom than it could be before the common speech was also the language of learning. Of course the missionaries in the South are as eager to get better instruments of evangelism as are their Northern brethren, but many of them do not believe the Southern dialects will ever die out and so will not commit themselves to any crepe-hanging measures.

There is a single objection to the general use of the National Language, as opposed not to the dialects, but to the classical language, and that is that it is more bulky than the classical. This makes it probable that in works of reference, and in many other sections of the literature of knowledge, for some time to come, the old classical style in its plainer form will continue to be used, for as a matter of fact it is really easier to read than are many productions in the National Language and it occupies from one-fourth to one-third less space in a book. With this sole exception the movement for the use of the National Language bids fair to be successful on every hand in spite of Southern hesitation. The Literature and Tract Societies have for many years published books in Mandarin that were somewhat despised by the learned and there was a constant demand that works be produced in the Chinese high style to prove that Christianity was not backward in the matter of culture. All that is now past and it is the high style book whose value and influence are discredited. The output of Christian literature in the National Language has increased by leaps and bounds within the last three years and a number of Christian periodicals (noticeably a monthly called "Life" published by the Peking Apologetic Group) are using the National Language exclusively. There is no sign that this will cease to be the case; on the contrary the indications are the other way, and for this we may thank God and take courage.

THE POPULATION OF CHINA

History—From earliest times, according to the histories of China now in circulation, elaborate statistics of the population have been taken. The periods were at first yearly, then triennial, and more lately quinquennial, although since 1812 no periodical census has been made. In her old tithing system China had an excellent paper machinery for registration. Each district had its appropriate officer, each street its constable, and every ten houses its tithing man. As long as the area of the Kingdom remained small, it may well be believed that excellent results were obtained, but as the size of the Empire extended and districts were only more or less subdued, and as fiscal questions became intermingled with those of census taking, errors of calculation must be expected to have crept in. If an official has to surrender up taxes according to the population of his district, he and all dependent upon him are likely to see that numbers are kept down. Again, when the amount of the pecuniary assistance granted by Peking depends upon the number of the population it is only natural that these numbers should be augmented. That such errors did occur is known from the Decree of the Emperor Yung Cheng (A.D. 1723-36) of the late Tsing Dynasty abolishing the capitation tax and amalgamating it with the land tax.

According to Norman Shaw, the history of the Census in China may be divided into two parts. During the first, extending from the first recorded count in the 23rd century B.C. (when the figures were 3,500,000—Wang Tao) down to 1741 A.D., with a few exceptions, the number of tax-paying households alone was recorded. In 1741, after repeated orders by the Emperor, the total number of individuals was counted and found to be 143,412,000.

Any detailed statement regarding population estimates in early times and down to within the last 30 or 40 years would be of little value to students of the present-day Christian occupation of China. Moreover, the extent of the Empire was constantly changing, thus making comparison of figures impossible, and the returns, even after the country assumed more or less fixed limits, vary with such extraordinary rapidity, that they inspire little confidence.

China has never had a census of the Western sort. The latest official estimate, that for 1885, fixed the population of the 18 provinces and Manchuria at 438,425,000. The census taken by the Ministry of the Interior (Minchengpu) in 1910 furnished figures which totalled 331,188,000; a difference of over 100,000,000. However, this more conservative figure, chiefly because it is more conservative, has always been regarded as the more reliable. With few exceptions, families were counted and not individuals in the Minchengpu Census, and an average per family was carefully worked out for the sake of arriving at the approximate total number of persons. The multiple was 5.5 individuals, except for the province of Fengtien, Manchuria, where it was set at 8.38 individuals per family.

One of the weak points in this Mincheugpu Census was Szechwan. The figure given was 16,400,000, which represented returns from five-sevenths of the province. Worked out on this basis, the population for the whole of Szechwan came to 23,000,000, and it is so set down in the statistics. This was obviously too low and some authorities in quoting figures since have arbitrarily changed the 23,000,000 for Szechwan to anywhere from 40 to 60 millions, thus bringing the total China figure for 1910 up somewhere between 360,000,000 and 380,000,000.

In 1919, the Customs estimate was 439,405,000, exclusive of Sinkiang and Tibet, thus approaching very nearly the official census of 1885, and leading one to believe that the commonly quoted "400,000,000" in China might not after all be so great an exaggeration.

In the autumn of 1918, the Survey Committee through influential missionaries in the various provincial capitals, endeavoured to secure the latest official figures of *population by hsiens*. Previously, population estimates for hsiens were seldom heard of, and the Committee had no great hope of being able to secure them now, even if they existed. The census of population by hsiens as made by the Post Office in 1919-20 was then only being planned. No one knew when it would be inaugurated, much less completed. By the summer of 1919, population figures by hsiens for all but a few of the provinces had been received by the Survey Committee. Most of these came from Police Commissioners through officials higher up. Incidentally these lists of hsien populations made it possible for the Committee to adopt the hsien as its smallest geographical unit of study.

In order to discover just how much confidence could safely be placed upon these official hsien estimates, copies were sent to at least one representative of each mission in each province, with the request that estimates obviously too high or too low be correspondingly so marked, and whenever possible a more correct and acceptable estimate be suggested. The result of this request was most satisfactory—even though the number of hsien estimates on which our correspondents felt qualified to express judgment was limited.

For four or five provinces the Survey Committee received several different estimates the result no doubt of several counts made at intervals several years apart. Thus advantages of comparison were secured.

No claims regarding the scientific accuracy of these official estimates as gathered and modified by the Survey Committee can be made. They represent, however, the best efforts in the interests of accuracy that the Committee and its 150 correspondents have been capable of. Again and again where several estimates for the same hsien were received, these either proved to be identical or were so nearly alike as to strengthen belief in the approximate accuracy of the one chosen. In a few cases, the most extreme differences were discovered and the Committee's only recourse was to accept the estimate which was most authoritative and recent.

About this time the Chinese Post Office, aware of what the Survey Committee was doing in the matter of hsien populations, undertook to gather estimates of its own, with the assistance of provincial officials. Advance copies of these estimates were very kindly supplied to the Committee from Peking headquarters with the result that from the time these were received, whenever CCC official estimates differed greatly or were lacking, the Post Office figures were invariably substituted. It was gratifying to note how nearly CCC and Post Office estimates for the same hsien agreed in the majority of cases. Had the latter been available earlier, they would no doubt have been accepted by the Committee without attempting to collect official estimates itself. However, after close comparisons and study we venture to believe that as much may be said for the accuracy of estimates originally supplied to the CCC as of those gathered later by the Post Office department. Some Committee correspondents, after consulting the hsien population estimates used in this Survey, have declared them to be like all other population estimates in China, "mere guesses." And so they are, when compared with figures from any scientific census. On the other hand, careful counts have been made by police officials and soldiers in not a few hsiens and cities of China. The testimony of over half of our correspondents to the effect that the hsien estimates given are "undoubtedly as nearly correct as can be secured" would indicate a certain amount of careful gathering of figures. Several years ago in a survey of two mission fields in eastern China, very great care was taken by several missionaries assisted by Chinese assistants in making a census of all individuals living in their hsiens. The official estimates of these hsiens received by the Survey Committee in 1919 were in every case within several tens of thousands of the actual counts previously made under foreign missionary supervision.

A comparison of estimates in the following table will show how unreliable, scientifically speaking, any census in China really is. Officials freely admit that the numbering of inhabitants, particularly in outlying districts is a matter of difficulty and rarely done with accuracy. For reasons personal and official the exact truth about population is often not told, although well known. For the present, one can only accept such estimates as have been made by officials or others most competent to make them. Undoubtedly the exact population of China is considerably lower than most estimates now lead one to believe. When a Western census is finally made, "we shall see what we shall see." Until then uncertain light in the form of "estimates" is better than utter darkness. Perhaps the present population of the Chinese Republic lies somewhere between 350 and 400 millions.

It is interesting to compare the different estimates given for the same provinces in the following table. The CCC figures for Szechwan and Fukien for example are comparatively high, although most Fukien missionaries contend that 13,000,000 is still unquestionably too low. Kansu missionaries think their province, at 6,000,000, which is the highest figure of the four estimates given, is certainly underestimated. It is safe to predict that when compared and studied province by province, there is no census which will not be pronounced too exaggerated by some and too conservative by others.

Table I.—Population of Provinces

Province	Area in Sq. Mi.	Population Estimates of Provinces				Density per Sq. Mi.		
		Bd. of Revenue Census, 1885	Bd. of Interior (Minchengpu) Census, 1910	CCC Official Returns, 1918-19	Post Office Estimates, 1920 (a)	according to Minchengpu Census	according to CCC Returns	according to Post Office Estimates
Manchuria:								
Fengtien	63,700	...	14,917,000	12,487,583	13,701,819	41	196	37
Kirin	110,000	...		5,511,406			50 (54)	
Heilungkiang	190,000	...		2,000,000			11	
Chihli	60,000 (b)	17,900,000 (c)	32,571,000 (c)	27,312,673	34,186,711 (c)	281 (d)	456	294 (d)
Shantung	55,984	36,500,000	29,600,000	30,955,307	30,803,245	528	553	550
Shansi	60,000 (b)	10,800,000 (c)	10,000,000 (c)	10,891,878	11,080,827 (e)	122 (d)	182	134 (d)
Shensi	75,290	3,300,000	8,800,000	9,087,288	9,465,553	116	121	125
Kiangsu	38,610	21,300,000	17,300,000	33,678,611	33,786,064	448	872	875
Chekiang	36,680	11,700,000	17,000,000	22,909,822	22,043,300	463	624	600
Anhwei	54,826	20,600,000	17,300,000	20,002,166	19,832,665	315	365	337
Kiangsi	69,498	24,500,000	14,500,000	24,490,687	24,466,800	208	353	353
Honan	67,954	22,100,000	25,600,000	32,547,366	30,831,909	376	479	454
Hupeh	71,428	33,600,000	24,900,000	28,574,322	27,167,244	348	401	380
Hunan	83,398	21,000,000	23,600,000	29,519,272	28,443,279	282	355	341
Fukien	46,330	23,500,000	13,100,000	17,067,277	13,157,791	282	368	284
Kwangtung	100,000	29,700,000	27,700,000	35,195,036	37,167,701	277	352	372
Kwangsi	77,220	5,100,000	6,500,000	10,872,300	12,258,335	84	141	158
Kansu	125,483	5,400,000	5,000,000	6,083,565	5,927,997	40	48	47
Szechwan	160,000 (b)	71,000,000 (c)	23,000,000 (c)	61,444,699 (e)	49,782,810 (c)	105 (d)	384	228 (d)
Kweichow	67,182	7,700,000	11,300,000	11,470,099	11,216,400	168	171	167
Yünnan	146,700	11,700,000	8,500,000	8,824,479	9,839,180	58	60	67
Total	**1,769,283 (b)**	**377,636,000 (c) (f)**	**331,188,000 (c)**	**440,925,836**	**427,679,214 (c)**	**174 (d)**	**250**	**182 (d)**
Inner Mongolia (g)	1,445,000	...	...	6,743,000	...	...	...	...
Outer Mongolia		...	2,460,000	1,037,000	...	2	2	...
Sinkiang	550,340	...	2,491,000	1,750,000 (h)	2,519,579 (i)	5	3	5
Tibet (including Kokonor and Chwanpien)	521,853	...	6,500,000	2,200,000	...	12	4	...

(a) No data were available for one hsien in Peking district, and 3 hsiens in Manchuria, Mongolia, and Tibet.
(b) Area of provinces since the inclusion of a portion of northern Chihli in Jehol, northern Shansi in Chahar, and western Szechwan in Chwanpien. Formerly the area of Chihli was estimated at 115,830 sq. mi., of Shansi at 81,853, and of Szechwan at 218,533. Note that all population estimates except those of the CCC are for the larger areas. In computing the density figures this fact has been taken into account.
(c) Based on old provincial areas.
(d) Computed on basis of old provincial areas.
(e) Undoubtedly too high, although the Customs' estimate of 1919 credited Szechwan with 78,711,000.
(f) Without Manchuria.
(g) Includes Jehol, Chahar, Suiyüan, and Sitao Mongolia.
(h) Total for Inner Mongolia based largely on official hsien population estimates received by the Committee (Jehol 3,818,000; Chahar 1,900,000; Suiyüan 825,000; Sitao Mongolia 400,000). Estimates for Outer Mongolia and Sinkiang are those generally accepted by missionaries and travellers. The Statesman's Year Book is the authority for the population estimate for Tibet.
(i) Included in total above.

Density of Population—Until recently our knowledge of relative density or number of inhabitants per square mile of territory was largely based on the Minchengpu Census, 1910. According to this Census the provinces ranked as follows in respect to density of population: Shantung, Chekiang, Kiangsu, Honan, and Hupeh. Recently, however, the official estimates secured by the Survey Committee in 1918-19, and later the careful census made by the Post Office have changed the above order. According to the CCC Estimates the provinces of greatest density are, in order: Kiangsu, Chekiang, Shantung, Honan, Chihli, and Hupeh; and those of greatest density according to the Post Office Census are: Kiangsu, Chekiang, Shantung, Honan, Hupeh, and Kwangtung. It is interesting to find that both the CCC and the Post Office estimates agree not only on the four densest provinces but also rank them in the same order. Kiangsu in both estimates then takes first place in density, while Shantung is lowered to third place. In both the CCC and Post Office estimates, as in the Minchengpu, Chekiang ranks second. The number of people to a sq. mi. in Kiangsu is 875, in Chekiang 600, and in Shantung 550. Hereafter when we wish to emphasize the idea of great density or to point out the densest large geographical unit in the world, we should refer to Kiangsu, instead of Belgium.

From a study of estimates as well as of the density maps in Part III of this volume, it appears that even though in favoured districts the density of population approximates and even exceeds that of the densest European countries, China as a whole is far from being overpopulated. There are great fertile stretches of country in Manchuria and Mongolia, whither the Chinese from Shantung, Chihli, Honan and other provinces have been migrating in large numbers during recent years, which resemble the Middle States of America in productive possibilities but where as yet one may travel for hours without meeting one human being. The sections of China which appear most densely populated are the maritime provinces (if we except Fukien), parts of the Yangtze and Yellow River basins, and the Chengtu Plain.

Population of Cities—Estimates of city population were first brought together from every available source, including Customs' Reports, Guide Books, Geographies, mission publications, and special questionnaires sent out to carefully selected missionaries in every missionary residential center in China, asking them for the generally accepted population estimate of their city. Naturally the estimates thus obtained vary considerably, the Committee accepting finally whichever estimate seemed to be the most conservative and most generally approved. In a few of the larger cities, Police Commissioners have recently made careful enquiries regarding population, and while the estimates supplied by them are too few to have called forth much comment as yet, they nevertheless are striking in that they invariably are much lower than the hitherto generally accepted figures.

Table II.—Population of Cities*

Province	No. of Cities of			Estimated Percentage of Total Population in Towns of 10,000 or less, and in Rural Communities
	Over 100,000 Inhabitants	50,000-99,000 Inhabitants	20,000-49,000 Inhabitants	
North China				
Manchuria—Fengtien	1	6	4	93%
Kirin	1	2	2	
Heilungkiang	...	2	2	
Chihli	3	3	7	86%
Shantung	5	11	21	90%
Shansi	...	3	6	94%
Shensi	2	4	8	88%
East China				
Kiangsu	12	11	11	83%
Chekiang	6	5	8	87%
Anhwei	2	5	9	93%
Kiangsi	4	5	9	90%
Central China				
Honan	3	4	18	91%
Hupeh	4	5	6	92%
Hunan	4	4	10	93%
South China				
Fukien	3	3	8	83%
Kwangtung	10	8	20	70%
Kwangsi	...	6	1	94%
West China				
Kansu	1	4	3	98%
Szechwan	6	8	8	89%
Keichow	...	2	6	96%
Yünnan	1	1	4	96%
Outer Territories				
Mongolia (Inner and Outer)	1	2	8	95%
Sinkiang	...	3	5	71%
Tibet	...	...	...	98%
Totals	**69**	**107**	**182**	**89%**

* See Appendix G.

The following comparison given by Norman Shaw in his article on Population in the Encyclopaedia Sinica will indicate the wide range of estimates for a single city and how incautiously statements are made. "Thus, 'The Chinese Empire' states (p.81) that the population of Soochow

is 700,000 (in 1906); Richard's 'Comprehensive Geography' (p.159) gives it at 500,000 (in 1908), and the Customs' Decennial Report for 1911 states that it was 256,524 in 1909, by official census." The CCC estimate is 600,000. "Canton is generally credited with 'one and a half to two millions of people, with 125,000 boat people in addition, and the Customs' Decennial Report of 1901 goes so far as to say, 'The estimate of 2,400,000 is probably not over the mark for the numbers afloat and ashore'; but long-resident missionaries at the same time estimated the land population at not more than 600,000 to 700,000 and the boat people at 50,000."

Loss and Gain in Population—"The loss of life from abnormal causes in China must be far greater than in any other portion of the world, with the possible exception of India in former times. Apart from congestion of population in great centers, where with characteristic indifference to sanitation and hygiene a favourable field is offered to and taken advantage of by numerous epidemics (plague, cholera, small-pox, etc.) China is particularly susceptible to recurring visitations in the form of floods and famine. Chinese chronicles are filled with the recital of national or local disasters. A famine in 1877-8 is said to have caused the death of 8,000,000 of the inhabitants of Honan, Shansi, Shantung, and Chihli. In recent times one district or another has been forced to record famine with attendant loss of life each year. More notable disasters have been as frequent as 1901, 1906, 1910, 1920 (famines), and 1911 and 1917 (floods). Action on the part of the Government could do much to prevent or minimize these visitations, but comparatively little has thus far been done. Again, the frequent occurrence (almost chronic) of rioting and revolt has exercised its baneful effect on the numbers of the people of China. The loss of life caused by the Taiping Rebellion (1850-64) is variously estimated from 10,000,000 to 20,000,000. The Mohammedan Rebellions between 1861 and 1872 must have contributed largely to the depopulation of Kansu and Yünnan." (China Year Book, 1921-2). Recent unrest and wide-spread brigandage have also resulted in unnecessary loss of life.

DENSITY OF POPULATION

CITIES OF 100,000 INHABITANTS AND OVER

In the Far Eastern Review for July 1921, the editor, George Bronson Rea, writes as follows:—"With slight variations the average European nation (Russia excluded) is doubling its numbers in about eighty years. In his 'Elements of Vital Statistics,' Dr. Newsholme sets out at length the annual increase of a large number of countries. The period under his review (1891 to 1895) showed a doubling of the population of Prussia in 49 years, in England in 50 years, Italy in 67 years, Austria in 74, and of France with her exceptional birthrate, in 591 years. Russian statistics indicate a doubling of the population in 50 years."

"Dealing with this same problem in western Europe, and excluding Russia and the Balkans, Mr. Longstaff in his 'Studies in Statistics,' reaches the conclusion that in the period under review (1861-1891) the increase was at the rate of 21 per cent, or 6.6 per cent in each decade. This study reveals that the population of western Europe is doubling in 66 years. If Russia, with its 175,000,000 people doubling in 50 years be included in the study, the general European average would be 58 years, without taking into account the drains from emigration."

"The great difficulty facing Western investigators in arriving at a reliable estimate of the increase of the human family, has been the notorious lack of statistics concerning the Mongolian and Asiatic races. The peoples of Asia belong to a different civilization, holding diametrically opposite views to the West on the question of marriage and the birthrate. Therefore we cannot apply the same rules in estimating their increase as we do in Europe or America."

"In China we have a civilization based upon ancestor worship, obligating perpetuation of the male line to perform the sacrifices at the shrines of departed ancestors. What effect has this on the birthrate and increase? Here is where the Western investigator is baffled through the absence of statistics. Japanese statistics of the native Chinese population in Formosa show that the latter are doubling their numbers in 33 years; in the Kwantung Leased Territory, in 31 years. The full effect of Oriental civilization on the rate of increase is seen in Korea, where statistics of the native population indicates a doubling of the numbers in 27 years."

In attempting to study the rate of increase in population in China Mr. W. W. Rockhill, American Minister to China and a shrewd and scholarly observer of things Chinese, examined the progress in population between 1743 and 1783, a period during which the enumerations were all presumably made in the same manner. He found that from 1743 to 1749 the annual rate of increase was 2.90 per cent; from 1749 to 1757 it fell to 0.91 per cent, to rise between 1757 and 1761 to 1.37 per cent, falling again to 0.73 per cent between 1761 and 1767, and to 0.57 per cent from that date to 1771. The next change is phenomenal. Between 1771 and 1776 it was 5 per cent, but between 1776 and 1780 it fell, without any known reason, to 0.86 per cent, to rise again between that date and 1783 to 2.34 per cent. The average rate of increase during the whole period was 1.83 per cent. Compare this with Japan, where, though much more favourable conditions exist than in China, the average yearly increase of the population from 1872 to 1899 was only 1.04 per cent. Compare also with India, where the census of 1911 revealed that the population (315,132,000) had increased in ten years by 7.00 per cent, or 0.70 per cent annually. The Chinese rate of increase can hardly be higher than these."

"It is estimated that 4,000,000 or over one per cent of the people die annually in China from starvation and purely preventable causes, such as floods, famine, cholera, plague, etc., without including deaths from internal disorders, rebellions, and bandit forays. This is almost the average increase of Western peoples. Yet the Chinese increase. With the construction of railways, conservation of rivers, installation of modern sanitary and water systems, hygiene, a stable government and other reforms, the greater part of this waste will be eliminated, and then the full effect of the Chinese birthrate will be felt. It is fair to assume that this increase is about the same as it is among Chinese inhabitants in Formosa and Kwantung according to Japanese count. It is also believable that in some sections of China the increase reaches the same alarming figure as in Korea. It may be permissible in the light of all that has been said, to take forty years as the time required for doubling the numbers of China."

TABLE III—FOREIGNERS IN CHINA

(Maritime Customs' Report for 1920)

	Persons		Persons
American	7,269	Italian	504
Austrian	24	Japanese	153,918
Belgian	592	Mexican	1
British	11,082	Norwegian	373
Danish	545	Portuguese	2,282
Dutch	40	Russian	144,413
French	2,753	Spanish	285
German	1,013	Swedish	464
Hungarian	8	Non-Treaty Powers	132

The cosmopolitan character of treaty ports in the Orient is strikingly illustrated by Shanghai. The last official census (1921) reports 1,685,000 inhabitants. Altogether there are 24 nationalities in Shanghai In the International and French Settlements there are (1921) 26,869 foreigners. Of these 10,521 are Japanese, 6,385 are British, and 2,813 are Americans.

COMPARISONS IN AREA AND POPULATION

(China Year Book, 1921-2)

	Area in Sq.Mi.	Population
China	4,278,352	427,679,214*
British Empire	11,454,862	417,218,000
Russian Empire	8,647,657	160,095,200
Canada	3,729,665	7,206,643
United States (with Alaska)	3,571,492	105,683,108
Australia	3,065,121	4,724,138
India	1,802,657	315,156,396

* Post Office Estimate, 1920, for 18 Provinces, Manchuria, and Sinkiang.

COMMUNICATIONS

A.—RAILROAD COMMUNICATIONS

J. E. Baker

China has approximately 11,000 kilometers or less than 7,000 miles* of railway in operation. The area of China, excluding outer territories such as Mongolia, Turkestan, Sinkiang, and Tibet, aggregates nearly 1,900,000 square miles. For each kilometer of railway line in operation, therefore, there are about 170 square miles of territory to support it. Expressed in miles, China, as limited above, has about 280 square miles of territory to every mile of railway. Compared with this figure, Korea has 71 square miles of territory per mile of line, India has 40, and Japan has 16; while the United States has 12 square miles, and the more densely populated European countries have averages even smaller per mile of railway.

If the comparison be made between mileage and population, there is an equally wide separation between the averages for China and those for other countries. Taking the population of China as 440,000,000, there are approximately 40,000 people for every kilometer of line, or over 60,000 for each mile of railway. Korea has a population of about 13,000 per mile of railway, India has about 8,600, Japan about 8,000, and the United States about 3,800. These general averages will probably always be higher for China than for those other countries, for in addition to extensive systems of natural waterways, the Chinese during centuries of persistent industry have added a marvelous network of canals. The Grand Canal, while greatest of all these works and one of the wonders of the world, when compared with the total of its lesser like, is of modest proportions.

The general averages for China as a whole are also very misleading if applied to any particular province. The railway system now in operation in China is located principally north of the Yangtze River, and to a large extent radiates from Peking. Only about 600 kms. of line radiate from Canton. A little over 600 kms. run southeast from Nanking through Shanghai to Hangchow with a break of about 100 kms. to Ningpo. Over 550 kms. of railroad extend southward from Wuchang through Changsha to Chuchow, and thence eastward to the Pingsiang collieries. A short provincial line runs southward from Kiukiang to Nanchang, 136 kms., and there are probably 100 kms. of other private and Government railways which are sections of four or five unfinished lines. Then there is the important railway running from Yünnanfu in a southeasterly direction across 465 kms. of Chinese territory and across the border into the French possessions of Indo-China. This cursory summary shows only about 2,500 kms. of railways south of the Yangtze and about 8,500 kms. of line in the greater area north of this river. However, plans for future construction deal more largely with southern routes than with routes in the north, and when the program which China has kept in mind ever since the first years of the Republic is finally accomplished, South China will have railway facilities not much inferior to those of North China.

The railway service rendered to various sections of China may be more accurately shown by the following Table, which gives the approximate length of line, area and population of each province, together with averages of area and population per kilometer of railway.

The two most important economic effects of railways in China so far, have been a large increase in the supply of coal to the people of China and a similar increase in the purchasing power of the rural districts. Secondary to these are the growth of certain specific large industries and the increase in the daily wage of the ordinary workman. Except in the vicinity of important terminals, or points where water and rail transportation meet, there has not been any pronounced increase in land values. This

Province	Kms. of Railway (b)	(a) Area of Province in sq. mi.	(a) Population of Province	Aver. No. sq. mi. per Km. of R. R.	Aver. No. Inhabitants per Km. of R. R.
North of the Yangtze:					
Heilungkiang	990	166,700	1,456,000	168	1,471
Kirin	853	100,000	4,222,000	117	4,950
Fengtien	1,568	88,900	10,156,000	56	5,744
Chihli	1,680	115,800	20,000,000	65	11,905
Shantung	997	56,000	29,000,000	56	20,087
Shansi	348	81,800	12,200,000	235	35,057
Shensi	...	75,300	8,000,000	...	...
Kansu	...	125,500	5,000,000	...	...
Honan	1,200	67,900	25,000,000	56	20,833
Kiangsu (North)*	176	24,000	10,000,000	136	56,818
Anhwei (North)*	280	35,000	12,000,000	125	35,715
Hupeh (North)*	171	42,000	20,000,000	246	116,959
Szechwan	...	218,500	57,800,000	...	...
Total	8,463	1,197,400	214,834,000	141	25,266
South of the Yangtze:					
Kiangsu (South)*	416	14,000	11,000,000	34	26,442
Anhwei (South)*	...	19,800	8,000,000	...	...
Hupeh (South)*	221	29,400	13,000,000	133	58,823
Chekiang	209	36,700	11,000,000	176	52,632
Kiangsi	170	69,000	15,000,000	406	88,235
Hunan	326	83,400	22,000,000	256	67,485
Kweichow	...	67,200	7,650,000	...	...
Yünnan	465	146,700	12,000,000	315	25,806
Fukien	28	46,300	20,000,000	1,653	714,286
Kwangtung	665	100,000	30,000,000	150	45,113
Kwangsi	...	77,200	6,000,000	...	...
Total	2,500	689,700	155,630,000	276	62,260
All China	**10,963**	**1,887,100**	**369,484,000**	**172**	**33,702**

* Divisions arbitrary.

(a) Estimates of area and population in the above Table supplied by the author.

(b) A kilometer equals about ⅝ mile, or one mile equals 1.6 km.

is due, doubtless, to two conditions: First, land in China is held under something corresponding to feudal tenure, and hence does not change owners frequently or rapidly enough to encourage demand and stimulate price competition. Second, the amount of agricultural products sold, as compared with the amount consumed by the cultivators themselves, is relatively small, and therefore the increased value of the portion sold does not greatly affect the value of the land. About half of the traffic of the Government railways of China measured in ton kilometers consists of mineral products, mostly coal. This traffic has increased by more than one-third in the four years for which statistics are available.

An increase in the shipments of agricultural products has taken place similar to that in coal. The result has been seen not in any decrease in prices of food products in cities, for contact with the outside world market has produced an actual increase in prices. What the price of food in the coast cities of China would have been, however, if access to greater home supplies had not been given by railways, is difficult to estimate. On the other hand, in country districts the increase in prices has been manyfold.

Missionaries in rural out-stations are more aware of this than any other class of foreigners. In some quarters far removed from the means of transportation like Szechwan, wheat must still be sold for 25 or 30 coppers a picul. In Shanghai that same wheat could be sold for four or five dollars. The railroad would serve to bridge a gap like this. The merchant, the consumer, and the farmer all share in the saving which the railroad makes, and a better scale of life is the result.

Large enterprises like the Hanyang Steel Works, the Kailan Mining Administration, the Lincheng Mines, the Ching Hsin Mines, and a dozen others would be impossible without railways. These mark the beginning of the industrial development of China. Smaller institutions of a manufacturing nature are also springing up along railway lines. All of these things are creating a greater demand for labour. Before the advent of railways the average day's wage for an ordinary workman was about five cents. Today in the large centers it averages fifty cents, with craftsmen demanding and getting as much as a dollar a day. Not all of this represents increased standards of living. The cost of living has gone up for these men, just as it has gone up in other parts of the world.

Prophecy is always dangerous to the reputation of the prophet, especially so in a country passing through a period of flux, as China is today. However, there are certain conditions inhering in the Chinese railway situation which make the course of future railway construction predictable to a certain extent. In 1864 Sir Macdonald Stephenson suggested a program of railway construction which was pigeonholed absolutely, but which nevertheless has been followed out to a surprising extent. This program was dictated by a consideration of topography and of population centers—two compelling considerations in railway construction, the one for reasons of cost, the other for reasons of revenue. Politics also enter into the situation, sometimes injecting certainty and sometimes uncertainty. The most decisive factor, of course, is the presence of projects which are already partly finished. Among the latter, perhaps the most important is the extension of the Lung-Hai line now under way from Honanfu to Sianfu. This work was compelled to halt during the last two years for lack of funds, but a new loan has been floated in Holland, and completion as far as Sianfu is expected within the next three or four years. This is most predictable, perhaps, because of the well known strength of Belgian policy backed as it is by French assistance.

A second line of construction upon which action may be expected is the extension of the Peking-Suiyüan line. The line beyond Fengchen to Suiyüan is already opened to traffic. It is the policy to push out slowly in the direction of Paotowchen as surplus earnings of the Peking-Suiyüan line permit. At Paotowchen the line will probably stop for some time, since this is the center of a very productive region, and any further extension will have to decide the question of a line to Urga or toward Sinkiang. Large questions of political strategy are involved in such a decision, hence it is probable that a breathing spell will ensue within which to gather force as well as to make decisions.

But in national importance, two other lines far surpass the two which have just been named. These are the Canton-Hankow line and the line into Szechwan. The Canton-Hankow line has been under consideration for 25 years. It has been under construction at some point or other for over 20 years. It has been the cause of more worry, more unpleasant foreign relations, and more disappointment to China than any other two lines combined. This line is now under construction by the Four Nation Group, which also has the contract for a line from Hankow into Szechwan. The Great War cut off all sources of funds, and work had to cease after Changsha was reached in 1917. The Kwangtung authorities who are charged with building the portion of the line in that province have also exhausted their funds before reaching the borders of Hunan. The remaining gap of 300 kms. or more is scarred and furrowed with mountain ridges and deep valleys, so that the cost of construction will require a large outlay of money. The impoverished condition of all the parties to the Four Nation Group and the unfavourable rate of exchange offers little encouragement to the hope that this work will be pushed during the next three or four years. Another impediment is the continued breach between the North and South. In fact the portion of the line already completed has been used for little else than military purposes during the course of its existence. Yet if the line were completed and a period of truce were to ensue, there could be no greater instrument of understanding and cooperating between the two sections than this completed Canton-Hankow line. The Ministry of Communications recently has ordered a survey to be made of the remaining portion and proposes to devote $400,000 per month out of current railway revenues for construction purposes.

There are strong political and commercial reasons for the building of the Szechwan line in the near future. Its possibilities have been estimated in nothing but superlative terms. Two routes are under consideration. One is the Hukuang route, following the river from Hankow to Ichang and Chungking. The other is the Siems-Carey route from Sinyangchow, Honan, to the Han River, and following that river to the Chengtu Plateau. The latter is said to have the advantages of grade and economical construction. It is handicapped, however, by a British claim to the same route. The Hukuang route has the advantage of 150 miles of completed earthwork, and French support from Chungking to Chengtu.

Other lines which wait for decision are:

(1) Wuyi (just north of Pukow) to Sinyangchow, Honan.
(2) Tatungfu, Shansi, to Chengtu, passing through or near Taiyüanfu and Sianfu enroute.
(3) Nanking to Pingsiang, via Nanchang.
(4) Shasi (west of Wuchang on the Yangtze River) to Hingi, Kweichow, with a branch to Changsha or Chuchow.
(5) Yünnanfu to the bay of Yamchow, Southwest Kwangtung.
(6) Chuchow, Honan, to Yamchow on the bay of Yamchow.

Contracts for all of these lines have been let to financial interests of various nations, European mostly. But the financial condition of these nations is such that unless the Consortium becomes effective it is unlikely that anything will be done on any of these proposed lines for four or five years at least. If the Consortium be definitely rejected, it is not beyond the realm of probability that the British interests which have made a small start on the Pukow-Sinyangchow route (1) might begin operations by selling British guaranteed bonds to Chinese capitalists. Under such considerations it is possible that an Anglo-American corporation might be formed to extend this line over the Siems-Carey route into Szechwan. This would be a logical arrangement from a railway point of view. If left to themselves, too, the British might begin in a similar way the construction of the Nanking-Pingsiang line (3) within three or four years, because of the need of bringing the Pingsiang coal district into closer touch with the Shanghai district, and because of the value of such a line as a feeder to the Shanghai-Nanking line.

Other lines look very indefinite. Because of its value to the development of the necessary mineral resources of Shansi, the Tatungfu-Chengtu line (2) is the most likely. Under a Consortium, the order of routes to be taken up would likely be as follows:—

(1) Canton-Hankow.
(2) Pukow-Sinyangchow-Szechwan.
(3) A line from Yünnanfu to Chuchow, thence over the Chuchow-Pingsiang line through Nanchang to either Nanking or Hangchow, is more than a possibility.
(4) The extension of the Kinkiang-Nanchang line to either Amoy or Foochow has its claim.
(5) A north and south line through Shansi, finally extending to Tatungfu on the north and at least Sianfu on the south will be urged persistently.

A very short line, but of considerable importance, will probably be completed within a short time, whether the Consortium is accepted or not. This is the line from a point on the Peking-Hankow line at Shihkiachwang, where the Cheng-Tai, or Shansi Railway terminates, to Tsangchow on the Tientsin-Pukow line. The Japanese have some sort of agreement for such a line from Tsinan to Shuntehfu, although it will be years before any government in China would dare permit this route to be built by Japanese capital. Moreover, this route would involve bridging the Yellow River, a very expensive operation for so short a line.

The opening of the port Hulutao in Manchuria will probably lead to the construction of a line extending into the interior, probably to Jehol and thence to Peking. Japanese interests are building the promised extension of the Sze-Cheng line to Tacnanfu, and have recently changed the name of this line to Sze-Tao.

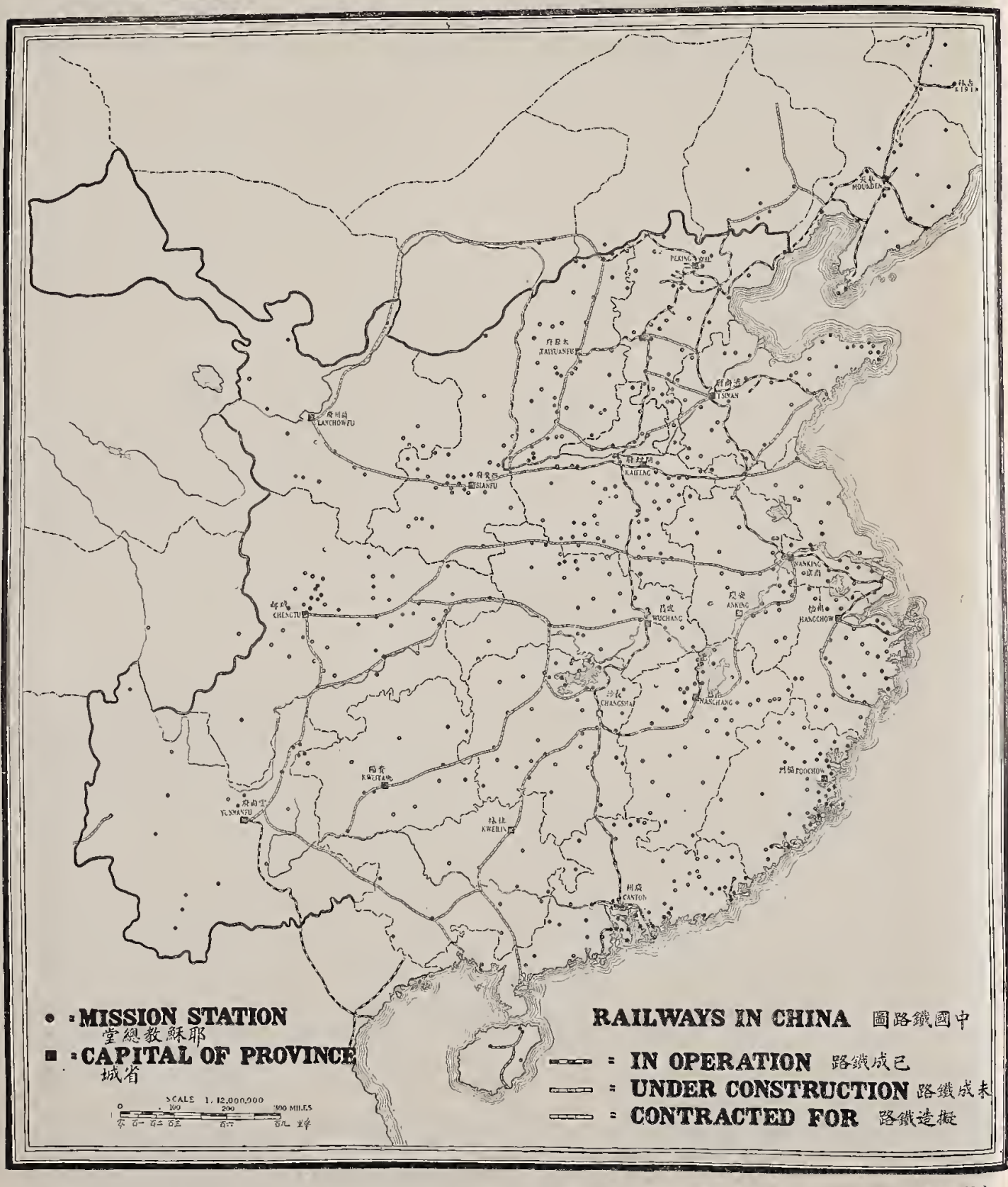
Under the program sketched above, the railway system of China would look something like that laid out on the map. The present important railway termini and centers will retain their importance. These are Shanghai, Tientsin, Peking, Pukow, and Hankow. To these would be added Canton, and a list of secondary centers, some of which are of importance now. In North China, Harbin, Changchun, Moukden, Tsinan, Suchowfu, Shihkiachwang, Chengchow, and Sinsiang are already of importance. Hulutao, Wuyi, Sinyangchow, and Taiyüanfu would be added. In South China, Nanking would have its importance increased, and possibly, so would Hangchow. Canton would be a port only second—if second—to Shanghai. Kinkiang, Nanchang, and Chuchow or Changsha would become interior distributing points similar to Minneapolis, Omaha, and Kansas City in the United States.

It is doubtful if anything can take the place of railways in the transportation development of China. In the North, where roads are possible at reasonable expense, the railway system is well along. In the South, land is too precious to make any considerable highway system probable. At best, highway transportation, exclusive of the upkeep of the road, costs four or five times as much as railway transportation. Besides, so long as the Chinese hold to the two wheel narrow-tired cart as their vehicle, no road can be constructed which will stand up under the load. Macadamized roads become too rough in four or five years for further use and have to be re-surfaced. The Chinese mind can be converted to railway building faster than it can be persuaded to scrap the millions of carts now in universal use. Motor roads are being built in several places—around Peking for pleasure, in Shansi for freight because railways have been despaired of, and between Paotingfu and Tientsin for military reasons. These reasons will continue to cause new roads to be built from year to year, but always as feeders to the present rail line, never in competition.

This development of canals is not be looked for. Present day canals may be improved somewhat. But this means of transportation is also too slow and uncertain. China has become fond of railway speed. She will not give it up. Possibly some river channels may be canalized for short distances as a mode of improving navigation, but the day of new construction of canals for purely transportation purposes for considerable distances is past, and only some revolutionary development or loss in present day mechanics can ever bring back that day.

Railway lines in China may be grouped under three heads:—Government, Private, and Concessioned. The *first* group consists of about 6,500 kms. of line and is the property of and is administered by the Chinese Government, although in most cases there is a mortgage upon the line to some foreign financial institution and a few foreign employees occupy important positions upon the line. The *second* group consists of about 700 kms. only, and is formed of lines owned and operated by private companies, composed of local gentry, provincial officials, and several mining companies. The *third* group consists of lines owned and operated by foreign financial institutions, whose privileges in China have been acquired by what amounts to treaty stipulations.

(1) *Government Railways*:—			
Peking-Hankow		1,306 kms.	
Peking-Moukden		987	
Tientsin-Pukow		1,107	
Shanghai-Nanking		327	
Shanghai-Hangchow-Ningpo		286	
Peking-Suiyüan		491	
Cheng-Tai		243	
Taokow-Tsinghwachen		152	
Kaifeng-Honanfu		185	
Kirin-Changchun		123	
Chuchow-Pingsiang		91	
Canton-Kowloon (Chinese Section)		143	
Canton-Samshui		49	
Changchowfu-Amoy		28	
Hupeh-Hunan		422	
Sze-Cheng		87	
In operation			6,027 kms.
Lung-Hai		368	
Hupeh-Hunan		15	
Under construction			383 kms.
		Total	773 kms.
(2) *Private and Provincial Railways*:—			
Kwangtung Section of Canton-Hankow		225	
Kiukiang-Nanchang		136	
Sunning		171	
Swatow-Chaochowfu		42	
Nanking City		11	
Ching Hsing Mine Railway (Tai-Tsao)		52	
Lincheng Mine Railway (Chihli)		12	
Tayeh Mines Railway (Hupeh)		30	
Chung Hsing Mine Railway		15	
Kailan Mining Administration Railway		16	
Tayaokow Mines Railway (Fengtien)		29	
Tsitsihar City Railway		29	
Makiapu Narrow Gnage		5	
		Total	3,780 kms.
(3) *Concessioned Railways*:—			
Chinese Eastern		1,722	
South Manchurian		1,107	
Shantung		451	
Yünnan		465	
Canton-Kowloon (British Section)		35	
		Grand Total	10,963 kms.



The Peking-Suiyüan line should be shown as completed to Suiyüan. The Tsangchow-Shihkiachwang and Chefoo-Weihsien lines (under construction) should be added. A line southward from Sianfu (contracted for) should be added. Lines from Tientsin to Paotingfu, Tsinan to Shuntehfu, and Tehchow to Shihkiachwang should be eliminated.

B—POST OFFICE COMMUNICATIONS*

Development—"The Imperial Decree of 1896 gave sanction to a National Post Office This, however, was not sufficient to bring the idea into favour with provincial authorities, without whose assistance progress and development were impossible. From the day of its birth the new organization had to contend also with keen competition from the two older postal systems, and long and persevering effort, combined with the introduction of better services and the use of steam communication, were necessary before it could in any measure establish itself in the estimation of the commercial classes and thus overcome the natural and deep-seated prejudice against it. Indeed the full confidence of the public and officials was not gained till the service came directly under the Ministry of Communications. A few months thereafter followed the Revolution and only then were the I Chan (驛 站) services finally abolished in favour of the National Post Office. A number of native postal agencies still linger on, most of them undertaking in addition some mercantile business and making their profits mainly by transmitting bank drafts, sycee, and trade parcels. These establishments have all along been allowed to function practically without restriction alongside the Post Office, and it is expected that a Postal Law or some other Government enactment will ultimately be necessary to deal with them. These are only a few of the special difficulties with which the Service has had to contend in the course of its development. Many others could be cited: e.g. annual floods, perpetual brigandage and piracy, famine, plague, riot, rebellion, civil war and, from beginning to end, a debased currency. All these have made development a continual struggle and, in view of this, the record of achievements must be considered extraordinary."

"The manner in which communication is maintained between all points is especially praiseworthy. Every available means of transport is used: contract steamers on the coast and large rivers; railways where they are opened; steam and motor launches, junks, hong-boats and post-boats on inland waterways; and, on the numerous overland routes, mounted or foot couriers, mules, carts, and wheel barrows. As roads in inland China are mere paths in dry weather and tracts of deep mud in rain, the great proportion of overland transportation is done by couriers. Overland lines are established even in most out-of-the-way places; on many, couriers with light mail (letters and postcards and newspapers paying letter rates) run day and night and, whatever difficulties may have to be surmounted, these services are seldom or never interrupted. The daily stages for couriers vary but often rise to 100 li (33 miles); the speed maintained averages 10 li per hour. In all, 7,042 couriers were employed at the end of 1919. These men run from point to point in all weathers according to fixed schedules, incidentally braving dangers from wild beasts, robbers, floods and often local disturbances. While they are now less interfered with by highwaymen than formerly, still every year adds to the toll of murdered and wounded."

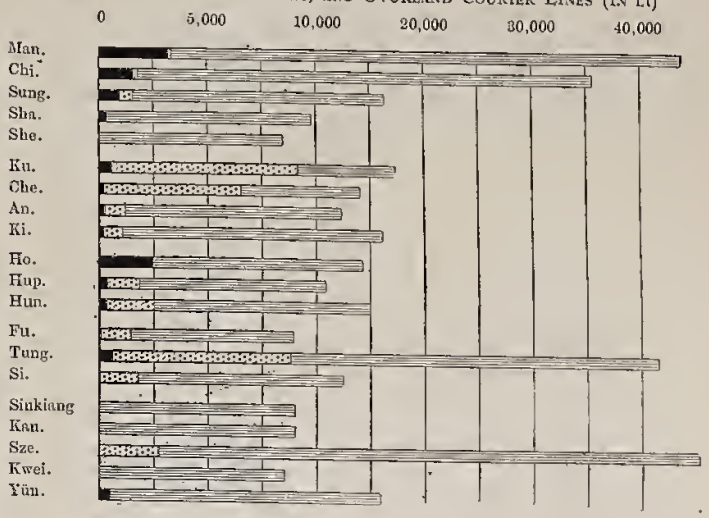
"A network of courier lines exists all over Manchuria and is gradually spreading over Inner Mongolia. A mounted courier service across the Gobi Desert connects Kalgan with Urga and Kiachta, the total distance of 3,620 li (1,206 miles) being done in eleven days. Sinkiang (Chinese Turkestan) has over 60 postal establishments and 18,000 li (6,000 miles) of courier lines. From the present terminus of the Lung-Hai Railway in Honan a continuous chain of day-and-night couriers, for the most part mounted, runs through Tungkwan, Sianfu, Lanchowfu, Ansichow, and thence via Tihwafu (Urumtsi) to Kashgar on to the borders of Russian Turkestan. The total length of this line is 10,843 li (3,614 miles), which makes it the longest postal courier line in the world. The time taken when there are no delays is 40 days. Heavy mail matter (parcels, books, etc.) for Sianfu and other points on the line is transported on mules, and amounts to an average of over one ton daily. The service of heavy mails through the Yangtze Gorges to Chengtu, the capital of Szechwan, and on to Tibet shows no less enterprise. Before merchant steamers ventured up the river to Chungking a fleet of fast post boats was specially built to ply between Chungking and Ichang through the dangerous rapids. Even though full advantage is taken of whatever steam service there now is, 32 post-boats are kept busy, carrying over 20,000 bags of mail matter annually. Wrecks are not uncommon but mails are nearly always recovered. For the sake of speed, light mails for Chengtu and the West are carried overland all the way from Hankow by day-and-night couriers. Hankow letters are delivered in Chengtu (1,023 miles) in 13 days and in Tatsienlu (1,313 miles) in 18 days. From Tatsienlu a line continues 375 miles further to Batang, the chief town of the Tibetan Marches. In normal times this is linked up with the Tibetan system by a line across the border to Chamdo so that there is direct overland communication from Peking to Lhasa."

"These facts illustrate in a general way the efficiency and extent of the Service. In the more populous and industrial districts the network of lines is very highly developed. Every town of any size or importance is postally connected, the fastest means of transport being always availed of. In further development, attention is being concentrated on linking up country villages round all important centers by a system of rural box-offices at which special couriers call every two or three days. There are already several thousand of such established and these will be given the status of agencies as rapidly as the increase of their mail matter warrants it."

The relation of postal establishments and postal routes to missionary residential centers is well shown in the postal maps (pages xliv—lv) in Appendix B. Reference should also be made to the statistical table, (page xliii) which gives the latest available information on the working of the Chinese Post Office. The Report for 1920 will not be ready for distribution before the middle of 1922.

* Compiled from Annual Reports and Official Circulars.

Railway, Steamer and Boat, and Overland Courier Lines (in li)



Black=Railway. Dotted=River. Ruled=Courier lines.

The following table shows the record of progress in quinquennial periods since 1901:—

	1901	1906	1911	1916	1919*
Offices and Agencies	176	2,096	6,201	8,797	9,981
Articles of mail matter posted.....	3,500,000	37,000,000	125,000,000	250,432,273	339,922,992
Parcels posted	42,000	400,000	954,000	2,232,100	3,551,105
Courier lines	...	153,000 li	319,000 li	421,000 li	467,000 li
Steamer and boat lines	...	17,000 li	45,000 li	64,700 li	72,000 li
Money Orders issued	...	$2,308,000	$5,900,000	$15,965,000	$43,816,000

* Latest available figures (Feb. 1922).

Postal establishments apart from Head Offices are classified according to their importance and functions as follows: First Class Offices, Second Class Offices, Third Class Offices, Sub-Offices, Agencies, and Box-Office Agencies, the last two being merely shops where stamps are sold and letters are posted to be collected by a passing courier or postman.

The various ranks of the executive staff are: Commissioners, Deputy Commissioners, Assistants, Postal Officers, Clerks, Yu-wu-sheng and Sorters. The total Chinese staff as on December 31st, 1919, was as follows:

Deputy Commissioners	6
Assistants	52
Clerks	1,112
Yu-wu-sheng	2,599
Sorters	2,002
Agents	7,839
Postmen	5,379
Couriers	7,042
Miscellaneous	2,276
Total	28,298

"While the foreign staff, which includes less than 100 men of 14 different nationalities holds most of the highly responsible posts, the more intelligent Chinese are rapidly advancing to the highest ranks. A number are already in posts requiring considerable administrative ability, two being in charge of provinces as Acting Commissioners and six others acting as Deputy Commissioners. Entrance to all ranks of the Chinese executive staff is by competitive examination; promotion thereafter follows by selection on a basis of seniority, combined with considerations of merit."

C—ROADS*

The initiative for modern roads in China began in 1914 when Peking authorities were influenced to enter into a contract with an American syndicate to build a highway leading out from the capital. Although nothing came of this original venture, the necessity for good roads was brought home to the Chinese officials and little by little the streets of the capital and the main roads leading out to the immediate suburbs were macadamized. Since then, many miles of excellent highways have been constructed around Peking, bringing the Western Hills, Nanyüan, and Tungchow within easy reach.

The original advocate of a nation-wide system of highways was Mr. Lo Kou-shui, one of China's foremost foreign-trained engineers, of the old group of students who went to America in the early eighties and graduated from the Troy Polytechnic Institute. While acting as technical

* Compiled from "The Far Eastern Review," Jan. 1922, pages 3-17.

secretary and adviser to the Ministry of Communications in 1913, Mr. Lo strenuously urged the adoption of a highway program as a complement to the construction of a national system of railways then being drawn up. He pointed out that any large investment in new railways would fail to bring adequate returns unless feeders in the form of modern roads were constructed to permit the produce of the tributary districts being cheaply transported to the railway. Mr. Lo's recommendations, however, received little favour, because of the fact that the cost of highway construction would have to be borne by the central and provincial governments, while railways could be financed by foreign loans, with considerable profit to the officials concerned. Road building in China buttered no official bread.

The seeds sown by Lo Kou-shun found root, however, and various other officials of the Government have since urged the adoption of a fixed program for a national highway system. The constant hammering upon the Peking authorities to place such a scheme into practice finally resulted in a presidential mandate being promulgated on November 15th, 1919, laying down regulations for the construction of new roads. These regulations, drafted by road experts, consisted of 15 articles, one essential point in which is as follows:

"Highways are to be classified under four heads:—

The *national highways* are to be those between the capital (Peking) and the provinces or special administrative areas; between the capital cities of two different provinces, and between strategical points, harbours, and other places of military importance. The width of a national highway is to be 50 feet (Chinese), or more.

Provincial highways embrace those between the capital city of the province and the different hsien cities under its jurisdiction; between different hsien cities; and between railway, mining, commercial, and industrial centers and places of military importance within a province. The width is to be at least 30 feet.

The *hsien or district highways* are to be those between the hsien cities and the rural districts under their jurisdiction; those connecting the different rural districts of a hsien; and those connecting a hsien city with river or sea ports, or railway, mining or industrial centers in the neighbourhood. The width of hsien roads is to be 24 feet or more.

Village highways are to be those between different villages, those connecting the villages with schools, factories and other public works in the neighbourhood. The width of these roads is to be decided by the public bodies of the centers concerned.

Incentives to Road Building—Experience seemed to place these regulations on a par with all others that have flowed out from Peking in a constant stream since the establishment of the Republic, but the increasing love of motor car riding on the part of the officials, high and low, has assured for them a reception that holds out high hopes. Official activities were spurred on in the North by various automobile associations, sales agents, and others, each with a different motive. The Red Cross Society became active in road work to provide employment for famine and flood sufferers, automobile agents and clubs had their eye on business, the military leaders wanted roads in order to move troops rapidly, and others simply desired smooth roads leading anywhere for the sake of pleasure. The same influences are now assuring the construction of roads in all other parts of China, but to the above motives is added the more important one of seeking adequate means of cheap transportation in districts outside the railway zones. We are now witnessing, under the stimulus of the Good Roads Movement and others, the picture of the Chinese authorities being moved from below, the initiative coming from the merchants rather than from the Government. On all sides we hear of new road building companies whose ultimate object is to provide automobile transportation to districts now isolated and stagnating because of inadequate means of communication. Under the stimulus of profits for the promotors, squeeze for officials and revenue for the central and provincial treasuries, the Chinese have found the key to the rapid development of highways and its resultant increase in business. Companies are being organized in all parts of the country to build roads and operate autobus services.

Aside altogether from the good work of the Good Roads Movement, the greatest impetus given to road building and transportation in North China arose from the famine relief activities of the American and other national Red Cross Societies during 1921, when over 856 miles of new roads were built and turned over to the Chinese authorities by the American Red Cross alone. This was supplemented by the activities of the Ministry of Communications, notably in the building of the Chefoo-Weihsien road in Shantung, now nearing completion. Branches from this main highway are to be constructed that will open up the entire northeastern part of Shantung.

NORTH CHINA ROADS

Most progress has been made to date in road construction in North China where we find the road between Tungchow and Tientsin well under way. Another road between Tientsin and Paotingfu, the two capitals of Chihli province, has been built by the military governor, but will have to be reconstructed before it is fit for use by motors.

Peking Tientsin Highway—This road has received more publicity perhaps than any other similar enterprise in China. It was first proposed in 1917 by the American Flood Relief Committee under the leadership of Minister Reinsch and Roger S. Greene of the Rockefeller Foundation. The American Red Cross offered to contribute $100,000 if the Chinese would give an equal amount. The Red Cross money was to be used for the payment of flood-sufferers as labourers on the construction of the road. The Chinese share was to come in materials and the Chinese Government was to arrange the right of way. Due to political conditions in China only the first section of the road from Peking to Tungchow was completed. The construction of this road from this point has proceeded spasmodically, until it has reached Yangtsun, within a few miles of Tientsin. And here it stops for the present because the police commissioner of Tientsin has prohibited further work, under the pretext that the money for the right of way in his territory has not been advanced, and when this was made good, he held that the graves had been unduly interfered with. With this exception the whole road is now in fairly good condition, enabling through traffic of a kind to be carried on.

Peking-Kalgan—The road from Peking to Kalgan has generally been considered impassable except to carts. The distance is probably 125 miles.

Shansi Roads—The governor of Shansi, General Yen Hsi-shan, has shown considerable interest recently in road building, and under his initiative a road has already been completed connecting Taiyüanfu, the provincial capital, with Taikuhsien an important educational center over 30 miles to the south. Under the new provincial system this road will be continued further south to Pingyangfu, 140 miles from Taiyüanfu. This will pass through Sükow, Kihsien, Pingyaohsien (connecting at this point with the Fenchow-Yellow River road), Kiehsiu, Lingshih, Hwochow, Chaocheng, and Hungtung. At Pingyangfu it will undoubtedly be extended along the time honoured route through Kiangchow, Wensi, Anyihsien, and Chiehchow to Puchowfu in the extreme southwest corner of the province where it will connect with the Shensi road system. On the north a road is to be built from Taiyüanfu via Sinchow to Kwohsien, a distance of 70 miles. This road will ultimately lead north to Tatungfu and thence eastwards over the old road to Peking and Wutaishan.

The Pingyao-Jungtu Road—The most important Shansi road commercially, which was built under the Red Cross supervision, is the one which leaves the provincial highway at Pingyaohsien and passing through the large city of Fenchow terminates at Jungtu on the Yellow River, thus providing a water outlet to an immensely wealthy district. This road in its passage westward over the plain crosses the entire drainage area of the province, has few grades, measures 22 feet wide at the top and has an average height of at least three and a half feet. There are only a few small curves and the road could be used at any time for a railroad bed.

Pingting-Liaochow Road—Second in importance to the Pingyao-Jungtu road in western Shansi is the one in the eastern part of the province built by the Red Cross engineers which runs south from Pingtingchow to Liaochow through the heart of the richest coal, iron, and pottery district in China. This road has brought new life to a section formerly stagnating for lack of communications.

Shantung Roads—Excepting the roads in the vicinity of Tsingtau, commenced by the Germans and finished by the Japanese, the construction of good highways in this province is confined almost exclusively to those recently completed by the Red Cross engineers, and the Chefoo-Weihsien highway constructed by the Ministry of Communications. It may be said that Tsingtau and the Leased Territory of Kiaochow is better supplied with modern roads than any other part of China. These fine motor roads wind in and around the wooded hills, along the shore and batteries, by old German forts and out thirty miles into the country to Lao Shan or to the waterworks, a constant reminder of what other parts of China could be under efficient government. The total length of streets and roads in the Leased Territory has been doubled since the Japanese took over control in 1914.

The American Red Cross is responsible for 485 miles of roads in various sections of the province, which have come as a great boon. These roads are merely graded dirt, rolled or tamped firm. Macadamizing was out of the question because of the excessive cost of furnishing crushed stone.

Following the completion of the Chefoo-Weihsien road constructed by the Ministry of Communications, a special bureau has been established at Chefoo for the construction of roads from Chefoo to Weihaiwei, Laiyang, and Haiyanghsien respectively, a total of about 130 miles. These three roads will complete the opening up of the rich hinterland behind Chefoo.

In the southern part of Shantung a motor service has recently been established between Tsaochwang and Ichowfu, a distance of about 50 miles.

Manchuria—In winter the frozen plains and roads of northern Manchuria permit of rapid traveling between Harbin, Tsitsihar, and towns on the Amur River. The construction of the road between Dairen and Port Arthur is being pushed vigorously and automobile companies are being organized for Antung and the Yalu valley.

The Antung District—In Antung a Dutch engineer has been engaged to carry out the surveys for new city roads extending into the nearby country.

CENTRAL AND SOUTH CHINA ROADS

Shanghai Region—Great activity is seen in the Shanghai region under the stimulus of the Good Roads Movement. A comprehensive system of provincial and local roads is projected or in course of construction. In addition, there are many secondary roads, such as one from Pootung to Nanhwei near the Yangtze cape.

General Lu Yung-hsiang has consented to the employment of troops for the building of roads in Chekiang province and in those districts of Kiangsu province which are under the control of his military officers.

Under the direction of Mr. Sidney J. Powell, a plan has been worked out for the building of a road from Shanghai to Hangchow and another from Shanghai to Nanking. The Good Roads Movement of China does not propose to build these roads. Its aim is to stimulate an interest in them; to educate the Chinese along the route to favour the road, and to get the officials concerned to approve of it. The governors of both Chekiang and Kiangsu provinces have written to the Movement in support of the roads planned and offering to give their assistance. There can be little doubt that the road from Shanghai to Hangchow is a matter of the near future.

Kiangsu Roads—For the practical execution of the Kiangsu road program, the Shanghai-Taitsang Automobile Transportation Company has been organized to operate between Shanghai and Taitsang, an approximate distance of 25 miles. This company started operating a service over the first ten miles of completed road between Shanghai and Lotien on January 1st, 1922 with five new American buses and several autos. In connection with the Shanghai-Taitsang road there has been organized another enterprise called the Changshu-Taitsang-Shanghai Automobile Transportation Company with a capital of $500,000 which will take up the work from Taitsang and carry it on 25 miles further to Changshu. Another large company known as the Soochow-Kashing-Huchow Automobile Transportation Company is in process of promotion and will take up the work at Taitsang, carrying it on through Kunshan to the provincial capital at Soochow, an approximate distance of 30 miles. This section will be the first to be built so as to connect with the first-mentioned company and provide through traffic between Soochow and Shanghai. The second section of this ambitious enterprise will connect Soochow with Kashing and thence proceed westward to Huchowfu, another 85 miles, and thence on another 35 miles to Kwangtehchow in order to connect with the Anhwei provincial road system. Another section will strike north from Soochow, passing through Changshu to the Yangtze River, while still another route will strike southeast from Kashing and pass through Pinghu, terminating at Chapu on Hangchow Bay. This is the most ambitious program in this section of China and if carried out will place Shanghai in connection with other provincial systems and permit of through traffic into districts that will not be opened up by the railway for another 30 years at least.

The importance of the central Kiangsu scheme will be better appreciated when considered in relation with others in contiguous territory. For instance, on the north, once the new roads reach the Yangtze at Chinkiang, they will connect across the river at Kwachow with the North Kiangsu scheme. A company was organized in May, 1921, with $180,000 capital to build roads in that vicinity, the chief one to connect the river port with Yangchow. This road is expected to be completed this year. The main highway will then proceed north towards Tsingkiangpu and branch to Süchowfu and Haichow. The first section will connect with a local system of roads projected and already completed in part, by the energetic Chang Chien and his associates in Nantungchow, connecting Nantungchow with Yangchow.

Nanking Roads—The construction of four roads is planned for in the Nanking district:—Tantu and Tanyang to Nanking; Küyung and Kintan to Nanking; Lishui, Liyanghsien and Kotsun to Nanking; and Kiangpu and Luho to Nanking. New roads are also being built in Nanking city and its immediate vicinity. The improvement of the highway from the Chaoyang Gate to Tangshui, a popular resort where hot springs are located, about 20 or more miles from the city, is now going on. This will be 25 feet wide.

North Kiangsu and Anhwei Roads—The merchants of North Kiangsu operating on their own initiative have organized the North Kiangsu Long Distance Automobile Service Company, which is now partly in operation carrying passengers between Süchowfu and points eastward towards Sutsien on the Grand Canal. Recently another company has been organized to build a road in northern Anhwei, to connect Pengpu on the Tientsin-Pukow Railway with the town of Hwaiyüan.

Chekiang Roads—To the south of Shanghai, the Kiangsu system connects with the roads building or projected by the Chekiang Provincial Road Bureau. No complete data as to the entire road program of this province is obtainable, but there are several important roads now under consideration, notably one running west from the provincial capital at Hangchow towards Yühang, the first section of the inter-provincial road to Hweichow in Anhwei mentioned above. Another important road in Chekiang to be constructed by provincial authorities will start in the Sinchangkwan Mountains and follow down the Yenki Valley through Chenghsien to Shaugyü, a distance of 170 miles. A short road is to be constructed from Ningpo south to Fenghwa for operating a motor bus service. This road will be only 12 miles long, but will prove a highly profitable investment, while still another automobile road will connect Ningpo with Chinhai and Tzeki.

Kiangsi Roads—It will be some time perhaps before the Kiangsu highway system radiating from Shanghai, is carried through into Chekiang and Anhwei to the Kiangsi border, but once this connection is established, the link is made with another comprehensive provincial system which extends on towards Hunan and south to the Kwangtung border. The province of Kiangsi with its capital at Nanchang is the strategical key to the rest of South China commanding all the lines and routes to the east and south. The Kiangsi provincial road scheme embraces a total of 1,200 miles, estimated to cost an average of $3,000 per mile and to require five years to construct. The *first* and most important of these roads is naturally the one which passes through the richest agricultural and mining districts in the Kan River Valley. This road will link Nanchang with Kanchow passing through the important towns of Fengchengsien, Linkiang, Sinkan, Siakiang, Kianfu, Taiho, and Wananhsien. The *second* line will branch off the Kan River road at Linkiang to connect with Pingsiang. The *third* will run east from Nanchang to Kwangsinfu near the Chekiang border and here link up eventually with the Chekiang highways. The *fourth* will start at Nanchang and run up the Fu River Valley to Fuchow, thence to Kienchangfu and thence to Ningtu in southeastern Kiangsi. At Kienchangfu, another branch will ultimately connect with the Fukien provincial road system and carry on down the Min River to Foochow on the coast. The *fifth* road will start at Nanchang and end at the great pottery center at Kingtehchen, passing through Yükau and Jaochow, a highway that will ultimately form one of the principal sections on the main road west from Shanghai. The *sixth* highway will proceed from Nanchang up the Kin River Valley through the important city of Juichowfu and terminate at Shangkao. Here we have a comprehensive system, which taken with the Anhwei, Chekiang, and Kiangsu systems will bring through road transportation into the province of Hunan.

Fukien Roads—Turning once more to the south of Chekiang, we find the Fukien provincial authorities also preparing elaborate plans for a comprehensive system of provincial highways which embraces five main roads. The *first* of these, called the Fukien eastern or coast road is an important engineering project, necessitating many long and expensive bridges across the lower reaches of the rivers which abound in this province. Starting in the northeast corner of the province at Futing this road will pass through Fuan, Ningteh, Loyüanhsien, Lienkong, thence to the provincial capital at Foochow and then southwards along the coast through Futsing, Hinghwafu, Hweianhsien, Tungan, Changtai, and Changchowfu, terminating in the southeast corner at Yünsiao, a total distance of about 350 miles. The Fukien western road will commence at Fengskih and pass through Shanghang, Tingchowfu, Ninghwa, Kienningkiensien, Taining, Shaowu, and end at Kwangtsch on the Kiangsi border. Here it will ultimately connect with the Fu Valley road of the Kiangsi system. The length of this road is about 180 miles. The Fukien central road will start at Nananhsien on the coast road and pass through Tehwa, Yungan, Tsingliu, and end at Hokow, a distance of about 140 miles. The Fukien southern road will start at Haiteng passing through Nantsinghsien, Lungyenchow, and Shanghang, terminating at Wuping, a distance of 140 miles. The Fukien northern road will start at Fuan on the coast road and proceed west through Chengho to Kienningfu, thence to Kienyang and terminate at Shaowu, a distance of about 180 miles. Here we have a provincial system aggregating 1,000 miles of main highways estimated to cost about $10,800 (Mexican) per mile, or a total of $10,800,000, a task well within the financial limits of the provincial capitalists. The Fukienese have already started to build macadam roads leading out from the important port of Chüanchowfu to Yungchun, and between Huyang and Tehwa for a motor bus and freight traffic, while a company was organized in June, 1921 with a capital of $1,000,000 to construct the highway between Amoy and Foochow and operate a motor service. This road would be about 140 miles long.

In the vicinity of Foochow over 30 miles of macadam roads have already been built by the Foochow Road Bureau. A motor passenger and freight service is maintained by the Yen-Foo-Chüan Company, in which the provincal goverument holds a large block of stock. This company is operating six motor cars and seven buses on three regular routes. It holds the monopoly right to build roads and operate motor bus services from the capital to Yenpingfu and from the capital to Chüanchowfu.

Hinghwafu is also to be made the center of a system of country roads radiating in all directions and making connections with the seaport and the principal cities of this region. Already certain taxes are specified for the carrying out of the project.

From the southern terminus of the Fukien coast road at Yünsiao another highway is now under construction that will carry it down into Kwangtung through Chaochowfu to Waichow, where it will link up with the road to Canton. Part of this road has been completed and opened to traffic.

Szechwan—Surveys have begun on a road from Chungking to Chengtu to be built by provincial funds.

Canton's New Maicas—No other city in China Proper can show such results of clean government in good roads and streets as the capital of the Southern Republic. In 1912, after the big fire in Canton, many modern streets were introduced, among which are an important portion of the Wing On Avenue, the West Bund, and the Cooper Island. Recently the demolition of Canton's city wall gave employment to over 6,000 labourers. The total length of the old city wall was nearly six miles, with an average height of 24ft., a width of 43ft. at the bottom and 35ft. at the top. The wall around the new city was 15ft. high, 17ft. wide at the bottom and 13ft. at the top. The work of demolition involved the removal of some 800,000 cubic yards of masonry and dirt, and was commenced in December, 1918. With this as a start, the work of road building has gone on apace, and under the rule of the Kwangsi military government in 1919, the old wall disappeared and 37,000 ft. of broad highway were constructed. This good start was continued under the new administration which has to its credit a further 30,000 ft. of avenues, with another 50,000 ft. under construction. The plans call for the extension of the Bund around the Shameen Island and the gradual extension of the wide street system over the entire city and into the surrounding country. In connection with the street system goes the creation of parks, playgrounds for the children, and tree planting. One public garden has been completed and three more are awaiting necessary funds for development. The plans also call for the sale of all old official yamen sites, and with the funds so obtained a new civic center will be erected, in which all of the municipal and provincial government offices will be housed.

CHANGES IN THE ECONOMIC LIFE OF THE CHINESE PEOPLE

JULEAN ARNOLD, *American Commercial Attaché*

FOREWORD

That the following article should appear in a Missionary Survey of China may seem strange to some readers. Yet no one can live in China today without realizing the profound problems that are raised by her rapid economic development. Opinions will differ as to the relation of the Christian Church to the problems. None can doubt that an intelligent understanding of them will be a help to the missionary in his task, if only to the extent of providing a point of contact with many of his hearers and showing them that he is interested in things that concern their daily life.

Much more than this, however, will be felt by most to be needed. If Christianity has no message in regard to social and economic problems, many will not be interested in it. It may even be questioned whether a religion without a social message has any right to command the respect and allegiance of mankind. The social message of Christ is unmistakable, and it must be applied to the solution of the very problems indicated rather than discussed in the following pages. These pages are a necessary setting for the intelligent discussion of problems such as the following:—

1. It is clear that China is being opened up economically, and that a far more rapid economic development may be expected in the next fifty years than what has been witnessed in the last century. How can this extraordinary emphasis on the material side fail to add to the present tendency towards a materialistic outlook on life among the people generally?

2. It is possible that China can be developed economically without the mass of her people being exploited by foreign capitalists and by her own capitalists also? How can such a danger be avoided, and how can emphasis be laid on persons and the rights of the poorest and least favoured, in a country where the central government is weak, where labour is little organized and where there is scarcely any informed public opinion on these questions? Has the Church a duty in this matter and if so, what is it?

3. Can the class division and class war that have been the outcome of the industrial revolution in the West be prevented in China? In a society that has been fairly homogenous is it inevitable that a deep cleavage must come with the use of modern machinery and a great development of factories and the wage system?

4. How can those elements that are of value in the old Chinese family and social life be preserved with all the flood of new ideas that are pouring in, and the vast changes due to the growth of modern cities, increased standards of living, disruption of family ties and so forth?

These are a few of the grave questions that arise in our minds as we peruse these pages. If there be a Christian answer there is no time to lose in discovering it and applying it to the situation. The Church that has a clear and true message on these questions will command a respectful hearing in China today. If we are truly to estimate China's need for the Gospel of our Lord and Saviour Jesus Christ we cannot be blind to this insistent call. For this reason no survey of China can be complete without recognition of her present economic condition. *(Henry T. Hodgkin).*

Old China—In some respects the Old China is passing so rapidly that our contact with it will soon be merely historical. Superficially the Old China still remains. One may travel through the country and find the villages and cultivated fields looking about the same as they have been for centuries past. While in cities there are evidences of modernizing tendencies, the ordinary Chinese city is today still little different from what it was a hundred years ago.

Protest against the Old Order—China's first real awakening came with the China-Japan War, when with the humiliation of a defeat at the hands of a people looked upon as in every way inferior, she came to appreciate what Western learning has meant to Japan. Shortly after, however, the reactionary Empress Dowager stifled the sweeping reform edicts of Emperor Kwang Hsü, only a few years later to awaken to the grim realization of the significance of Western methods, when she was obliged to flee with her Court from the Allied troops, although the Boxer demonstration was in reality a protest (crude in its way) against unjustifiable foreign aggression. The promise of a constitutional government, commissions sent abroad to study Western political societies, the feverish installation of educational plants fashioned after the Western model, and even the abolition by Imperial decree of the classics as the test in the fifteen century old civil service examination, did not satisfy the demands of the impetuous Young China. The Revolution of 1911 was not, strictly speaking, directed against the Manchus as such, for China had during the 267 years of Manchu rule absorbed the Manchus. It was a protest against the old order.

An Appreciation of Old China—It may be well here to emphasize the fact that in referring to the Old China it is not intended in any way to belittle the wonderful civilization through several thousands of years which the Chinese people have enjoyed.

A people who as early as 2,200 B.C. had a ruler who was chosen for his ability to cope with the Yellow River floods, hence known as the Engineer Emperor; a people, one of whose sages nearly 3,000 years ago produced a work of which Professor Hirth has written, "As an educator of the nation the 'Chow Li' has probably not its like among the literatures of the world, not excepting the Bible"; a people who before the beginnings of the Christian era produced Laotze, Confucius, and Mencius, and whose generals "carried the banners of the Eastern Empire to meet the banners of Rome on the shores of the Caspian"; a people who in the seventh century, while Europe was steeped in the Middle Ages, inaugurated a system of civil service examinations in literature which had been perpetuated down to the beginnings of the present century; a people, who as early as 1021 A.D. produced a socialist-philosopher statesman, Wang An Shih, whose theories were given a ten years' trial under the Emperor Shen Tsung and embodied the ideas (1) that the State take entire management of commerce, industry and agriculture into its own hands with a view to succouring the working classes and preventing them being "ground into the dust by the rich." (2) that tribunals be established throughout the land to regulate the daily wage and the daily price of merchandise, (3) that the soil be measured and divided into equal areas, graded according to its fertility, in order that there might be a new basis of taxation, (4) that taxes be provided by the rich, and the poor be exempt, (5) that pensions be provided for the aged and employment for the unemployed, and (6) that every family with more than two males provide one for a State militia, etc.; a people who invented the mariner's compass, gunpowder, paper, ink, printing, chinaware, and porcelain, gave silk and tea to the world, and produced the poetry, literature, art and architecture which equal and in some particulars probably surpass those of other nations; these people are indeed possessed of a rich civilization.

The Old Culture—Every member of Chinese society today shows evidence of a culture which has filtered down through the countless ages of their rich civilization. Someone was telling the other day of overhearing two ricksha coolies engaged in a quarrel on the streets of Peking. In accord with the usual custom of these pacifist people, it was a war of words rather than a fistic encounter. One coolie was overheard to exclaim to the other, "You should be ashamed of yourself for you have forgotten the eight principles." The servant in the household, the poor illiterate coolie pushing a wheelbarrow or carrying a load, the boatman clad in rags, and the fisherman at his net have all inherited a certain degree of this culture. You do any of these a favour and note the gracious manner in which it is recognized. The difference between the one member of this society and another lies in opportunity and education rather than in caste or class.

Lack of Scientific Environment—Living in a scientific environment in the West as we do, in contrast with the non-scientific surroundings in which the Chinese are living, we absorb from this environment, as well as from our occupations, much by way of education which the Chinese do not get. The very fact that we in the West are keyed up to railway, office, and factory schedules, are obliged to think in terms of figures, and our effectiveness as a member of our society depends in a large measure upon our response to the demands of a mathematical and scientific atmosphere means that our processes of thinking and acting are influenced thereby. How far behind the Chinese still are in this direction may be surmised from the absence of technical terminology in their language. For instance, a Chinese engineer or industrial manager is obliged to resort to English for much of the necessary technical terminology in his orders to his non-English speaking subordinates.

Among the masses in China this lack of contact with a scientific environment has naturally resulted in the perpetuation of superstitions. Thus when Western science and methods knocked at China's door the people were naturally reluctant, because of self-sufficiency on the one hand, and ignorance and superstitious fears on the other, to bid them welcome. The scholar did not want railways, because the sages were not concerned with the toys of modern civilization and the uneducated masses feared the belching locomotive would disturb the peace of the spirits of their ancestors.

Distribution of Population—Through lack of railways and other modern communication facilities, the Chinese have crowded themselves together in a comparatively small area, leaving hundreds of thousands of square miles of lands, abounding in rich resources, undeveloped and sparsely populated, creating the impression abroad that the country is overpeopled. Six-sevenths of China's population are today living in one third of its area. In Mongolia and Sinkiang China possesses almost 2,000,000 square miles of territory with an average of less than 4 persons to the square mile. Asiatic Russia possesses 6,000,000 square miles with an average of only 5 persons to the square mile. In this vast empire of 8,000,000 of square miles of thinly populated territory, abounding in rich resources, there are less than 8,000 miles of railways, and but a few hundreds of miles of good motor roads. The United States with little more than half the area claims 265,000 miles of railways and probably 250,000 miles of metal-surfaced motor roads.

Emigration and Land Development—One has only to take a trip over the Peking-Suiyüan Railway to Inner Mongolia, a country which a few years ago was as sparsely populated as the Western plains in America before the advent of the railway, to find the immigrant Chinese by the thousands making their way into that land of promise, and without the encouragement of government aid or land development companies. Similarly the building of railways in Manchuria has been followed by millions of immigrants from over-populated Shantung, who are transforming Manchuria into a granary for not only a big portion of Asia but for the West as well. Within the past six years, the South Manchurian Railway has increased the amount of produce hauled from five to ten millions of tons. During 1920, it hauled 60,000,000 bushels of soya beans, 20,000,000

bushels of wheat, 17,000,000 bushels of kaffir corn, compared with 30,000,000 bushels of soya beans, 650,000 bushels of wheat and 4,800,000 bushels of kaffir corn during the year 1915. Mongolia, with its 1,300,000 square miles of territory (1/3 the area of the United States) three-fourths of which are fertile lands, will be opened to settlement and development with the extension of railways into that section now having less than one person to the square mile. In the lowest reaches of the Yangtze, and extending north and south along the coast, in an area of 50,000 square miles, there is a population of almost 40,000,000, or about 800 to the square mile. During the past few years, since the restrictions against Chinese settling in Harbin were removed, a Chinese city has grown up with a population now in excess of 300,000. There were no real estate companies or other boosting agencies to push this work along. The word seems to have been passed along among the Chinese themselves and a city sprung up faster than any Middle West boom town in America.

Future Commercial Possibilities in West China—There are in conservative figures, seventy to eighty million people in so-called West China, that is, in the provinces of Szechwan, Shensi, and Kansu, which are cut off from economic communication with the rest of China, hence with the rest of the world. The fifty or more millions of people of Szechwan are as near to being self-supporting as any people can be. They could not get to the sea for their salt, so they drilled into the ground over 3,000 feet. The Chengtu Plain, 60 by 40 miles, supports a population of five millions and has an irrigation system which dates back to the third century before the Christian era. On the road from the Wei Basin to the Chengtu Plain one may meet coolies carrying on their backs loads of cotton weighing 160 pounds. They will carry these loads 15 miles a day for 750 miles at 17 cents silver a day, which is the equivalent of 14 cents a ton mile. Thus at this rate it costs $106.25 (silver) to transport one ton 750 miles—the railways should be able to haul this for $15.00 or 1/7 the amount. The Peking-Moukden Railway carries coal for the Kailan Mining Administration at less than 1½ cents (silver) a ton mile. With the coolie-carrier the cotton spends 50 days on the road, whereas the railway would make the haul in 2 days, thereby saving 48 days interest on the money and landing the cotton in better condition. In addition, the railways which make for the expeditious exchange of money, thereby eliminating losses in exchange, also tend to a standardization of weights and measures along the line, a very important consideration in China where we have 70 different tael or ounce weight units for silver and a score of weights and measures for commodities. Furthermore, the railway tends to eliminate internal tax stations along its line, a serious barrier to trade in China. The greater security against brigandage and robbery which the railway accords is a prime consideration in China, not only for the passenger traffic but for freight as well.

Handicaps due to Lack of Railways—Wheat in the Wei Basin in Shensi, where the rich loess soil continues to produce 30 and 40 bushels to the acre after forty centuries of cultivation, sells at one-third the price of wheat at Hankow, 600 miles away, yet, the cost of cart transportation is so high that it cannot profitably be shipped 300 miles to the railway for transshipment to Hankow, in fact, wheat can be shipped from Seattle to Hankow, nearly 7,000 miles, for about half of what it costs to ship it from the Wei Basin in Shensi to Hankow. Thus without railways, the more wheat the people in the Wei Basin raise over and above their own wants the worse off are they. A similar condition obtains everywhere in China where the people are obliged to depend upon coolie, cart, or pack animal for transportation, in spite of a very low wage rate, an almost criminal handicap to a people at this time in the world's history.

The 260,000 miles of railways in the United States carried during 1919, 1,238,000,000 tons of all commodities originating on the lines. During the same year the 3,500 miles of railways under the control of the Chinese Government carried 21,400,000 tons. The average length of haul for the American railways was 277 miles, while that of the Chinese was 97 miles. Consider these figures in the light of China having a territory 1/3 again as large and a population 4 times that of the United States.

Railway Construction—China has made very slow progress in railway construction since its first railway, forty years ago. The methods under which railways have been built, through exclusive concessions to certain foreign groups, have militated seriously against a rapid expansion in railway construction in China, for the reason that these concessions carry stipulations making the construction of lines in proximity to those built difficult, if not impossible. The consortium of certain foreign banking interests was organized to overcome this unfavourable situation. The training of a considerable number of Chinese in railway engineering and operation adds to the advantages to faster construction for the future. Furthermore, the Chinese are themselves now thoroughly alive to the economic value of the "iron road," and with their own men trained in construction and operation, we may hope for much faster progress in the future.

It is estimated that China needs 50,000 miles of railways to handle her imperative transportation needs. Figuring the cost of railway construction and equipment at $150,000 (silver) per mile, a low estimate, the 50,000 miles will cost $7,500,000,000 (silver). The 3,500 miles of railways now being operated by the Chinese Ministry of Communications represent a capital investment of $500,000,000 (silver), including $120,000,000 equipment. A further $100,000,000 for equipment will have to be added to this amount during the next two years, bringing the total to $600,000,000. Railways can pay handsomely in China where operating costs are lower than 50 per cent of the operating revenues. It would seem that it is safe to prophesy that this work will be done during the next few decades. It will result in stupendous changes in the economic life of the Chinese people, as is already evident in sections where railways are in operation.

Development of Water and Railway Terminals—Directly connected with the problem of railway construction is the question of improved port and harbour facilities, and terminals generally. Ports will spring into prominence commercially which are today of little significance to the life of the Chinese people. When Shanghai became a treaty port in 1842, it was not known to the outside world and was not a city of much importance even in China. The site of the present city was mud flats and rice fields at the time it was arranged to lay out a section where foreigners might reside and do business. The assessed valuation of the *land* in the International Settlement is now over $200,000,000 (silver), and that in contiguous territory within the port limits including the French Concession would probably increase this amount by 50 per cent. The trade of Shanghai has passed the $1,000,000,000 (silver) mark. Shanghai is probably destined to become the world's most populous city, for the reason that it is located at the mouth of the greatest of water-sheds, which claims one-tenth of the world's population. There is no economic western outlet for this population. The Yangtze Delta with an area 41 per cent of that of the United Kingdom has a population nearly as great. Other strategically located ports both on the Yangtze and throughout other sections of the country are bound, with the developments of railways, waterways, and road transportation, to grow in wealth and importance.

Resources in Coal—Necessarily associated with the development of transportation is the question of fuel. Prof. Francis H. Wilson of the Leigh Technical School says, "Great Britain undoubtedly owes her wonderful position among the great nations of the world to her vast store of that natural source of energy—Coal." China's resources in coal as well as those in iron, the two forming the backbone of a modern industrial society, have been very much overestimated. However, V. K. Ting, Director of the Geological Survey of China points out that excepting the United States, "China is certainly the only country on the Pacific with respectable resources in coal." Mr. Ting estimates that the coal reserve possessed by China is probably from 40 to 50 billion tons or 33 per cent of that of Great Britain. The United States coal output for 1920 was 650,000,000 tons and that of Great Britain 250,000,000, while that of China was about 25,000,000 tons. During the past eight years, China imported 11,300,000 tons and exported 13,800,000 tons of coal. According to V. K. Ting, China's proportion of anthracite to bituminous coal is greater than one to three, whereas that for the world generally is about one to eight. The question of accessibility to some of the richest coal deposits in China will only be settled with increased railway facilities. With cheap labour such as obtains in China, coal can be mined at $0.75 to $1.50 silver a ton. In a sense, we may judge of China's tardiness in modern industrial development by her failure to realize to a greater degree upon her resources in coal and iron.

Resources in Iron—Linked with coal in the industrial development of any nation is iron. Here again China's resources have been greatly exaggerated. Mr. Ting gives the known iron reserve of China, as taken from the results of six years of work of the Geological Survey, as 677,000,000 tons distributed as follows: 91,500,000 in Chihli province, 387,000,000 in South Manchuria, 23,000,000 in Shantung, 160,000,000 in the Yangtze Valley provinces and 7,500,000 tons in Fukien. He estimates this amount as probably about 1/2 of China's total reserve in iron ore and conservatively places the total at 1,000,000,000 tons. Thus, Mr. Ting gives China about one-quarter the reserve of the United States, 4/5 that of England, and 1/3 that of France or Germany before the War. The present production of iron ore in China is about 1,500,000 tons, of which about 2/3 is smelted in China. In the United States the production of iron ore in 1920 was 70,000,000 tons and about 36,000,000 tons of pig. Japan has contracted for 1,000,000 tons of ore annually from China for the next few years. The exceeding low per capita consumption of pig iron in China is noteworthy. It equals about 0.0025 tons per head compared with a consumption of 0.34 tons per head in the United States, a very significant contrast between the industrial developments in America and the situation in China. There are eight iron works constructed and under construction in China, with a total output equal to about 1,000,000 tons.

The question of transportation figures again prominently in its relations to the iron industry in China, in fact, the slowness in the developments in this industry appear to be due, in a large measure, to transportation. Mr. D. K. Lieu, former Cost Accountant of the Hanyang Iron and Steel Works, in a very illuminating series of articles which appeared in the "Peking Daily News" this last summer, contrasts the cost of the production of pig iron at the Hanyang Works with that at the Japanese plant at Penkihu, Manchuria, the former costing $48.50 silver a ton and the latter but $22.00 a ton. The Hanyang Works draws upon its own stores of ores, producing its coke from its own coal mines, hence the market fluctuations in the prices of raw materials did not enter into calculation. Mr. Lieu attributes the greater part of the difference in costs to the one item, coke, and shows that it is the transportation factor which is accountable in the main for this. The coke landed at Hanyang from Pingsiang, a distance of about 200 miles, costs $24.54 compared with a cost of $5.74 at Penkihu. At Penkihu, however, the coke is used where it is produced, so transportation is not a factor. The ore at Hanyang costs $6.55 compared to $5.10 for the ore at Penkihu. The Hanyang Works have their own boats to carry coke and ore, yet the cost is so very high. Mr. Lieu contends that if cheap railway transportation be substituted for the boats the cost could be greatly reduced. Although the Penkihu iron involved much lower production costs, when transported to the market it was sold at more than $40.00 (silver) a ton. Mr. Lieu therefore concludes that unless transportation is facilitated, China can not expect to compete with other nations in mineral production, that is, develop basic industries which produce bulky commodities made from

equally bulky raw materials. The hopeful sign in connection with the development of a modern industrial society in China lies in the fact that the Chinese are now appreciating the inter-relationship of transportation, fuel and basic raw materials.

Other Mineral Resources—In minerals other than coal and iron, China is also by no means poor, over 50 per cent of the world's resources in antimony are accredited to China. During the War this mineral was in heavy demand and China profited greatly thereby. China ranks third in her riches in tin, following the Malay States and Bolivia. The exports for 1920 amounted to about $15,000,000 silver. Practically all of this came from Yünnan province; Kwangsi and Hunan provinces contain considerable deposits, but here again the difficulties of transportation have prevented development. In copper, China is apparently very poor, having probably exhausted most of her resources in this metal which has figured so prominently in the arts and industries of the people. Lead and zinc are found in Hunan and Yünnan. Under present conditions, it does not pay to work these deposits. The disturbed political conditions and poor transportation in Hunan undoubtedly account in a measure for the present inactivity. During the War there were heavy shipments of tungsten, molybdenum, and manganese from China, used in connection with steel manufacture, but the sudden drop in prices, and other unfavourable factors resulted in cutting off the demands from abroad. The local consumption is not as yet sufficient to make the working of these mines profitable. Although China is one of the largest silver using countries, ranking second after India, it produces no silver, hence this mineral, so important to the economic life of the people, must be imported. In petroleum, investigations have not yet proceeded sufficiently to justify a statement one way or the other. The general impression, however, among geologists, seems to be that China contains resources in petroleum which may figure prominently in the future economic life of the country. Here also the question of transportation is also an important factor. China is rich in limestone and other materials for the manufacture of Portland cement and the cement industry is forging ahead very rapidly, offering splendid opportunities for the investment of native capital. The absence of accessible timber for lumber makes cement even more valuable for building material, etc. Road work which is now at its inception will require large quantities of cement.

Machine-Power—In an article on "Man-power plus Horse-power," George Otis Smith, Director, United States Geological Survey, made the statement, "Edward Everett Hale charted the course of industrial development when he said that the extent to which the world had changed the labourer who uses his body into the workman who uses his head was the index of civilization. The true measure of industrial progress is found in the amount of mechanical power used to supplement man-power." If we had to hire coolie-carriers to carry the freight, not to mention one billion passengers carried, which American railways hauled last year, it would take twice the present estimated population of China, or 800,000,000 men, each man carrying 160 pounds 15 miles a day for 365 working days. Mr. Smith calculates that "the motor power we are now using, steam and electricity, gives us the equivalent of five energy servants for every man, woman, and child in the U. S., which in itself is equivalent to giving us industrially the effectiveness of 500,000,000 of people working without this power." This statement can be appreciated in a country like China, where there has not yet been developed one horse power of its wonderful potentialities in hydro-electric power and where steam power is only at the threshold of its possibilities in modern industry.

Industrial Developments—During the past ten years, China has been making substantial strides in modern industrial activity. These developments are revolutionizing the economic life of the Chinese people. Shanghai has become the principal industrial center, due to its strategic position as the heart of the most densely populated section of the country, its advantages in cheap transportation and the cheap power furnished through the broad visioned policy of the municipal electric power plant. Hankow, Tientsin, Canton, Wusih, and other cities are rapidly assuming the appearance of modern industrial centers. Cotton mills, flour mills, canneries, knitting mills, ship-building works, iron founderies, steel works, electric light plants, packing houses, tanneries, lace and hair net factories, match factories, oil mills, printing and lithographing works, railway shops, silk mills, smelting works, sugar factories, cigarette factories, woolen mills, water works, newspaper plants, egg factories, saw mills, glass works, furniture factories, paper mills, distilleries and breweries, cement works, chinaware and porcelain factories, brick works and arsenals are some among the modern industrial plants now in operation. It is not possible within the limitations of this article to describe in detail many of these, but an effort will be made to indicate the trend of developments, and something of the potentialities which the field offers.

Growth in Cotton Textiles Manufacture—Greater progress has been made in the cotton textiles manufacture in China than in any other field of modern industry. The first ten years of efforts in cotton manufacture were unprofitable although the same basic conditions to success obtained then as favour the industry now. China then produced considerable raw material, was blessed with a plentiful supply of cheap labour and had one of the biggest markets in the world in her domestic needs. Those who witnessed the failure of the industry during the first decade, proclaimed that China would never become an industrial nation, contending that the people lacked the capacity for successfully handling organized capital, directing large groups of labourers, or using modern machinery.

If there is any one modern industry in which the Chinese have proved signally successful, it is in the manufacture of cotton yarn and cotton cloth. Chinese mills, with Chinese capital, Chinese management and Chinese labour, working on Chinese raw material and disposing of their products in a Chinese market, are now paying upwards of 50 per cent dividends. The developments in this industry are progressing so rapidly that some have expressed themselves as fearful lest it be overdone. It may be pointed out that China imported during the year 1920, $125,000,000 (silver) in cotton yarn, $265,000,000 in cotton cloth and 192,000 bales (U.S. bale unit 477 pounds) of raw cotton. It exported for the same period $4,500,000 in cotton yarn, $7,500,000 in cotton manufactured goods and 105,000 bales of cotton. It is apparent from these figures, that it will be a long time before China is able even to supply her domestic needs. It must also be borne in mind that while striving to meet these demands, the price of labour in China will increase, as is already evident, and with the advances in labour costs, the purchasing power of the labourers will improve, resulting in heavier demands from the masses for cotton goods. Those who now wear little or nothing during the summer will have the wherewithal to keep clothed. Similarly those who are now wearing patches upon patches will decide with a better purchasing power to wear fewer patches. Those who are content with one or two suits of clothes a year will, with more ready cash, find their pride calling for two, three, and four suits a year. Thus it is more likely that with the developments in the cotton manufacturing industry in China, the demands for cotton goods will for many years exceed the ability of the people to meet them. Dr. Wu Ting-fang once said, "If one could succeed in adding one inch to the shirt tail of every Chinese, he would keep the cotton mills of the world busy for years in supplying this increased demand."

Statistics of Modern Cotton Mills—As China has not yet developed the statistical habit, and as no inventory of its resources is being kept, it is extremely difficult to secure correct data on the economic situation. Recently the British Chamber of Commerce Journal, Shanghai, published a list of modern cotton mills with details as to number of spindles and looms, nationality of ownership, and machinery. A resumé of this list may be stated as follows :—

Nationality of Management	Number of Mills	Spindles working and under erection	Spindles on order	Total Number of Spindles
British	5	256,808	4,000	262,808 British
Japanese	27	336,452 27,456	441,500 35,000	777,952 British 62,456 American
Chinese	51	802,647 437,912	367,316 345,908	1,169,963 British 783,820 American
TOTAL	83	1,863,275	1,193,724	3,056,999

According to this list, there are at present nearly 2,000,000 spindles under operation and in course of construction, and an additional 1,000,000 spindles ordered. Thus with all the mills in operation, under construction, and ordered, there are in the aggregate some 3,000,000 spindles. As for power looms, those in operation, being erected, and under order, aggregate about 15,000. In the United Kingdom there are 59,000,000 spindles and 840,000 looms, in the United States there are 36,000,000 spindles and 443,000 looms, and in Japan there are 3,600,000 spindles and 45,000 looms. Thus China's position in the modern textile industry is not one which need cause apprehension. The country can easily handle 10,000,000 spindles and 100,000 looms. In capital outlay, 10,000,000 spindles mean $800,000,000 silver. It is going to require some years before this amount of capital is available for this purpose.

The cotton textile industry is centered for the most part at Shanghai and vicinity; Hankow, Tsingtau and Tieutsin follow in importance. It appears, however, that Shanghai is destined to become the Manchester of China.

Labour Supply and Wages—Labour is a very important element in the textiles industry. The Chinese operative is excellent material. Indicative of China's backwardness in modern industrial developments, is the fact that the country has as yet no factory laws or labour legislation. As might be expected under this condition, labour is being ruthlessly exploited by capital, although to the credit of some of the mill owners, it may be said that much is being done in the interests of the operatives. However, the hours are long, children of tender years are impressed into service by the tens of thousands, sanitary conditions are not what they should be, wages are pitifully low and labour conditions are on the whole bad. It is true, however, the labourers are developing a class consciousness. They are being organized into unions. Through strikes, the results of increasing cost of living, wages have been advanced. Clouds are gathering on the horizon in the industrial labour world of China as also evidenced by the recent Chinese seamen's strike at Hongkong, where 275 ships with an aggregate of 250,000 tons were laid up for weeks, paralyzing the trade of the port and eventually forcing the authorities to recognize their organization and the ship owners to meet their demands.

Labour at Shanghai is at present on the following scale of average prices :

Unskilled:

Unskilled coolie labour, 25 to 35 cents a day (10 to 12 hours).
Mill workers, male, 30 to 40 cents a day (9 to 10 hours).
Mill workers, female, 20 to 25 cents a day (9 to 10 hours).
Mill workers, children, 10 to 20 cents a day (9 to 10 hours).

Skilled:

Brick-layers, 50 cents a day (9 to 10 hours).
Masons, 60 to 80 cents a day (9 to 10 hours).
Carpenters, 50 to 80 cents a day (9 to 10 hours).
Painters, 50 to 70 cents a day (9 to 10 hours).
Machinists or mechanics, $1.00 to $2.00 a day (9 hours).
Engineers, $50 to $100 a month.
Mill foremen, $40 to $90 a month.
Locomotive engineers, $45 to $50 a month.

The above are given in silver, which may be converted into gold at the rate $2.00 silver equals $1.00 gold. During the past three years wages have advanced about 25 per cent.

It is generally conceded that the Chinese possesses good mechanical instinct, especially the Southerner, and makes a very good worker. A plant which manufactures electric lamps in Shanghai, stated that within six months, green material was trained to turn out as good work as experienced labourers in the United States, in the same line. In Manchuria in the Japanese iron and steel works, the foremen admit that the Chinese labourer is superior to the Japanese.

Hand Looms—The hand loom is destined to play an important part in weaving of cotton cloth in China for many years to come. As to the numbers in use in the country or the sum total of their products, there are no figures available, nor even intelligent estimates. There may be several hundreds of thousands or even more. Probably from 80 per cent to 85 per cent of the people may still be classed as agricultural. The hand looms are for the most part handled by women, assisted by children. The industry is the domestic household sort and generally speaking it does not occupy the time of the operatives to the exclusion of the other work they may be called upon to perform in the home and in connection with their agricultural pursuits. In other words, it may be called a by-product of their labour. The anti-Japanese boycotts of the past few years lent a very considerable impetus to both the power and hand looms, as Japanese cotton goods were boycotted and patriotic demonstrations throughout the country popularized the home made products. The boycott as an effective economic weapon has been demonstrated in China and must be reckoned with in the future. However, as the economic conditions throughout China generally improve, the hand loom will gradually give way to machinery.

Raw Cotton—As for raw material for the cotton industry, cotton is indigenous to China. At all events, the native Chinese cotton has developed along such distinctive lines that it refuses to hybridize with the foreign imported cottons, although cotton is a most gregarious plant. The native cotton is hardy as are all Chinese plants, but it is of very short kinky staple or fiber, hence not in itself adequate to meet the needs for good yarn. Efforts are being made, however, to improve the length of the fiber by selection and indications are that this work will be successful. In the meanwhile, seed from America is being used quite extensively throughout the cotton growing areas, and with good success. Associations of manufacturers and merchants are actively interested in bettering the cotton grown in China and in an increased production per acre. The Department of Agriculture of the University of Nanking with an American cotton growing expert is working in cooperation with these organizations. It will be a matter of good fortune if China is able to prevent, with her indiscriminate importation of cotton seed, the introduction of the boll weevil, which has cost the American cotton industry hundreds of millions of dollars.

It is difficult to make anything like an accurate estimate of the amount of cotton grown in China, on account of the small size of the fields, and because of the fact that much of the cotton is consumed in the household industries and does not find its way out into the larger channels of trade. Estimates of China's normal production range from 3,000,000 to 6,000,000 of bales (U.S. unit of 477 pounds). It would seem that we are safe in placing China third as a cotton producing country. The yield per acre and the acreage given to cotton will increase with the work being done to further cotton production in China. From 100,000 to 300,000 bales of Chinese cotton are exported annually, a large part being taken by the United States for manufacture into blankets, as the kinky fiber resembles wool.

Silk Industry—Next after cotton, silk probably offers the best prospects for the immediate future among the industries of China. How rapidly silk has become a factor in the industrial life of America may be adjudged by the fact that, whereas in 1874 the United States imported 1,000,000 pounds of raw silk (silk yarn), 47 years later these importations increased to 47,000,000 pounds. Figuring silk at about $8.00 gold a pound, this means nearly $400,000,000 gold for the importation of raw silk into the United States. The continual development of the silk industry in the United States depends upon its ability to compete against artificial silk and the maintenance of prices at such a level that the consuming public will not be obliged to take to cotton or wool because of the prohibitive prices of silk fabrics. The industry as built up in the United States represents an investment of nearly $1,000,000,000 silver.

Naturally, those not cognizant with the situation, might conclude from their knowledge of China as a silk producing country that America obtained a considerable percentage of its supplies of raw material from the land which gave silk to the world. Eighty per cent of America's supplies of raw silk are furnished by Japan and less than 20 per cent by China. The American high speeded machine loom cannot use the Chinese skein made for the hand looms of China, as they are too long, are irregularly laced, and not uniform in texture; in a word, they do not correspond with what is known as the American standard skein. The Silk Association of America realizing the need of a bigger source of supply has during the past six years taken an active interest in encouraging the Chinese silk producers to make the standard American skein. With this end in view their representative visited Canton and the silk producing sections of the Yangtze Valley about six years ago with a motion picture demonstration showing the needs of the American industry. In spite of prophecies from all sides that the Chinese silk producers would not respond to suggested changes because of being steeped in the traditions of centuries, his demonstrations and representations to the Chinese silk interests were so enthusiastically received that within five years, the Canton filatures changed their methods completely and are now spinning the standard American skein. As a result, Canton's exports of raw silk to the United States are 40,000 bales in place of less than half this amount formerly. Figuring a bale of silk as worth $1,300 silver, this makes an aggregate of $50,000,000. The silk filature men responded so effectively, because it was shown to them that it would pay them well to make the change. This is important to keep in mind in connection with the economic changes which the Chinese people are undergoing.

In Shanghai, the situation is somewhat complicated by the fact that the great majority of the 80 steam filatures are real estate propositions, that is the filatures are not operated by the owners whose only interest is the rents they secure from them. For this reason, the operators do not find it to their advantage to stand the expense of making the changes necessary to the production of the standard American skein as their expenditures may be made in the interests of others rather than themselves. On the other hand, the owners not being silk men, do not care to go to the expense if they can rent the filatures without so doing. The remedy will come through a greater interest in the industry, as an investment for Chinese capital, when it becomes generally known that the silk industry, as now being adapted to new conditions, offers handsome returns on capital invested. To further assist in this situation, the U. S. Testing House, the stock of which is held by the Silk Association of America, formed a joint Chinese-American company with a capital of $60,000 gold, and installed at Shanghai what is known as the Shanghai International Testing House under the management of the U. S. Testing House. By means of this Testing House, silk which passes the tests will be accepted in any market on certificates from the Testing House. These certificates then become negotiable documents so soon as the silk is in the hands of the Testing House. In this manner the silk producer is protected in his standard product against chances which in the past rendered his business somewhat a gamble. It is planned to establish a similar Testing House at Canton. Thus so far as the manufacture of the silk yarn is concerned, conditions are rapidly pointing to a very substantial forward movement in the industry, with the likelihood that within five or ten years the exports to the American market will increase to a valuation of several hundreds of millions of dollars silver. With the improvements in the production of the yarn, naturally, the weaving of the silk cloth will advance. At present there are but very few modern silk weaving mills in China. One large mill at Hangchow, employs several thousands of labourers and is financially a conspicuous success. With the production of the standard American skein, power looms will develop more rapidly and make for the building up of an industry in China, which along with the improved steam filatures, will revolutionize the entire silk industry and thereby assist materially in the betterment of the economic conditions throughout the silk producing sections of China.

Sericulture—As with the manufacture of cotton goods, the silk industry depends in its final analysis upon the raw material. In the non-scientific environment of China, it was not to be expected that the Pasteur process of examining eggs would become known and adopted. Investigations have proved that in many sections, 85 per cent of the eggs are from diseased moths, hence produced poor worms (and some worms which died before maturity) with consequent poor cocoons and silk. Through the efforts of the International Society for the Improvement of Sericulture in China, assisted by such other agencies as the Department of Agriculture of the University of Nanking and the Canton Christian College, the Chinese are being furnished with disease free eggs. Here again the response on the part of the producers of the cocoons has been most favourable because of their discovering the fact that the better eggs produce cocoons which bring better prices. In some sections where the certified eggs were distributed, the demands for them actually caused riots, and police had to be used to line up the applicants so that all might be served. The changes due to the work of these agencies have reduced the diseased moths in these sections, in some instances, so it is stated, to as low as 15 per cent. Eventually pebrine will have become eradicated and the disease free moth will be the rule rather than the exception. In the improvement of the mulberry, work is also progressing in a very favourable and effective manner. The statement has been made upon good authority that without planting another acre in mulberry or investing another dollar in raising cocoons, with disease free eggs, the Shanghai district can raise from three to five times the amount of silk now produced. This means an industry bringing in between one hundred and one hundred and fifty millions of dollars (silver) in place of one bringing in but fifty millions. This instance demonstrates what modern methods will do for China's economic life.

Education in Sericulture—While on the subject of sericulture, it may be well to mention the position of the sericultural school. There are a number of these being conducted under native auspices. A few are quite good, but unfortunately some are teaching antiquated methods, thus are actually doing more harm than good. The teachers in these schools are apparently sincere but do not realize that there is anything better. Strange as it may seem, teachers in sericultural schools in one place are not aware of the existence of similar schools in nearby vicinities. Much remains to be done by way of bringing the teachers of these schools together and in giving them a special course of study during the vacation months, to bring their work into line with modern day demands. The short-term courses in sericulture now given by the University of Nanking and Canton Christian College are producing splendid results.

Knitting Mills—Closely allied to the textile industries are the knitting mills. These are springing up rapidly in China, centered for the present, however, at Shanghai. Cotton knitted underwear finds an almost unlimited market in China and the development of mills to supply the home demand will engage much Chinese capital and labour. Chinese knitted

silk hosiery has become an important article of export. Chinese embroideries and laces, both cotton and silk, are rapidly replacing the Italian and French products in the American market. The small hand and deft fingers of the Chinese, combined with the plentiful supply of labour, make the future of the lace and embroidery industries very promising. Already the exports of laces and embroideries figure in the millions in the aggregate valuation.

Vegetable Oils—After texiles, the vegetable oils industry probably ranks next in importance, in its future possibilities. This industry was given a great impetus by the War, and placed China in a permanent position in the world's markets for these essential products. The rise of the soya bean from a position of obscurity in China's foreign trade several decades ago to a place second in importance to silk reads like a romance. For the year 1920, the exports of silk, raw and manufactured, was equivalent in value to $130,000,000 silver, and beans and bean products $115,000,000. The exports of bean oil were equivalent to $21,000,000. During the previous year the exports reached $30,000,000. Of the beans exported the bulk is used for oil for soap manufacture. Bean oil mills will be installed in larger numbers in China and the bulk of the extracting and refining of the oil will eventually be done in this country.

Peanut Oil—By using bean oil in the manufacture of soaps, large quantities of cotton seed oil are released for a greater use in edible fats. Next in importance after bean oil, among the vegetable oils in China, is peanut oil. The exports of this product for 1920, amounted to $13,000,000 silver, as compared with $20,000,000 worth the previous year. The exports of peanuts amounts to about $8,000,000 silver annually. The bulk of the peanuts and peanut oil comes from Shantung where it has developed into a very important industry. Thirty years ago, an American missionary distributed a quart of American peanuts among his converts in Shantung with the result that Shantung now produces nearly 2000,000 tons annually, the bulk of which enters into the export trade. Peanut oil is used in the manufacture of salad oil and oleomargerine. As the soya bean has had a tremendous effect upon the economic life of the people of Manchuria, so the peanut industry has improved the economic conditions of the densely populated districts of Shantung, and Southern Chihli.

Other Oils—Wood-oil ranks next in importance among the vegetable oils in the value of its exports, amounting to about $10,000,000 silver a year. This oil is taken from the nut of the Wu-tung tree, which grows in a wild state throughout the upper Yangtze region. Hankow is the port of export. The oil is used in making varnishes and certain paints. It is the most rapid drying oil known. The other vegetable oils of importance are cotton seed (used for salad oils and cooking fats), sesamum seed (used for high class oleomargerine), rapeseed (used for lubricating and cooking), etc. The aggregate value of the exports of these vegetable oils amounts to about $50,000,000 silver annually. As China produces no butter, vegetable oils form the basis of the cooking fats and are used freely and liberally all over the country, hence already occupy an important place in the economic life of the people. With improved transportation, the introduction of better methods and machinery for extracting these oils, with the installation of refineries and storage tanks, with testing houses for standardization, and with improved marketing methods, the vegetable oil industry in China bids fair to become of commanding importance in both the domestic and foreign trade.

Flour Manufacturing Industry—It is interesting to note the development in modern flour manufacturing industry in China. Some years ago, the mills could not pay dividends. Everything imaginable seemed to throttle this industry. Firstly, bad and expensive transportation; secondly, because the wheat was all produced by small growers, it had to go through the hands of numerous middlemen who collected it in bits from different growers; thirdly, the difficulties and expense in having to go through many different units of measure and currency in passing from one district to another; fourthly, middlemen took the liberty of adding stones and dirt and water and through a combination forced the mills to buy or boycotted them; fifthly, within an area of a few hundred square miles fifty different varieties of wheat were produced; sixthly, the local officials through numerous tax stations taxed the wheat all it would stand and sometimes more and subjected it to vexatious delays; seventhly, no market could be found for bran; eighthly, relatives of directors of the mills had to have jobs at good salaries and with little work; and lastly, a costly system of marketing the finished product added further to the difficulties in paying dividends. The industry has had to weather these handicaps and not all of them have been overcome. "Unfortunately owing to the floods in the Yangtze Valley during 1921, the wheat crop was reduced to less than 40 per cent normal, seriously crippling the mills in their supplies from that section, so that substantial importations of wheat came from America." At Shanghai, the center of the industry for Central China, the mills have a daily capacity of over 6,000 barrels. The Hankow mills have a large daily output. Harbin, in Northern Manchuria, is also an important flour center. Last year, China exported nearly three million barrels of flour. Ten years ago, China imported as much, with no exports. In addition to the flour exported, China, during 1920, exported about twenty million bushels of wheat. Most of the wheat was exported from Manchuria, while the bulk of the flour went from Shanghai. With the development of the modern flour milling industry the growing of wheat is extending as is also its use. There is no reliable data upon which one can base an intelligent estimate of the amount of wheat produced in China. It appears the amount must be upwards of 100,000,000 bushels. In its varied ramifications, the development of this industry is having considerable effect upon the economic life of the people, especially those in Central and North China, the wheat growing sections. The difficulties in the flour industry are similar to those which have attended the development of other industries along modern lines, but where the basic factors remain favourable, the difficulties in the situation will be overcome.

Egg Products—There are many articles which are produced in China which are of the nature of byproducts in the trade and commerce of the country. For instance there is no such thing as a poultry industry in China, although every family in the country raises a few hens and has eggs to take to the market, as eggs are not consumed by the country people. Middle men collect the eggs and they find their way to the centers of trade, where transportation conditions permit. During the past ten years, China's export trade in eggs and egg products has been advancing rapidly. Last year 650,000,000 eggs were exported from China, valued at $7,000,000 silver, and $17,000,000 worth of yolk and albumen. It is quite likely that an organized poultry industry will be the resultant of the demands for eggs and egg products from abroad.

Milk Products—During the past few decades, the Chinese people have learned to appreciate the value of milk as a food, particularly for infants, through the importation of condensed milk in increasingly larger quantities. This will lead to the growth of dairying interests in the country, unless the manufacture of milk from the soya bean prevents.

Great Developments Possible—China's future as a food producing country is bright. With enormous areas of undeveloped, unsettled lands, capable of cultivation, some in field crops, some for cattle and sheep raising, some for fruits and some for timber, there is much to expect as a result of transportation facilities making these lands accessible. Even in the sections which have been under cultivation for hundreds of years, there are improvements possible which will revolutionize the economic life of the people. For instance, the famine in North China last year could have been averted to a considerable degree had the people been provided with a means of tapping the water with power pumps or windmills which could be reached at a few tens of feet below the soil. Irrigation throughout North China can save this section from the ravishes of droughts. Deep plowing will do much to conserve the moisture in the land and to prevent floods during unusually heavy downpours. Reafforestation will also contribute much in this direction. It has been pointed out by Mr. Sherfessee, adviser in forestry to the Chinese Government, that the planting of trees on barren hills, which exist in abundance, can be made a commercial proposition and pay handsome dividends for the timber which finds such a ready market in China. The schools of forestry now in operation in China, indicate the interest the people generally are taking in this subject. The fact that a day is observed throughout the country as Arbour day attests also to the appreciation of the needs of afforestation.

Necessary Elements in a More Favourable Situation—The selection of seed is a matter of prime importance to a people who have to resort to intensive cultivation, as it will increase the productivity of the lands to a remarkable degree. A more intelligent use of the lands for crops which will have a better market value will follow as a result of the study of agriculture in a modern way. One of the greatest handicaps under which the Chinese farmer lives today is his inability to secure loans against his crops at anything aproaching reasonable rates. Usury is hurting China's economic position badly. When a farmer has to pay 30 per cent for money, there is but little chance of his being able to establish a bank balance. There are no indications at present that this important subject is being given any serious consideration.

More and better Roads—The question of good roads, so essential to the welfare of the farming population, and from 80 to 85 per cent of the Chinese fall into this category, is one which is being discussed throughout all sections of the country, particularly in the North where dry land crops obtain. In the rice producing South, the question of roads is far more difficult. However, the South is equipped with a network of canals which makes the question of roads not nearly as pressing as in the North.

Importance of Agriculture and Migration of Rural People to Cities—A large portion of China's population must remain agricultural, if the prime needs of the people are to be met. The demands upon the country for improved methods in agriculture, irrigation, afforestation, coping with plant and animal diseases, transportation, and rural credits are indeed pressing and with their solution the whole economic structure of society will be raised to a higher plane. There is the danger that the people of China will lose sight of the relative importance of agriculture and the migrations of rural people to the cities, because of the inducements offered by the factories and modern industrial organizations, will be hard to withstand. Already there is evident a very decided movement in this direction. Moreover, the Chinese cities are not yet prepared properly to house and care for the industrial populations which are growing up in the midst of unsanitary and otherwise unwholesome conditions. One of the greatest problems confronting the Chinese educator and administrator of today is how to make conditions among the farming classes such as to insure to the nation several decades hence, an intelligent rural population capable of applying modern civilized methods to the opportunities which their environment presents.

A movement of much significance for the future in the agricultural world of China, is the growing tendency on the part of those interests dependent upon the products of the field as raw material, to buy up large tracts of land and cultivate these for the crops or products needed. For instance, Chinese operating cotton mills are organizing for the growing of cotton through the control of lands for cotton raising. In this way they are able to affect improvements and economies which would be difficult and almost impossible under the system of numerous small growers, ignorant of the needs of the modern cotton mill industry and not in a position to be easily educated to an appreciation of the factors essential to the success of the production of cotton as raw material for an industry dependent upon supplies uniform in quality and quantity. One of the serious handicaps to the success of the modern flour mill in China, is the dependence of this industry upon the product of innumerable small growers, who are in a

way in direct contact with the mills using their products, hence do not appreciate their demands, nor in any way organized to act as a unit, hence are at the mercy of numerous middlemen, who are neither interested in the growing of the wheat or the manufacture of the flour. Wheat produced under these conditions is neither uniform in quality, quantity or price. Furthermore, the collection of this wheat from numerous small growers is most expensive, as it must be carried to the market towns in small quantities and peddled there. The internal tax stations increase the cost through numerous exactions, which in the aggregate for the larger quantities, amount to considerable sums. The failure of China tea in the trade of the world, in contrast to the success of the teas of other countries, is due in a large degree to the difficulties in securing uniformity of quality and quantity from the growers. The Indian and Ceylon tea industry owes its success to the large plantations which insure standardization of raw material. Furthermore, the plantations operate upon an organized basis, tax themselves for an advertising fund and act as a unit for other essentials to the success of the trade.

The Place of the Business Man in Old China—Business principles apply to all phases of human activity. In this article much has already been said in regard to modern business methods. Unfortunately under the old order in China the useful function which the business man performed in economic society was not recognized. In the social order, he was given a place after the scholar, agriculturist and labourer, on account of his being a middleman and not a producer. In the old China the official exacted taxes where there were evidences of wealth. This prompted the business man to conceal his wealth; hence shops did not make the display which the goods that they possessed might warrant. The business man received little protection and encouragement from the Government and came to consider it as a necessary evil. To protect his interests, he was organized in trade and provincial guilds. He avoided contact with the Government officials and for this reason the guilds were called upon to adjudicate cases arising between members to avoid dragging them into the magistrate's court; in fact, there was a certain disgrace attached to the idea of having to appear in court. In most places the tradesmen even provided their own watchmen or police.

Under the family system, the individual business thrived and there was no incentive to encourage corporate bodies. The family interests remained intact and each man was his brother's keeper; hence business was a family affair. The same conditions obtain in Chinese society generally. Along with the family system developed the institution of "face." The good name and credit of the family had to be preserved and the individual responsibility attached to one family was shared by all members of the family. Thus the obligations of one became those of the other members. This assisted very materially in preserving the sanctity of the contract, verbal or written.

Chinese society developed as one in equity rather than one in law. The ideas of strict legal definition and terminology were foreign to these people; there was no place in China for the lawyers, for the decrees of custom tempered by equity generally obtained.

Transformation in Business Principles—These conditions are now in process of transformation. The family system is gradually breaking down. Corporate enterprises, which were impossible under the old system, are now becoming a recognized necessity and the responsibility of trusteeship is beginning to be appreciated. Equity is giving way to law, as rights and obligations must be clearly defined in a corporate society. A civil code is gradually being built up and the interests of shareholders will have to be protected. Through such a code of law, along with the machinery of modern courts to interpret it, the lawyer then becomes a necessary institution. Already law schools are in operation in the provincial capitals.

Business Interests Consolidate—Chinese capital is now being invested in corporate enterprises under Chinese management and control. One of the big Chinese department stores with branches in four cities has an aggregate annual turnover of twenty millions of dollars silver The Commercial Press is a huge manufacturing and commercial enterprise employing over three thousand people, with numerous branches and agencies spread over the country. It is well managed and pays 15 per cent dividends on stock held by numerous individuals. The modern Chinese bank under up-to-date methods is no longer merely an exchange shop, but discharges the functions of a Western bank. The advantages of cooperation are now appreciated by the bankers. For the first time in the long history of banking in China, Chinese bankers from various parts of the country met together last year in a convention to discuss matters of mutual interest as well as the finances of the Central Government. They organized a Bankers' Group or Consortium, to participate in loans to the Government, stipulating at the same time, that they be assured of certain control over the expenditures of these loan funds.

Chambers of Commerce—While the chamber of commerce has functioned in China for nearly two decades, it is only recently that it has assumed a constructive policy. Two years ago the Shanghai Chamber was reorganized and progressive men placed in charge. A few months ago it opened in a three-story building in Shanghai, specially built for the purpose, a commercial museum where Chinese manufactured products and raw materials were placed on exhibition in a manner which would do credit to any Western community. The Canton Chamber of Commerce has raised four hundred thousand dollars silver for a building which is soon to be erected to serve its purposes. The meetings of the Affiliated Chambers of Commerce of China are turning the thought of the Chinese business men to the problems which face their communities, as well as the country at large.

Relation of Political Conditions to Economic Developments—Little direct reference has been made in this article to political China. The subject does not call for a dissertation on Chinese politics. Due consideration has been taken of the chaotic and complicated political situation; however, as noted, in spite of the political turmoil, trade and industry advance year after year. Technically, the Peking Government may be financially bankrupt. It is receiving no direct revenues from the provinces. The situation is analogous to the failure of a large bank in the U. S. in its general effect upon the country. A national debt of one and a half or even two billion dollars silver is comparatively little for a country with the resources of China. New York City's bonded debt is greater. It must be borne in mind, China has never departed from a specie basis, and the country still continues on a silver and copper basis, with no depleted currency. The country not having an aristocracy must develop its political institutions gradually. The work must, so it appears, develop from the bottom up, a necessarily slow process, but one which makes for the most substantial results in the end. To those on the spot, the outlook is anything but promising. They are too close to the picture and see only the ugly daubs, instead of beholding it in perspective. China's history is reckoned in centuries rather than in decades. Viewing the developments of the past twenty years, China has during this period made marvelous strides. Young China has her shortcomings and none appreciate these better than do the Chinese people themselves. It is one thing to know that something is wrong, but quite a different matter to know just how to proceed to remedy the faults. The people merit the kindly constructive sympathy of the outside world.

A Time for Encouragement—From the viewpoint of the contact of the West with China, it is very important that everything possible be done to encourage the Chinese people with their improvements in transportation, industry, agriculture, and business and governmental administration. In so doing the economic inequality obtaining between China and the West will disappear and there then need be no further alarm concerning a so-called "Yellow Peril." The labouring classes in the West have been suffering from a nightmare of a possible inundation of cheap Chinese labour or byproducts of this labour. China's future lies in Asia, where it has its greatest potentialities. The sooner modern science and mechanical equipment come to China in the aid of the development of the wonderfully rich resources which this country and its contiguous territory possesses, the sooner will the fears on the part of the West of being overwhelmed by the hordes of cheap Asiatic labour be allayed. Of still greater importance to the West, are the unlimited possibilities in trade and in industrial enterprises which will be opened to the world following in the wake of the transformation of China, respresenting one-quarter of the world's population, into a modern economic society.

The Place of the Missionary in the New Social and Industrial Order—The foreign missionary has played a prominent part in the passing of the old order in China. The impression he will make upon the New China will depend upon his ability to meet the conditions which the political, social and economic changes demand. Some are fearful lest he allow his vision to be blinded by non essentials. A prominent Chinese educator, a non-Christian, recently made the statement that the Christian missionary has his greatest opportunity for service to China during these next two decades and contended that his success or failure will be measured by his breadth of vision and his ability to work with the Chinese people in the solution of the big problems now facing them. This means he must know the tremendous changes now taking place in China and understand the aspirations of the people, if he would bring New China into full harmony with the ideals of Christianity.

THE COMING OF THE FACTORY SYSTEM TO CHINA*

AGATHA HARRISON

Rapid Growth in Industry—The coming of modern industry to China has been described as "a terrific invasion." This modern revolution is taking place so quietly that few people are aware that anything untoward is happening. To estimate the growth in terms of figures is not easy, since no authentic and complete list of factories has as yet been published. In the China Year Book of 1921 a list of "the more important trades" is given, showing that almost every type of industry is to be found in China, e.g. Arsenals, Canneries, Cement Work, Confectionery, Cotton, Chemicals, Breweries, Dockyards, Shipbuilding, Engineering, Flour Mills, Furniture, Glass, Iron and Steel, Lace and Hairnet, Leather, Match, Nail and Needle, Oil and Beancake Mills, Printing, Paper Mills, Piano and Organ Factory, Rice Mills, Rope, Silk, Soap and Candle, Sugar, Tea, Tobacco, Wool. This list does not include certain industries with which the name of China is particularly associated, e.g. Carpets, Rugs, Porcelain, etc., etc. The above are listed under some 50 centers scattered over China. The secretary

* The information given in this article has been obtained first hand, and is based on visits to factories and personal interviews in a number of centers in China.

of the Chinese Maritime Customs says, "There are few foreign-type articles of domestic consumption that are not now manufactured in China by factories on modern lines, the majority without foreign assistance."

For proof of this mushroom-like growth, return visits to some of our factory districts after an interval of a few months will suffice, or reading the notes under "Industry in China" which appear in the Far Eastern Review or in the Weekly Review of the Far East from time to time.

Effect of this Growth—In an article written recently by J. B. Tayler M.A., Professor of Economics in Peking Christian University, the following description was given:—"Modern industry cuts the workers off from their old life with its social ties, its economic inter-relations, and its moral sanctions, and casts them adrift on the currents of an uncharted and troubled sea. China has hitherto shown the most remarkable social stability. Her family and clan system, with the democratic village life based upon it, has persisted for 4,000 years, surviving repeated foreign conquests of the country. And these families have had an economic stability based on their ownership of land. What industry and trade has been, has organized itself in guilds. But the large scale modern industry is growing up entirely outside the guilds, and it is causing the family system to crumble and destroying the almost universal connection with the land—the break with the past is complete. The old supports have largely gone; the old loyalties by which they were upheld, the precepts by which they were guided are disappearing or losing their hold in changed conditions. How are the illiterate, apathetic workers to build up a new social heritage to replace the old?"

The above situation is further complicated by the lack of protective legislation, and apparently very little conscience on the part of industrial leaders. "The stern face of Robert Owen has not yet been duplicated among the Chinese employers," comments another writer.

One of the effects of this rapid growth is the demand for a larger supply of labour. Slowly labour is becoming articulate and developing a group consciousness. Proof of this is to be seen in the growth of workers' organizations and in the strikes that are becoming a common occurrence.

In an interesting article on Labour Unrest in China by Ta Chen, M. A., in the Monthly Labour Review of August, 1921, the causes and manifestations of unrest are thus described: "In industries where the workers are well organized, their discontent as to conditions of employment is expressed through the strike ..... In industries where the strike has not been used, trouble has been brewing unseen ..... Throughout the country, there has been general uneasiness and discontent among the rank and file of labour ..... Recent tendencies in agitation ..... have been along the line of the worker's health and safety ..... The labour organizations of today are most concerned with the task of arousing labour from passiveness to a conscious fight for its rightful position in society."

As a very large part of the industrial population is drawn from among women striking changes are taking place, and Mr. Chen, writing for the Weekly Review of the Far East, April 30, 1921, page 455, says: "Entrance of women into industries will gradually assure their economic independence. This is encouraging. But, with the emancipation of women, the clan family system will soon break down. The old-fashioned Chinese home now appears dull to certain classes of women as compared with the hustling and bustling of the factory."

"While industry has lured many American women away from the kitchen, in China the change lies in the refusal of the housewife to live under the same roof with her aunts and sisters-in-law. Similarly, the Chinese marriage system is undergoing a momentous change. Contrasted with the old practice of arranging marriage through parents, the young woman of today insists on freedom in marriage, with the right to choose a husband voluntarily. These intricate social problems, arising from a quasi-industrial revolution, are ever increasing."

Actual Working Conditions of Factories—It might reasonably be expected that men from such countries as the United States and England, where ameliorating factory conditions are in operation, would bring some of these standards to China. This has happened in a few cases, but in lamentably few. "Industries in foreign-owned concession cities, such as Shanghai, do not come under the law of the home land—England, America, or France, for instance—and accordingly no attempt is made to live up to such laws. Nor are there any laws in Chinese provincial or national governments controlling conditions of industry. In fact, one finds greater desire and tendency to do the right thing on the part of the Chinese managers, especially those who are Christians, than on the part of foreign employers." Report of the Deputation from the Federation of Women's Boards of Foreign Missions, p. 43.

Hours of Work—These vary, although a 12 hour shift day and night is the general rule. In factories where there is no night work, 14 hours of work are sometimes required. Some employers are doing pioneer work in shortening hours and instituting an 8, 9 or 10 hour day. In some factories in the South where hand looms are used, laxity as to hours is often apparent, the women being paid by the "bolt" and coming in and going out as they like. Many factories begin the day at 5:30 or 6:00 in the morning. In one case, where there is no night shift, work begins at 4:30 A.M. The break for meals varies from fifteen minutes to one hour—in a large number of cases no recognized break is given at all.

Night Work—This is very common in China. As the day workers come out, the night shift goes in, and vice versa. To any one who has never seen night work in operation a visit to a factory round about 4:00 A.M. is a revelation. Judging from the sleeping, or half asleep workers, one wonders how, apart from every other consideration, night work can be a paying proposition.

Child Labour—This is the most tragic and humiliating sight. It is not easy to generalize on the age when children begin to work, many of them are brought in as babies by their mothers. In some of the factories visited women were working with babies strapped on their backs, and in one case a woman had her baby strapped in front, in order to feed it, and at the same time work with both hands and a foot. Brought up in the factory atmosphere, children learn to do odd jobs at a very early age and at the ages of six, seven, and eight years are to be seen on regular work.

It is often argued that these little children do not work, but are brought by their mothers who cannot leave them at home. To a certain extent this is true, but the remark of an employer is a significant answer, "If we stop employing children our mills would have to close down." Another has said, "Children's hands are peculiarly fitted for this work." Twelve hours a day and alternate weeks twelve hours a night tell the life history of many little people in China whose heritage the world over is a few years at least of school and play. A standard, however, is set in cases (1) Where the nature of the work prevents the employment of very young children, (2) Where one or two factories have established a height standard (four feet being the standard set in one large group of mills) or (3) Where a few employers steadily set their faces against employing children under 14 years (foreign count), child labour is unknown. These places are relatively few.

Rest Days—"One day's rest in seven" is anything but the rule in China, though there are indications of a growing number of firms adopting this plan. Where night work is in operation the rest day ends at 6:00 P.M. on Sunday. The Western idea of a half day on Saturday and whole day on Sunday is in operation in a few factories.

Ventilation and Sanitation—Very little attention has as yet been given to this matter. In Hongkong a minimum amount of air space can be enforced by the Sanitary authorities, but this seems to be the only place where any regulation exists. Everywhere else overcrowding is rife, the air is bad, and modern appliances for removing dust are rarely to be seen. In factories working day and night shifts, there is naturally no time for airing the rooms. The sight of the workers leaving the cotton factories, with the fluff on their clothes and in their hair is a proof of what must be absorbed into the lungs. When visiting a cotton factory in a busy center recently, the visitors were escorted by a man having large financial interests in the concern. So bad was the dust that he was forced to go through the rooms with his handkerchief pressed to his nose and mouth. Yet his workers spend 12 hours a day in that same atmosphere.

The sanitary arrangements are primitive in the extreme, and what conveniences there are, are frequently badly placed and most unsanitary. In one or two factories in Shanghai flush toilets are to be found.

Health—The effect of these working conditions on the lives of the workers can only be surmised. Hospitals in the vicinity of factories testify to the result of fatigue, and to the number of accidents due to this cause. A remark was made in one factory after commenting upon the great amount of dust in a certain factory in China, the manager was asked if any records were kept as to sickness resulting. His answer was, "No, there are constantly new faces, however, they either go to the next mill for more money, or to Kingdom Come." In another factory where eye-strain was particularly noticeable, the firm were considering the appointment of a doctor to deal with this trouble "in order to prolong their period of usefulness."

Medical treatment is to be found in a growing number of factories, the services of a full-time or half-time doctor being engaged whom the employees can consult. In one large concern employing many women and children a woman doctor visits two days a week. First aid appliances are to be found in some cases, but these are primitive Many of the firms make arrangements with hospitals in the districts to care for their employees when sick or injured.

A very few firms have insurance and pension schemes in operation, and make payments in cases of sickness; in most industries, however, the worker has no protection against sickness, accident, or unemployment. There is a high percentage of accidents in China caused through unfenced machinery. A visit to any hospital located in a factory district will prove this. A branch of the "Safety First" movement, so well known in America and England, might well be introduced in Chinese factories.

Facilities for Meals—Very few factories give this matter much thought. The food of labourers can be seen in the workrooms often under the machines exposed to all the dust and dirt. In one or two places visited a room was set apart with tables and benches, and pure boiling water (not that, as is frequently the case, which comes from the steam boilers) was available. In one factory facilities for heating food were provided. But the general rule is to find the workers eating in the work rooms.

Wages—On this subject it is hard to give authentic figures, as very few reliable statistics are to be obtained. The system of fines and squeeze complicates the matter too. Mr. Chen in Millard's Review, April 30, 1921, p. 455, says, "Wages vary greatly with the nature of employment, and it is misleading to generalize. Forming an estimate based on average conditions, it may be said that the daily wage for foremen is about seventy-five cents (Mexican); for common labourers, forty to fifty-five cents; for children, twenty cents; for forewomen, fifty cents, and for female workers, thirty cents."

The following extract is taken from a trade paper and requires no comment:—"The profits of the ..... factory again surpass $1,000,000. To those who bestow thought on the progress of textile industries in China the following particulars regarding this concern may be of interest. The company was started in 1904 with a paid up capital of $600,000, divided into 6,000 shares of $100 each. The capital was increased to $900,000 in

1916 ..... For the past two years it has been running night and day without intermission ..... The working hours are from 5.30 a.m. to 5.30 p.m. and from 5.30 p.m. to 5.30 a.m. respectively. No meals are supplied by the factory. Most of the cotton used is produced locally ..... It will be seen that the company is in an exceptionally favourable position. With the raw product at its doors, an abundant and absurdly cheap labour supply to draw on, and no vexatious factory laws to observe, it is not surprising that its annual profits should have exceeded its total capital on at least three occasions."

The above description is depressing in the extreme, but it is a statement of fact. The field of industrial welfare in still practically untouched, all the great fundamental problems remain unsolved.

Experimental work is being done in several centers, often by people who are already on full-time work, but who, seeing the need, are lending a hand. The YWCA and the YMCA have full-time industrial secretaries who are now devoting much time and thought to the matter.

One Social Center has already been started in a big mill district as a laboratory for the sociological department of one of the large colleges. Other colleges and universities seeing a future need are planning sociological courses for men and women.

A great deal of educational and recreational work is being done by the YMCA and others in connection with some factories, the money for this being provided largely by the employers. Valuable as this work may be, it is frequently nullified by the conditions under which the people work. It seems therefore that concentration first on these conditions would be a natural place to begin any industrial welfare program.

The need for trained experienced industrial workers in China is great, though perhaps an even greater need is voiced in the recommendations made by the Deputation from the Federation of Women's Boards of Foreign Missions in 1920: "That the Mission Boards be strongly urged to adopt a standard for every evangelistic worker providing for training in sociology and economics, and practical experience in social work; etc., etc. In view of the importance of having an educated public opinion behind all reform and of having a trained intelligence behind all volunteer and paid service, this Commission recommends: That the Christian forces in each community cooperate in some scheme for general training in social thinking and activities, through social service institutes, lectures, and exhibits, training conferences for social evangelists, newspaper articles, etc."

The development of a public conscience on the matter is an urgent need. People are too prone to dismiss the subject by citing the overwhelming difficulties in the way of any reform, the general poverty, lack of legislation and schools, etc.

It is argued that children are better off in factories; that anyhow they are warm, away from dirty overcrowded homes—until one would imagine industry was a philanthropic institution, a kind of refuge. And so the responsibility is shifted from one to another and the vicious circle continues.

This problem is the concern of no one section, but is the responsibility of all. Reluctantly it has to be stated that a callousness exists on the part of some of the leaders of industry to the general state of things.

Hopeful Signs—Yet there are some encouraging features in this situation. The growing public opinion is leading to some practical results. Hongkong, for example, recently held a commission of enquiry into the problem of child labour, and recommendations were made that will result in some form of helpful legislation in the near future. The Southern Government also is considering this question of legislation.

In Shanghai individual employers and groups of employers are meeting and considering what can be done. This is one of the most encouraging signs. Also in the same city groups of men and women are studying this problem and are ready to help in carrying out much needed reforms.

Then there is the pioneer effort on the part of a few employers, both Chinese and foreign, to humanize industry. One large factory has an eight-hour day, no night work, no child labour, medical facilities, sick benefits, healthy working conditions, schools, fair wages, etc. Also a large mining concern has a full-time welfare worker, and news has just come of the appointment of a Chinese woman welfare worker to a large factory in Shanghai. On such efforts as these the legislation of the future will be built.

Of great significance is the recent visit of a Chinese woman to the International Working Women's Congress and the International Labour Conference held in Geneva in October, 1921.

A request came to the YWCA from Washington, D.C. to send a fraternal delegate to these important conferences. Miss Zung Wei-tsung was accordingly sent, travelling via England where she spent some time visiting factories. The presence of a Chinese woman for the first time at these conferences produced a profound impression, not only abroad, but since she has returned to China. Relating some of her experiences recently she said: "At this Congress every delegate was asked to report as to whether the country she represented had adopted the recommendations passed by the previous Congress held at Washington. I waited dumfounded; not knowing what I should say if called upon, wishing that the Congress would let me discuss China's marriage customs, its folk songs—anything but industrial conditions. However, I was obliged to report on factory conditions. I could not tell them anything very cheerful. I told the truth, and when I sat down I felt as if I had been speaking in the language of the Middle Ages, telling things which should long ago have been out of date and obsolete."

Who is to lead the way in a crusade to arouse the public conscience if not the members of the Christian Church? It may be that this is the greatest challenge that lies across the path of the Chinese Church today. Christ's fundamental principle of the supreme worth of each human life is at stake in the development of modern industry in China. The Church's response to the industrial problem may be the "acid test" of its ability to serve China in the next few decades.

NON-CHRISTIAN RELIGIOUS MOVEMENTS IN CHINA

Lewis Hodous, D.D.

The present report is based upon returns to a questionnaire received during the summer of 1920 from all provinces but one. These answers were most enlightening. In addition the writer has had correspondence with a number of people in different parts of China. Personal investigation in ten different provinces was supplemented by conversations with missionaries and Chinese and gleanings from the students' magazines, daily papers and all manner of periodicals. The writer acknowledges especially the valuable services of Rev. H. K. Wright of the Christian Literature Society, Shanghai, who has helped in the preparation and study of the questionnaire as well as in correspondence and who will in the future endeavour to keep in touch with those interested in the non-Christian religious situation as it develops from year to year. (Editor).

ANIMISM

The fundamental religion of the Chinese is animism. This may be divided into two parts. In the more primitive animism man regards the phenomena of nature, which oppose or help him in satisfying his needs, as having a life corresponding to his own. He projects himself into the forces which confront him. By means of magic he tries to gain the favour of the good forces and to overcome the evil forces. This primitive animism appears in the various annual festivals which correspond to the breathings of nature, such as the Tsing Ming festival, the festival of the 5th moon, 5th day, the Harvest festival, 8th moon, 15th day, and the festivals at the winter solstice and the New Year. These annual festivals have been affected very little in the last ten years. They are observed with as much joy as usual. It is difficult to distinguish between the festive and the religious aspects. They give opportunity for relaxation and enjoyment. Often they afford an outlet to surplus wages. The Confucian officials have always opposed certain aspects of these festivals and there are numerous tracts against the brawling, gambling and mixing up of the sexes at these times. The boat-racing at the Dragon Boat festival has frequently been prohibited by the officials. It is performed, however, in spite of proclamations to the contrary, though on a smaller scale. These festivals will probably continue for many generations. More and more the magic element should be put into the background and the play, recreating side, developed in so far as it ministers to a normal social life.

The second part of animism is that which peoples the world with spirits, spirits of the departed and spirits produced by the co-operation of various causes. These spirits are behind all phenomena which affect man and are the cause of all his weal and woe. The deities are related to certain functions and ideals necessary for the individual and social life and the believer tries by various magical forms to obtain the help of the good spirits against the bad spirits. Wealth, posterity, long life, absence of sickness and trouble, the present social order and life are all dependent upon these spirits. The worship is as a rule local, though there are a few gods of national importance. These are, however, neglected for the local gods who are close to the people.

This animism has numerous manifestations. There is the usual worship at the temples, expressing the various needs of the individual, the family and the social group. This has probably decreased very little because it is resorted to in time of need. Only the Christians and the people influenced by Christianity and the modern renaissance would find their needs supplied in some other way. The temple in ruins may be due to poverty or to the fact that that particular god has lost power (靈) but it does not mean that animism has been superseded by a higher religion. Nor does it mean an indifference to idolatry, which is the reaction of the intellectual or the industrial worker entangled in the machinery of modern life, but not of the peasant attached to the soil.

The processions to bring rain, prevent floods, drive out the demons of disease are the habitual expression of the groups brought face to face with disaster and death and without any apparent human agency to overcome the danger. They relieve the strain and through the community action reenforce hope and enable the people to face the situation more calmly. They are the age long methods and die slowly. The correspondents agree generally that they have not decreased to any extent. "Possibly a little less than before the Revolution, but no great change. A few years ago things seemed on the decrease, but now they are back about as before the Revolution" (Anhwei). "Idol processions about as eleven years ago" (Kalgan). "Very little change except dressing the idols more modernly" (Fukien). This opinion is reflected in most of the papers.

The periodic recrudescence does not necessarily mean that all the people believe in the efficacy of these processions. They are usually organized by the lowest members of the village who are out for a good time and a feast to relieve the monotony of village life. Once started, group pressure compels every one to contribute and many contribute to

avoid trouble. The processions, and this may be said of other social religious ceremonies, are the evidence of a strong group consciousness rather than the distinctly religious motive on the part of the whole community.

The general conclusion from the answers is that animism has not the hold it had twenty years ago. During these years many gods have been discarded and are dropping into oblivion. The gods of the literary class are rapidly fading away. The altars of Heaven and Earth are open to tourists who enter through the middle gate through which not even the emperor deigned to pass. The altar to Shen Nung (神農), the god of agriculture, has been turned into an experimental station for agriculture. The emperor's altar to the gods of the grain and ground is a part of a public park. The god of literature (文昌) and the host of deities who assisted the aspiring student to obtain his degree are neglected and rapidly crumbling away. Other gods have felt the secularizing tendency of the new age. The extensive use of vaccination has left many a temple dedicated to the goddess of small-pox deserted. Even idol processions to drive away the demons of disease may be replaced by processions advertising a sanitation campaign. The railway, the school, the renaissance, and the preaching of the Church are undermining the confidence in the power of the gods. The correspondents all bear testimony to the change of attitude on the part of the people to the animistic beliefs. There is a readiness to hear the message of Christianity. One writer from Honan says: "I am convinced that after twenty years the Christian propaganda has loosened the faith of many in their idols and any time we may see a large movement toward the Christian Church."

ANCESTOR WORSHIP

Perhaps ancestor worship has suffered the least in the last twenty years. It is still the fundamental and universal religion of the Chinese. The changes which have taken place touch merely the surface and do not affect the heart of it. The motives behind ancestor worship are at least three. The people firmly believe that the dead need the offerings of the living. Without descendants to minister to the soul immortality is most unhappy and unbearable. The people still believe that the departed have power to bless and to punish their descendants. Then behind it all there is that profound social feeling that with the worship of ancestors is bound up the present moral and social life. The people want to preserve this particular form of family and social life and hence continue the various rites and ceremonies which give expression to it.

In spite of the hold of the religious side of ancestor worship certain changes are taking place which will weaken the religious value of the ancient cult. The rapid growth of individualism has strained each one of the five relations (ruler-subject, father-son, husband-wife, elder brother-younger brother, friend and friend). In each of these relations the individual has received a larger recognition. The power of the family is decreasing. Even in the country districts the clan or large family is breaking up and there is a strong tendency to the formation of the small family where the individual enjoys a larger freedom. Woman is being liberated. In the industrial centers these changes are going on more rapidly. With this change in the structure of the family and with the larger freedom to move about, ancestor worship is destined to change from the magical relationship between ancestors and descendants to a moral relationship. The old forms of worship will continue for many years, but the crass magical ritual will be slonghed off and a moral connotation given to the current forms. This is already taking place among the intellectual classes and will slowly permeate all classes. We need not expect a sudden change, however. The popularity of the services for the dead and the elaborate funerals even among the Christians testifies to the great hold which ancestor worship still has over all classes of the people.

TAOISM

The term Taoism is here applied to the scattered groups of Taoist monks (道士) (also spoken of as belonging to the 全眞派) living in monasteries and temples, and also to the large number of Taoist priests living in families (火居道士) (also spoken of as belonging to the 天師派 or 還一派). Practically in all parts of China are groups of monks who are organized somewhat on the model of a Buddhist monastery. They are vegetarians and do not marry. They are divided into about one hundred and twenty-eight sects, which to a large extent have lost their significance. They practice meditation and breathing. According to their philosophy the air contains the positive principle of nature (陽) and it should be taken in and exhaled according to definite rules. The more of it that can be obtained the longer life is prolonged. They also make the elixir of life (煉丹). Their object is to prolong life on earth, attain to immortality and by means of magic gain power over spirits who dominate all things.

While there are reports of attempts to adjust themselves, on the whole these groups are finding it difficult to exist under modern conditions. A report from Soochow says: "In 1918 they did a little preaching and explanation of Taoist classics, but nothing since." From Kwangtung comes the report of personal work with a view to enlisting men to study their doctrines. In Szechwan men posing as the initiated teach others their breathing exercises and other secrets. Other places report a recrudescence due to local circumstances. The scholars, however, look down upon this organization. There has been comparatively little new literature produced and very little activity aside from those mentioned above.

The Taoists who live in families make their living by reciting sutras at funerals and practicing various forms of exorcism and dispensing charms and powerful medicines. Their business has not suffered very much because they minister to the fundamental religious aspirations of the mass of the people. In fact their business has increased in certain sections in these days. They acknowledge the so-called Taoist Pope (張天師) as their master and employ his charms in warding off sickness and danger.

While their organizations are either at a standstill or deteriorating, some of their ideas are assuming a modern garb and are wielding a growing influence in China. Magic writing by means of a brush suspended from a bow hanging from the ceiling (懸乩), or by means of the forked stick (扶乩) held in the hands and writing in a platter of sand is quite common and in certain sections on the increase. Prescription for disease, advice in trouble, messages from the dead are received by this method.

Communication with the dead has always existed, but it has become more general and more modern. Photographs of the soul of the departed are foisted on the relatives and the genuineness of the likeness is taken for granted by the educated men of the community and the pictures are published in the magazines. I have in my possession a copy of a photograph on which appear several likenesses of the departed souls along with the living members of the family. From Kansu comes the report: "Especially among the scholar class spiritualism and hypnotism seem to be making considerable headway. It is true of Lanchowfu at any rate. For some years past certain Japanese have been advertising extensively in Chinese papers, or papers printed in Chinese, the teaching of hypnotism. It is likely that in a border province such as this, where communication with spirits is so much sought after in connection with practices of Tibetan Buddhism the above two cults should spread."

Several societies for the study of spiritualistic phenomena have come into existence and a number of magazines have been started, though they have been short-lived.

Sitting in meditation (靜坐) is now quite extensively practised in various societies and also privately. Many students have taken it up and several books have been written on the subject. The most widely read is that called "The Practice of Meditation" by Yin Shih-tze (因是子靜坐法) who is at present in the Ministry of Education. Those who practice this sitting in meditation claim that it improves their health and enables them to find peace and contentment. This meditation is noticed here because it has more affiliation with Taoism than it has with Buddhism.

We are accordingly faced not with outward superstitions, but with practices backed by modern science so-called, and spread by organized effort and by advertising in the newspaper, magazines and organized associations.

CONFUCIANISM

The situation of Confucianism is rather interesting. Up to the Revolution it was the state ritual or religion. Since that time, while the ritual is kept up in part, the system as a government system has suffered great modification. There has been an attempt to revive Confucianism as a church or a society. This is connected with the desire to get the social and personal relationships back again to the old times when ruler was ruler, father was father, and son was son. While there is a part of the more conservative elements who would like to restore the status quo there are efforts to modify Confucianism so as to make it acceptable to the moderate conservatives.

The Confucianists have organized the Confucian Society (孔教會) with headquarters at Peking. There is also a branch in practically every provincial capital and hsien city in China. The central society is presided over by Dr. Ch'en Huan-chang (陳煥章). He is editing a daily newspaper in Peking (經世報) which contains articles on Confucianism. He is also raising money for a Confucian headquarters in Peking to cost about two million dollars. This will provide for gymnastics on the first floor and lectures on the second. The third floor will be the sanctuary rising to a dome in the building. There will be rooms for a library, lecture rooms, etc. His plan is to have a Confucian University. The ground has been broken for the foundation and a number of large subscriptions have been received.

Dr. Ch'en has also issued a Creed of Confucianism (孔教會教規) consisting of five articles. 1. 祀天祀聖祀祖以崇三本. By sacrifice to Heaven, the sages and ancestors, to do reverence to the three roots of life. 2. 念聖念經以斂五福. To gather the five blessings by meditation upon the sages and classics. 3. 致中致和以立一貫. To establish a harmonious social order by the cultivation of the doctrine of the mean and harmony. 4. 出貨出力以行大同. To establish universal brotherhood by the use of property and personal influence. 5. 養名養魂以致極壽. To attain the highest longevity by nourishing the person and the soul.

The society is responsible for the establishment of the birthday of Confucius as a national holiday. On this day a special offering is made at Küfow, Shantung, the birthplace of Confucius, and a convention of Confucianists is held.

The local branches in the provincial capitals and hsien cities keep the Confucian temple in repair and look after the spring and autumn sacrifices. As a rule the Confucian temple is in a good state of repair. The members are the old scholars and gentry. In some places this local society has carried on propaganda work by lectures. It has also put up in various places little boxes for the deposit of paper with characters. I saw a large number of them in Peking recently. Not long ago a Taoyin of Ningpo punished severely the proprietor of a mill which had been using old printed paper as material for making coarse wrapping paper, and ordered all the finished product to be burned. Outside of these routine activities the societies are not very active.

The status of Confucianism in the schools varies in the different parts of the country. In the country districts all over China the Four Books are studied as they were before the Revolution. This is even true of places in Kwangtung. In the government primary schools excerpts from the classics are used. In the middle and higher schools the various classics are studied as ancient literature. Many of the students find it difficult to read and interpret the classical books.

The worship of Confucius is carried on in a perfunctory way in the government schools, and depends almost entirely on the President of the school. Attendance at worship is not compulsory.

The above holds true of all provinces but Shansi. Here there are two organizations, namely, the Tsung Sheng Hui (宗聖會) and the Hsi Hsin Shê or Heart Cleansing Society (洗心社). The latter has grown out of the former. The Heart Cleansing Society meets on Sundays for lectures. The Tsung Sheng Hui looks after the sacrifices twice a year. There is no recorded membership in the Heart Cleansing Society. Attendance at meetings held on Sunday is compulsory. Soldiers, students and business men all must send representatives. The Heart Cleansing Society has branches in all district cities and in many of the larger towns and villages. It is semi-official in character and is supported by the officials. There is a hall for meditation and worship at Taiyüanfu called the Self-Examination Hall (自省堂).

The object is to adjust the social relations on the Confucian model modified to meet the requirements of modern life. Governor Yen, the prime mover of the movement, also publishes a weekly magazine and also large editions of booklets, a Manual of Citizenship, and a Manual for Village Headmen. These advocate a return to the "five relations," worship of Shangti and thrift and morality. The "five relations" and the "five constant virtues" are put into a modern garb. The movement is tolerant of Christianity and other religions and often Christians are invited to address meetings of the society.

The present Tuchün government in China has revived the worship of Kwan Ti and Yoh Fei. These two are models of loyalty and sincerity. At Hangchow a temple to the latter is being erected. There have also been built in many cities temples to the heroes of the Revolution and they are honoured on the anniversary of the Republic.

Perhaps the strongest direct force against Confucianism is the modern renaissance originating from Peking. It threatens to sweep away the spiritual basis of Confucianism. Its modernizing of the written language threatens to relegate the classics to the museum of ancient manuscripts and also to take away the last shadow of superiority from the classical pundit. It attacks severely the Confucian gradation of society and the subservience of the individual to the authority of the aged. It is trying to level these gradations. It advocates coeducation and greater freedom for woman to develop her long unused powers. It is pushing farther the process already started to give the individual larger liberty and to relate him to the larger groups, namely, of the nation and of the world.

The movement, while emphasizing patriotism and the larger good, is to quite an extent an individualistic movement making the individual and his feelings and desires the standard for conduct. This is in revolt to the great power of the group characteristic of Chinese society. No doubt the mean will be duly reached.

The movement is also a secularizing movement not merely misunderstanding the function and place of religion in society but undermining the hold of all religion upon the individual. As such its influence is being felt not only by the Chinese religions but by Christianity as well. While noting the above it should not be forgotten that this renaissance is a movement of great importance and promise. It is creating a public opinion and stimulating a love of country and emphasizing large values which are bound to be related to a religious feeling somewhat different from the present aestheticism which the leaders advocate.

SECTS

One of the most interesting phenomenon of Chinese religious life is the large number of cliques and societies organized about a religious nucleus. Most associations (the village, the guild) have such a religious nucleus, but the sect or society usually is a more or less voluntary organization and has a definite religious purpose though it may also have other purposes.

These sects spring up quite naturally especially at a time of national trouble or local difficulty involving the well-being of society or certain sections of it. Many of the present sects are survivals of sects long existing in China. Their names are often changed, but the society is the same.

These sects were organized for some definite purpose, self-protection, protection of the social ideals, of the social life, of the nation against a decadent dynasty or the hated foreigner, the attainment of peace and contentment, to gain power over the spirit world and assist in warding off disease, calamity, famine, floods and the attainment of long life here and hereafter. They have as their aims the attainment of values which are of great importance to certain groups. Hence they often manifest a high degree of religious feeling.

They are organized not only about some desirable ideal, but this is usually embodied in some god. Often it is the name and influence of the founder that holds them together. Their methods, doctrines, spiritual world are pieced together from the three religions and now often contain elements of Christianity. As a rule the religious basis is Buddhist and Taoist and the ethical practices are Confucian. The members practice vegetarianism. They have books containing excerpts from the Buddhist and Taoist and Confucian classics.

They employ hypnotism, magic writing, and have among their number good psychic media. Their members belong to the lower classes, though in many towns and villages some of the best people are among their number. Among them are found both bad and good people. The same society will be composed of good members in one place and very bad ones in another. Some of the societies are open to women. In some men and women are associated together.

The government in the past has always been hostile to them and has exterminated them ruthlessly. The reason for this was not so much their religious tenets as their political aims or at least the danger of banding together against the government. The great rebellions of the eighteenth century, the Taiping Rebellion, the Boxer Uprising, all have been largely promoted by the sects.

These associations show the inadequacy of the so-called three teachings to meet the needs of the ordinary people. There is the need of human fellowship and mutual intercourse and mutual support which the formal religion does not supply.

These religionists form very good material for the Christian Church. They are already in groups which at times act for the larger good. Many of them are earnest seekers and are very diligent in the practice of their religion. There is, it is true, a too strong sense of the small group and its immediate needs and dangers to enable them to get acclimated to the altruism of the Christian Church.

It may be of use to give the names and some of the tenets of these societies. One of the largest and most widely spread is the Tsai Li Chiao (在理教). This is the successor of the Lotus Sect (白蓮教) which arose in the early part of the Tsing Dynasty. Its founder was Yang Lai-ju (楊來如) a Shantung man and a Chin-Shih of the Ming Dynasty. At the end of the Ming he retired and meditated and then established the Tsai Li Chiao. The idea of the Tsai Li is that it is the mediator among Taoism, Buddhism and Confucianism and the fulfillment of their main doctrines. It observes the ritual of Buddhism, the practice of Taoism and its morality is Confucian. It forbids wine and opium, though it does not forbid the use of meat. The members worship Buddha or some Buddhist deity on the first and the fifteenth. It is also called Li Men (理門). It is found in the northern provinces of China including Manchuria. In Peking there are about thirty-one organizations. The members belong to the lower classes. The reports and personal investigations have brought its presence to light in Manchuria, Chihli, Shantung, Shansi, Honan and Kiangsu. It exists in other provinces also.

Another fairly large sect is the Hsien Tien Chiao (先天教), the sect worshipping the great "original Heaven." This sect believes that the uncreated, the invisible created the visible and hence worship should be given to the invisible being. Ancestor worship and idolatry are discouraged but allowed until the devotee sees their uselessness. They meet in small groups. "The members here seem to be very much pleased with Christianity and say that it is along their line, but goes much farther." (Nantunghsien, Ku.) This society is reported from Kiangsu and Shansi.

The Chin Tan Chiao (金丹教) is the sect of the philosopher's stone (the substance by which base metal could be turned into gold). This sect makes much of universal love. It is quite possible that it may be related to Nestorian Christianity. Its founder Lü Yen (呂巖) (or 洞賓 or 純陽子) may have been Lü Hsiu-yen (呂秀巖) the writer of the Nestorian Tablet (Saeki). This also exists in Honan, Hunan, Shensi, and other provinces. The Tsui Shang Chiao (最上教) is a small sect in Hunan not as large as the Chin Tan Chiao, but very active.

Kansu reports the existence of the Mani sect. "They have great faith in the Tibetan six-syllable prayer formula 'Om Mani Padme Hum.' This sect meets twice a month at which time they spend whole days chanting their prayer. It has had a rapid growth in the last twenty years."

Shansi reports the Chiu Kung Tao (九公道) an old organization which still exists, but is not very active. It was repressed very severely at the close of the Manchu Dynasty. Its members believed that the Son of Heaven was in hiding at Wu T'ai Shan. He was represented as having huge long ears reaching to his chin and a large square mouth.

The Shen Chiao (神教) the Sect of the Shen or Spirits is reported from Hunan. It is also called Wu Chiao (巫教) or Sect of the Magicians. It drives out demons, performs magic arts, asks blessing of their god at harvest on lands, cattle and chickens and stock, heals the sick, prays for rain and success in the undertakings of life. Szechwan reports the Wu Chiao and says it emphasizes exorcism of devils in time of sickness. The Wu Chiao there is composed of ignorant people who incline to be somewhat fanatical.

There are quite a number of organizations which not only use magic in healing and solving people's troubles, but also carry on various philanthropic enterprises. One is reported from Szechwan called the Shan Tang (善堂). There are others in Changsha, Wuchang and other places. With the giving of medicines, coffins, garments they also associate the magic pencil and the use of spiritualistic media. The organization at Changsha, Chi Shan Hsiao Pu Tang (積善小補堂) or Hall assisting the Accumulation of Virtue, also publishes large quantities of books which it distributes freely.

From Western Fukien we have reports of the Pai Ta Po, Sect of the Great Chief (拜大伯). This sect was established by a Kiangsi man a few years before the Revolution. At one time it was regarded as shielding a political movement. The members get hold of people by the use of hypnotism in the breaking of the opium habit. The patient is kept without sleep swinging backwards and forwards on a cushion before a shrine taking nothing but tea. In case of sickness no medicine or tea is taken but they go to a high place in the house or to a mountain and either repeat a ritual themselves or have it repeated by others. This going to a high place is no doubt on account of the "*Yang*" which is better the higher one gets. The sect worships the absolute (空極). They have built up a number of places through the western part of the province.

Quite a number of these societies take the name of their founder. Szechwan reports a Liu Men, the followers of a learned eclectic named

Liu who tried to harmonize the three religions, considering all religion as simply sanctions for good conduct. He inclined toward Confucianism.

Another sect in Szechwan, called the Yao Chi Chiao, inclines toward Buddhism. It employed hypnotism and clairvoyance.

The sects are especially active in certain parts of Shantung. From Tehchow there is a report of the Lan Yü Hui (藍盂會), the Society established for the deliverance of souls. The report is that Fang Mao Lin died twenty years ago and was deified and worshipped by the adherents of this society. A new temple was built in his honour at the village of Wanghwa in Kaotang. Temples are being built in villages not far distant. The society is eclectic with an element of spiritism. There are said to be over ten thousand adherents in one county. Representatives go to local fairs and markets and preach to the people. The society gives food to poor people and also medicines. It distributes tracts. There are books especially prepared for use in families. A special feature as the name indicates is the recital of prayers for the dead in order to release them from purgatory.

In northeastern Shantung a sect called Kuei Yi Chiao, or Return-to-One Sect (歸一教) has been quite active. The preachers go out in bands of two or more to the fairs and markets. They are trying to unite the tenets of all religions including Christianity. The preachers are invited by the leading men to spend a few weeks in the neighbourhood preaching at the fairs.

A society reported from North Kiangsu has a good name but bad reputation. It is called Sheng Hsien Chiao (聖賢教), the Sect of Saints and Sages. It is associated with nocturnal rites quite inconsistent with the usual Chinese behaviour.

In North Kiangsu there are small groups called An Ching Pan (安慶幫) practicing various rites.

A place replete with sects is Hinghwafu in Fukien where one in five belongs to some vegetarian sect. The San Yih Chiao Chu (三一教主) belongs to Taoism. It attempts to harmonize the three religions. The Shan Tien Tao (善天道) has both men and women who live celibate lives.

Kwangtung reports a great revival in the Classic Halls (經堂) within the last five years in Loting district. A number of these halls has been erected. Here they preach and teach the chief tenets of the three religions. They preach merit and forgiveness by money payment, worship, reciting the sacred books. Ancestors are saved from purgatory by the same means. Saints' birthdays, abstaining from food, paying large subscriptions, are strongly emphasized. The magic pen is used for special messages from the other world. The members and their children are given instruction in these preaching halls.

A year or two ago a society calling itself Fu Tze Hui (符仔會) sprung up in southern Fukien. It was led by Taoist priests who by charms promised to render the members invulnerable and who undertook to drive out the southern army by means of antiquated muzzle loaders, wooden swords and gongs. The result was rather disastrous to the members of the society.

Apart from these numerous sects there are two societies which have been established among the upper classes. The Society for the study of Ethics, Tao Teh Hsüeh Shê (道德學社), was founded in 1916 in Peking. Its object is to unify all religions. It worships the god of all religions. In the sanctuary is a tablet with the characters 萬教至聖之神, meaning "the most Holy Spirit of all Religions." In its books it employs the name Shangti. The members meet weekly for lectures and usually the worship follows the lecture. It consists of an opening prayer by the leader. This is followed by silent sitting in meditation. The Society has its headquarters in Peking and branches in Nanking, Hankow and Kalgan. Its membership does not go much over 1,000. It has quite a number of publications issued by its press in Peking containing the discourses of Tuan Cheng-yüan (段正元) its teacher, a commentary on the doctrine of the Mean and a catechism.

Another society is the Cooperative in Goodness Association (同善社). It was started in Peking by Yao Tsi-tsang (姚濟蒼) of Szechwan in 1917 and is really an offshoot of the Tao Teh Hsüeh Shê. Its headquarters are in Peking and its branches, some 400 in number, are all over China. It is a secret order with sixteen degrees. Four degrees constitute one a teacher. Initiates are entered into the first degree and upon mastering its principles are advanced to a second degree. All instruction is given verbally in an inner shrine. The sect grows by personal work and testimony. Men join, are benefitted by its tenets and then invite their friends to come and see. They are under a most solemn oath not to reveal the secrets (天機) and not to discuss them outside of the sacred precincts of the lodge even with members.

The ostensible purpose of the society is to unite the three religions. They express it by 萬教歸一 or "all teaching to return to one teaching." They appreciate Christianity but believe that Christians are in the dark as to the real meaning of Christianity. They believe in transmigration, practice sitting in meditation in private as a rule. They cultivate the person by meditation. In some places they meet for worship and meditation; in others they practice it in private.

Their headquarters are usually well fitted up. They have, besides offices and reception rooms, a sanctuary in which may be found a picture of Buddha, Laotze, and Confucius. There is an inner shrine into which the casual visitor is not admitted. It is here that initiation takes place.

Its members consist of gentry and official classes. At Hangchow there are over 2,000 members and in Chekiang over 20 branches. Various theories are entertained as to the real purpose of the society. The man on the street regards it in some places as an attempt to restore the Manchus, in another place as a support to the Anfu Club, etc.

BUDDHISM

Buddhism was introduced into China A.D. 67 according to the official account. It really penetrated China by the trade routes through Central Asia before the Christian era. Its history may be divided into four periods: 1. From its introduction to 420 A.D. which may be called the period of preaching and translation; 2. From 420 to 601, the period of interpenetration or boring in; 3. To the end of the five dynasties 960 A.D., the period of establishment; 4. To the Revolution, the period of consolidation and decay. The last period came to an end somewhat before the Republic was established. The world passed through great changes which were bound to affect the people of the Far East. In the West there was the organization of the world states and the scramble for power in Asia, in the East the Chinese-Japanese War and the emergence of Japan, the Boxer Uprising, the Russo-Japanese War and the making of Japan a continental power; the Chinese Revolution; and finally the Great War. The revival of Buddhism in Japan was preceded by a literary revival before 1889. Buddhism in China has felt the impact of all these forces and has begun to respond to the spirit of the age. In 1893 Dharmapala came to China and tried to awaken the Chinese monks to undertake a mission to India and ultimately to the whole world. He was disappointed by the lack of intelligent interest on the part of organized Buddhism. Since then, however, Buddhism has made considerable progress.

In the early years of the Republic the Jetavana school was established at Nanking. This school had for its object the training of missionaries for India primarily but ultimately for the world. It came to an end on account of lack of funds.

At the present time there are indications that there is a stirring of life in this old religion. While this new activity in Buddhism is seen in Kiangsu and Chekiang the impulse has penetrated more or less other parts of China. In this connection it should also be remembered that certain parts of China suffered from the Taiping Rebellion, when not only monasteries were destroyed, but the cities were burned. But even in the midst of such districts the Buddhists have rebuilt a number of temples in the last fifty years.

In the provinces of Chekiang and Kiangsu there is considerable being done in the way of repairing temples. At Puto, Hangchow, Soochow and Ningpo large repairs are being carried on. A pious pilgrim has given $30,000 to repair the Prince Imperial Pagoda at Puto. Soochow reports: "There has been a marked movement to rebuild or re-equip a large number of temples during the past ten years, and practically all are well kept up." Report from Kienninghsien, Fukien, says: "A couple of years ago all the one hundred and fifty temples in this city were repaired to some extent, a great deal of money was spent, a reaction after their severe neglect after the Revolution." Other places report repairs, namely, Peking, Kaifeng, and Kiangsi. There are also a large number of places where there is no activity in this line. These repairs have been made by popular subscription.

The number of monks in China has been estimated at from 400,000 to over a million. The former estimate is based upon very careful observation and probably comes near the actual number. The nuns are probably under 10,000. An impression received from several sources is that the number of men ordained during the last few years has been increasing. This is probably true for Kiangsu, Chekiang and the monasteries about Peking. This spring 1,000 were ordained at Changchow alone. There is also a general opinion that the number of scholars interested in Buddhism has increased. The correspondent from Kalgan expresses this conservatively: "There is not a general movement toward Buddhism. Sometimes some prominent man becomes an enthusiast in the Buddhist faith." "The head of the Buddhist brotherhood for this district is a well educated gentleman who is rather prominent in public affairs, but takes very little interest in religious affairs" (Kweichow). "General Dan and chief Secretary Li of the late Hsiong Ke Wu government have been enthusiastic leaders, but are now defeated and have fled." (Szechwan). Anhwei reports two former officials becoming monks. These men are studying Buddhism for various reasons, the beauty of its literary style, the deep philosophy, the enforced leisure due to retirement from official life and the desire to forget the world. But the number studying has increased in the last few years. A correspondent from Hupeh says: "I have been told by Chinese friends that there is a good number of people in Hupeh pursuing private studies in Buddhism and that there exist groups of such men working in fellowship."

On the other side we should also put the use, to a small extent, of the endowments of monasteries, and to a larger extent of the temples for school purposes. Many temples are being occupied by soldiers or being used as hospitals. From Anking the report is that endowments are used to a small extent and temples not at all. Shansi reports: "Many temples have been turned into schools, idols thrown out and the income from the property has been transferred to the support of schools. Quite frequently the Buddhists anticipate any such drain upon their resources by establishing a school themselves."

Another sign of the rising tide of Buddhism is the increased output and sale of Buddhist books. There are Buddhist publishing houses at Peking, Yangchow, Nanking, Hangchow, Changchow, Ningpo, Shanghai, Tsinan, and Chengtu besides a number in the monasteries themselves. According to reports, their business has been increasing. The demand for Buddhist works has brought into existence a number of shops which handle Buddhist books only. The largest are at Peking which have on sale over 1,000 different books published in 13 cities. A bookshop in Shanghai has 900 titles. Nanking, Hangchow, Ningpo, Changsha, and Wuchang have places. The sales are increasing. They are made to laymen. The Chung Hwa Book Company and the Commercial Press have also

published a number of Buddhist works. The most notable publication is the Buddhist Tripitaka (三藏). A number of modern books have appeared dealing with the adaptation of Buddhism to European philosophy. There is also in process of publication a Dictionary of Buddhist terms.

Besides the books, two magazines are published, the Hai Ch'ao Yin (海潮音) and Hsin Fo Chiao (新佛教), both monthlies. The latter does not find favour with the more conservative leaders who oppose some of its extreme positions. It has only about 200 subscribers and even the writers take different names so as to make it seem that there are many of them.

Besides these literary activities there have been definite attempts to organize Buddhism and bring the scattered units together. In 1919 there was organized the National Association of Buddhists (佛教總會) with headquarters at Peking. At one time a large number of branches all over China were organized but many of them have ceased to function. The above society was formed to prevent the Chinese going into a larger organization including Mongolia, Japan, Korea, China and Tibet which was formed in Tokyo in 1918. The efforts to organize an all Buddhist society are still in the making and we shall probably see them consummated. The society in Peking is quite active and the same may be said of those at Shanghai, Ningpo, Soochow, and a few other places. Most of the societies are quite moribund.

These societies have elaborate programs. The new Buddhist Association at Ningpo (新佛教社) proposes to publish books and periodicals, establish primary schools, middle schools and colleges, provide lectureships, carry on investigation, build preaching halls, libraries, Buddhist factories, stores, experimental stations for agriculture and afforestation, orphanages, hospitals and sanatoria.

The Buddhist Philosophy Club of Hangchow has conducted lectures for the last two or three years at each of the vacation periods so that teachers could attend. The lecturer was a teacher of the Kashing Commercial School who graduated from a Buddhist college in Japan. He has lectured on the Prajña para mita hrdaya (心經) Sukhavati-Vyuha (阿彌陀經), Vidya Matra S'astra (唯識論), Achta Das'a Kas'a Sastra (十八門論), Mahayana Sraddhotpada S'astra (大乘起信論), and Vajracchedika-Prajñaparamita (金剛經). The society at Peking has held lectures every evening during the spring and summer attended by scholars and officials from all over China. It has also established two preaching places where Buddhism is preached on Sunday.

In connection with these societies various forms of service have been carried on, such as lectures, study of Buddhist classics, summer school in Shanghai and other places. The Buddhists have done some work in the Red Cross. The Society at Peking organized for famine relief to date has had over $100,000 in subscriptions. They have distributed tracts and sutras in prisons. Perhaps the most extensive activity has been the services for the dead which had a strong hold on the sentiment of the people. Many monasteries have held special services for the dead on the battle fields of Europe and those drowned at sea by submarine warfare. The influence of Buddhism through this avenue alone is so immense that it behooves the Christian Church to study carefully the Chinese attitude toward the dead and see how it can remove the magic of it and keep those elements which must be the abiding elements of Chinese civilization.

There is another aspect which is noticeable and that is an attempt to adapt Buddhism to the modern age. That is a difficult and a great task. There is the inherent conservatism to overcome and the legalistic and formal attitude toward life which are deeply set. But the process of adaptation is already well started in Japan. There is not a sect in Japan which has not acquired new life in the last thirty years, and the movement has only just begun. Japan has first-rate Buddhist scholars who are studying Buddhism and fitting it into the modern atmosphere. The statement has been made by a careful observer that in Japan the Buddhist theological student gets a better training and insight into Christianity than the Christian student receives of the non-Christian religions of Japan. This work of adaptation is being taken over by China through books, through students trained in Japan and through the visit of Chinese and Japanese Buddhists. The above report shows that the adaptation is already started. The Buddhists in Japan are rapidly orienting themselves with reference to European science and philosophy. The Chinese Buddhists are just beginning this process. An important factor in this adaptation will be the various Hongwanji temples (本願寺) located in Peking, Shanghai, Tsinan and other cities.

Another fact which after all underlies what was said above is the emergence of a few Buddhist leaders. Buddhism has had men of affairs and practical ability, but the last few years a few men have shown ability to point the new way. Such was Yang of Nanking, a layman who died a few years ago. There are such men as Yin Kuang Fa Shih (印光法師), T'ai Hsü (太虛), Yüan Ying Fa Shih (圓瑛法師) and several others.

The Buddhists are directing their attention toward the establishment of schools for the training of leaders not merely for China but ultimately for missionary work in Tibet, Mongolia and India. Above was mentioned the Jetavana School at Nanking (祇桓精舍). Another school at Hangchow was closed on account of the death of its founder (諦閑法師). Apart from the schools in certain monasteries and lower schools under Buddhist auspices in Shanghai and Hangchow, there are two schools which have for their object the preparation of Buddhist leaders. One is the Preparatory School for the Buddhist Higher School. The school is located in Changchow. Its course extends over three years. Besides the studies in Buddhist works it provides for the study of Taoist and Confucian classics, geography and history. The school is open to monks and laymen who have had a middle school education. After the three years the students will be advanced to the regular course.

Another school is located in the Kuan Tsung Ssu (觀宗寺) in Ningpo. It has a number of good teachers and also a graduate course for special study. It has about fifty pupils.*

In this connection should be mentioned the establishment of the Chair of Philosophy of Religion in the National University at Peking. This department will do something toward the religious reconstruction in progress. There are already courses in Sanskrit and Indian Philosophy given at the University.

This report would not be complete if it did not mention the growing unity of the whole Buddhist world. There is a getting together which has made some progress in the last thirty years. The awakening spirit of nationalism, the tide of which is running strong in China, will hinder the use of such a religious movement in political ways, but the spiritual affinities will not be so much affected by it. We shall witness an increasing consciousness of the growing unity of the people of Asia and Buddhism will be a great uniting factor.

In view of all this development the special attention on the part of the Christian Church is very timely. Rev. K. L. Reichelt has given us a plan of work which merits careful consideration. His plan is to establish a Christian Brotherhood among Chinese Buddhists for the purpose of leading the followers of Sakyamuni to understand that Jesus Christ is the great Saviour of the world, who in His Person completes the deepest aims and ideals of Higher Buddhism. The plan is this. There will be a central institute located in the Yangtze Valley. The building and organization will resemble a Buddhist monastery as far as possible and yet express the great Christian ideals. There will be an evangelistic department under a trained pastor and his assistants. This will receive all who apply and impart Christian training to them. The educational department will train those who are capable as catechists, teachers and nurses. The administrative department will look after the management of the institute and branch institutes in various parts of China. It is hoped that the movement can be related to the home boards and the churches on the field through an advisory board which will represent the missions and the Chinese Church in the prosecution of this work and the relating of it to the Church of China.

This particular movement should not only win converts but should make the Christian Church acquainted with the best in Buddhism and should also interpenetrate Buddhism with the riches of the Christian revelation in our Lord Jesus Christ, and be the means of interpenetrating Buddhism and the other religions with the Christian motive and aim.

SUGGESTIONS GROWING OUT OF THE STUDY

The Church in China should select one of the Theological Schools already organized, provide it with sufficient equipment and staff so that it may present Christianity adequately, study the Chinese religions, develop a sound apologetic, and train leaders who shall be competent to present a vital Christianity and take a leading part in the religious reconstruction which is already in progress. Special provision should be made for the publication of a strong Theological Magazine.

The Church in China should make plans to produce literature dealing with the history of religion, philosophy, theology and the person and work of Christ. There should also be books in English on Animism, Taoism, Confucianism and Buddhism, giving due recognition to their contribution to the past history of China and relating them to the present situation and the Christian teaching.

The Language Schools have made a necessary place for themselves in missionary work by enabling the missionary to obtain an accurate and facile use of the Chinese language within a short time. Their equipment should be increased and their staff enlarged so as to make it possible for them to keep abreast of the rapidly developing situation in the work of the missions and in the economic, social and religious reconstruction now in progress and enable them to orientate the student in this situation by relating him sympathetically to the Chinese, the Church of China, the missionary and the work he has done, and acquainting him with the present missionary progress, its methods and ideals. These schools should extend their activities so as to provide advanced courses and direct by correspondence the work of a number of missionaries in special studies preparing them for literary and other activities.

The Church in China should draw upon the vast resources of Christianity in mysticism, and while not in any way reducing its emphasis upon morals and Christian service, it should stress much more the religious and mystical elements and should encourage the cultivation of the spiritual life and seek expression and stimulation of this life through its symbolism in ritual, architecture and decoration as well as the regular ministration of the Church.

The Church should recognize and give due credit to the depth of sentiment gathering about ancestor worship and should definitely conserve all that is Christian in it. While it should remove all the magic elements, it should encourage those which express the personal and moral relations between the living and the departed and thus minister to a harmonious family life and a healthy social order.

The Church should make definite plans to give graded Christian instruction to all the children of the Church. Much more reliance should be placed upon continuous vital religious instruction as a means to the cultivation of the spiritual life, and inculcating those spiritual verities upon which Christian civilization ultimately rests.

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* A prospectus has been issued for the Chie Na Nei Hsüeh Yüan to be located at Nanking. The plan is to raise a million dollars for the purpose. There are to be two courses, a Middle School course of four years and a University course of three years.

PART II

CHANGE AND PROGRESS IN THE CHRISTIAN MOVEMENT IN CHINA DURING THE LAST TWO DECADES (1900-1920)

FRANK RAWLINSON

The year of the Boxer Uprising was a divide between the China that was and the China that will be. Its real significance is even now just becoming apparent. It was the outcome of a complex of national sentiment and thwarted ambitions. Natural resentment against Western encroachments upon China played a large part; mingled with this was a deep dread that China's material and spiritual possessions were in danger. It was also the inevitable clash of a people and a civilization long secluded with a world movement which was forcing people of all nations to mingle. One immediate stimulus was the clutch of a passing regime upon its ancient privileges. It was thus an attempt to ward off an internal danger by pitting the people against a world movement that was looked on as a common danger. For the political forces in China that were finally overthrown had much to do with the Boxer movement. This movement of desperation opened the door to a new era by stirring China to the depths and starting thoughts and aspirations which are still moving forward and upward. It meant a clearing of the ground for the changes which have since taken place. It was really an awakening to a new world situation and the necessity of action, though old weapons were wildly wielded in the first dazed period of realization. China today is not the China of twenty years ago—outwardly nor inwardly. Change is written large over the cities, the politics and the attitudes of the Chinese people.

This uprising against Western expansion included Christianity as something also Western. While it only affected territorially about one-tenth of China, yet its effect went deep into the whole country and into the life of the Christian Movement. Its real effect upon Christianity became apparent in the 1907 Conference, which registered a new outlook upon the place and work of the Christian Church in China. For one thing it temporarily retarded the work. The era of the great advance in North China (except Chihli) was the decade immediately preceding the Boxer year, one-half of the stations in Shansi and Shensi being established during that period. From 1881 to 1900, mission stations increased nearly fourfold, the annual increase being at the rate of 18 a year. The China Inland Mission and the Church Missionary Society were particularly active during this time, which has been described as a "strong pioneer period." An instance or two will show how real was the stoppage which took place particularly where the Boxers were most active. Every Baptist in Shansi perished; all the schools in the North and West of China were temporarily abandoned or closed; and during this year very few new stations were opened anywhere.

Yet in general the effect of the Boxer movement was that of a stimulus. It not only focussed the attention of the world on China but turned the attention of China upon herself. Pagan superstition gave an exhibition of its futility that will never be forgotten. It showed that incantations and blind fury cannot solve the problems facing China. And outside the affected area, while waves of uneasiness flowed all over the country, yet the rising popular desire for modern education already under way in some parts was not abated. During this year it was announced that a college would be established in Soochow and in one day Mex. $1,015 tuition was paid into an institution not yet built. This movement brought China into the world's thinking and stirred the thinking of the Chinese as nothing ever did before.

CHANGE IN THE ENVIRONMENT OF THE CHURCH

The two decades since 1900 have been distinctly revolutionary in tendency: this not in the old sense alone which resulted in the displacement of individuals, but deeper, in that during this period ancient principles and institutions have been moved aside for something new. While the fear of external dangers which helped stir up the Boxer movement has not disappeared, yet recognition of internal dangers has been even more prominent. Fluidity has been the most evident characteristic of this period; the direction of many changes is not yet settled. More significant than any other change has been that in the temper of the people. After all, the changes already registered are precursors of wider ones. China will not only reflect the changes going on all over the world but will materially help to change the world. Four hundred million people cannot wake up and leave the rest of the world untouched.

That this revolutionary movement has stirred the Church is shown in one instance, typical of others. Throughout the churches in Fukien a new spirit was manifested as the result of the dynastic overthrow in 1911; out-stations alone in this province increased 114 per cent. This year released the pent-up energies of the Christians as much as those of the people in general.

Growth of Democratic Spirit—The anti-dynastic movement of this period is not a new feature of Chinese life. But there were certain elements during this period which are new. Since 1900 autocratic government has been shaken to its foundation. The fundamentally democratic spirit of the Chinese has pushed its way up and through autocratic institutions. The attempt of Yüan Shih-kai to revive autocracy failed so signally that it does not encourage further attempts along that line. Then in 1919 there was a strong protest against political corruption which expressed itself through the "student movement." While this was in part a recrudescence of resentment against foreign aggression as seen in Japanese interests yet it indicated an awakening of responsibility for political rectitude that cannot be ignored even though it later dwindled somewhat.

Anti-vice Activities—Another phase of this period is seen in the strong anti-vice movement expressed mainly against the opium traffic. In the West China Conference of 1908, Dr. Wolfendale said that in the previous Conference of 1898 one could hardly say that there was a conscience in China against opium. But in 1908 it was vitally existent and worked itself out through one of the greatest moral efforts the world has ever witnessed. While the high level then reached has not been maintained, yet this evil has not been able to drag the nation back to the low levels on which this traffic had placed them; imported addictive drugs, however, particularly morphia and its derivatives, threaten to undo this situation. The movement against foot-binding also gained impetus during these two decades though that like the anti-opium movement it is somewhat less in evidence at present.

Rationalistic Movement and Growth of Militarism—Two negative and undesirable aspects of life and thought have become prominent since 1900. There is the "rationalistic movement" now aggressively strong. In 1907 while recognized it was not widespread. It represents in large part certain rationalistic tendencies in Chinese philosophy which have been stimulated into renewed and wider activity. The ease of disseminating rationalistic ideas through literature and the press, makes this one of the present problems to which the Chinese Church needs to give special attention. Another negative development, prominent today, and certainly not prominent in the thinking of Christians in 1907, is that of militarism. It represents an appeal to force that is out of consonance with the genius of China. Prominent Christian leaders are also querying whether it is not necessary that a militaristic regime be promoted to enable China to stand up for herself.

Intellectual Revolution—But constructive movements in Chinese life are even more numerous than campaigns against existing evils. All of these affect the Chinese Church and indicate some of its aspirations and explain some of its aims. There has been a rising flood of new ideas and activities. Overtopping all other movements and largely the cause of them is the intellectual revolution that has swept over the country. Connected with this are the educational reforms which came to a head in 1905 but have been growing ever since. The change in China in this respect is phenomenal; it has developed with unusual rapidity. In 1902 Dr. J. C. Ferguson said, "I have failed to discover in any of the memorials any hint of humble acknowledgment that China is in need of Western education." Yet in 1905 the desires of the people forced the rulers to scrap an educational institution long cherished by both people and rulers. Attempts to increase popular intelligence have also increased. In 1907 it was said that there was not a lecture hall in the Empire. They are fairly common now. When the educational movement started, Dr. Tenney and Dr. W. M. Hayes were at the head of it. But Western-trained Chinese educationalists have long worthily taken that position.

Movement from Wenli to Mandarin—But nations of today cannot be educated in the effete terms of past civilizations. Knowledge must be put into the common language. A realization of this explains the growing movement for the unification of the Chinese language and the use of the vernacular for literary purposes. In 1904 all newspapers were still in Wenli. In the 1907 Conference one mission authority said, "All our important texts are and will continue to be in Wenli." But Mandarin is now largely used for literary purposes and another mission authority on literature said, recently, "The profound Wenli of early days has vanished from Christian literature." It was this need for the common use of Mandarin all over the country which led to the movement to unify as far as possible its pronunciation.

Movements toward Financial Independence—Another significant movement is the organization along modern lines of Chinese bankers. It was in part intended as an offset to the Consortium which seems to have halted indefinitely. Here has developed a power that will make itself increasingly felt nationally in trade, politics, and morals.

Growth of Western Industrialism under Chinese Control—Another striking development is the rapid increase during recent years of Western industrial enterprises under Chinese control. This is due to a desire to be independent and also to a human wish to reap as much as possible of the

economic profit involved therein. As an instance we cite the case of a modern candy and cake concern in Shanghai which has over 700 small shops scattered over the city. The ready use of Western patents is raising an ethical question which needs to be carefully and promptly considered.

Emergence of the Middle Classes and Growing Interest in Politics—As a factor in politics we have the emergence of the middle classes who, particularly through the business men, are expressing their ideas as to local and national government. One result is the development of provincial government as over against the national which for the nonce is leaving the national government somewhat weaker than formerly. This will continue until the provincial governments are sufficiently articulated to determine what the national government shall be. Another result is the growth in municipal responsibility. This is linked up with a strong desire for community improvement and makes possible tremendous developments in co-operation between the moral forces in China and the Christian Church. Just as the Christian forces are endeavouring to work with national forces in promoting the phonetic adopted to unify the language, so the Christian forces can work with municipal forces to promote social health, as the Council on Health Education did in a striking anti-cholera campaign in Foochow.

Growing Religious Toleration—It seems inevitable that during this period the movement for religious liberty should receive an impetus. It was said in the 1907 Conference that the policy of religious toleration had been adopted; but it was not until 1916 that this principle was incorporated in the law of the land. In securing this national religious toleration Christian leaders took a large part. They worked with Buddhists, Roman Catholics, and others, thus giving a remarkable example of the possibilities of co-operation for great national aims. It was on account of its assistance in this great fight—for it became a fight towards the end—that the potential significance of the Christian Church was recognized in a new way. A leading daily paper said that no political organization or party had ever shown such unity of purpose as the Christian Church in this movement. It helped to bring about the recognition that the Christian Church is better articulated—though still far from perfectly—than any other group in China; a fact that put some politicians to musing on the possibility of utilizing it to further their political aims.

The above changes in the environment of the Church have to some extent come from the activity of the Christian Church itself, but to a larger extent from the impact of the civilization of which Christianity is a part.

World Movements affecting the Environment of the Church—There are also certain world movements which have affected the environment of the Christian Church. Among these is the Great War which has acted as a stimulus to a slowly emerging nationalism. One result is a growth of the desire for self-determination in both the Church and the nation. Another is the enhancement of the importance of self-dependence as essential to securing a proper place in the circle of nations. Extending over a much longer period is the activity of returned students. Chinese students went abroad before 1900 but did not come into active participation in government and institutional affairs until after that year. Some recent developments have been largely due to the influence of these student groups. In 1907 there were 13,000 of them studying in Japan and it is largely to their influence that Japan has received so much sympathy in her political aspirations in China against which the student movement was largely directed. From this viewpoint the "student movement" meant a conflict of the ideals of students trained in China and the ideals of those trained in Japan; a fact to be carefully pondered over. Later Germany tried to set up an educational system aimed to increase German influence in China. And recently British commercial interests have been moving in a way that leads one to infer a desire on the part of some Britons to increase national prestige through educational influences. The same thing has been hinted at with regard to the educational work of other nationals. All this means cross currents arising from these student contacts with other nations which tend to divide rather than to unite China, and which from that viewpoint are not helpful. For these different groups of students really become spheres of influence along the lines of the national ideals of the countries in which they have been educated in part or in whole. Education to be profitable to China must be first Chinese.

Growth in Communications and Publicity Agencies—All these changes, whether they come from within or without China have gained strength through the tremendous rapid growth in communications during these twenty years. It is possible that the revolutionary activities of this period are to be understood rather through an accelerated spread of ideas than through their newness. One of the causes of the Boxer disturbance was the "Battle for Concessions" carried on by railroad interests just previous to 1900. And one result of that movement was that Chinese control of railroads in China became more prominent. Most of the railroads in China have been developed since 1900. Again we note that the Chinese Post Office has since 1900 increased in its volume of service and agencies 594 per cent. The movement for a Chinese Press was strong about 1909, but it was not till after 1911 that the movement really went ahead. The last issue of the China Year Book gives 578 periodicals in Chinese of which 18 per cent are weeklies, 22 per cent monthlies, and 43 per cent dailies. Of these varied productions most emanate from Peking, next Shanghai, third Canton, and fourth Foochow. There is now possibly hardly any place where there is a Christian Church which does not also have some contact with the Press, and hence contact with the country and world at large.

All this increase in communications has a direct bearing upon Christian work. Access to the people is made easier in every way. The post office and the press can be and are used directly for Christian propaganda. In this way the distribution of Christian Literature has been greatly facilitated. The railroads make travelling easier and quicker. Contacts are multiplied tremendously beyond what they were in 1900. As for instance there are in the Offices of the China Continuation Committee the names of 1,400 pastors and evangelists scattered throughout China who can be reached directly through the post office. The China for Christ Movement has largely done its work through the post office. The possibilities of educating the Christian constituency have thus grown enormously.

New Spirit of Enquiry—The growth and spread of revolutionary ideas of all kinds has been largely dependent upon these improved communications. This increase in contacts with the nation and the world has helped develop a new consciousness in both the Church and the nation. This manifests itself conspicuously in the new spirit of enquiry which has delved even into the foundations of ancient Chinese ideas; a movement which heads up largely in Prof. Hu Suh of Peking University, also a Western-trained student. Everywhere is apparent a new public opinion. Efforts at standardization are also in evidence as indicated above in the movement for the unification of the language and in the attempt being made to standardize certain features of Chinese railroads which heretofore have been samples of most of the railroad systems in the world.

Creation of National Organizations—These changes have produced national organizations to carry them out. The work of unifying the language has been under a Commission of 100, working under the Ministry of Education. Educational interests have been promoted by the National Educational Congress which has held five meetings and in 1919 was attended by fifty-one representatives from a number of provinces. These Chinese educationalists have already pushed Chinese education forward, so that in Kiangsu and Chihli provinces it is a keen competitor to mission education and indeed is helping furnish models for educational work. There is also a National Medical Association which works in co-operation with Western medical men, though being entirely under Chinese direction. The Chinese Red Cross also, though it has relapsed somewhat from its early zeal, has done notable work.

CHANGE AND PROGRESS IN THE STATUS OF THE CHURCH

Attitude of Non-Christians toward Christianity—The change in the environment of most significance to the Christian world is that of the changed status of Christianity. As late as 1908 Dr. A. H. Smith said that "the Christian Church to get a footing must get recognized, respected, approved, and accepted." Generally speaking the first two seem to have been achieved and the other two also, though to a much less extent. At the beginning of this period the Christian Church was largely known but probably little understood. It tended to be classed as one feature of that Western expansion which was also misunderstood and little appreciated. Then too, Christianity was supported by treaties which gave it a political tinge much enhanced for a time, about 1900, through indemnities and special privileges granted to Roman Catholic priests. In other words, suspicion on the part of officials and misunderstanding on the part of the multitudes were the predominating attitudes before 1900 and for some time after. In 1890 Dr. Timothy Richard said, "Examples of generous support from the Chinese Government, mandarins, and literati are hitherto so few and feeble that the best that can be said is that they do not oppose Christianity." But not the least striking fact about this period is the changed attitude on the part both of public and officials, a change noted in a number of reports sent in to the China Continuation Committee in 1917. An instance probably typical of the attitude prevailing in many places is that in 1895 foreigners in Szechwan fled for refuge to Chinese homes; in 1916 the Chinese took refuge in foreign homes. The Christian movement is now more clearly recognized as religious and less looked on as political. One of the efforts that have helped produce this change was the work in leading cities of Drs. Mott and Eddy, together with the scientific lectures given by Professor Robertson under the auspices of the Y.M.C.A. Again the presence of Christian leadership in national affairs has helped make Christianity better understood as being a part of Chinese life rather than merely an extension of Western life into China. In 1907 it was said that "high officials for the most part are not men who have been or who are under Christian influence," though at that time graduates from Christian schools were teaching in government schools. But in the establishment of the Republic Christians took a large part; in Canton they were so prominent in political leadership that suspicion was aroused. In 1890 Dr. Richard said that the Blue Books of the Government did not show the slightest acknowledgment of any benefit derived from modern missions. Yet the request that a statement dealing with Christianity under the Manchu Dynasty should be included in the history of that dynasty was received favourably by the Commission appointed to draw up that history, though it is not yet clear what was actually done with the statement prepared and later accepted. In a way this change of attitude towards the Christian Church was gradual, though it was tremendously accelerated after 1911, which brought the Christians into prominence: in 1912, 65 per cent of the Kwangtung officials were Christians. However Christianity still labours under the difficulty, through its foreignized work and the prominence of foreign leadership and Western tone, of being considered not yet naturalized. Nevertheless its value to the life of the Chinese people is recognized.

GROWTH IN THE EXTENT OF THE CHURCH

Change and Progress in the Extent of the Church—The pioneer period previous to 1900 took Christianity into every province in China, though in many cases the occupation was weak. Since then the geographical expansion has been striking. Including Catholics and Protestants there is now one Christian to every 200 Chinese. About three-fourths of China Proper is now claimed by Protestant forces, and seven provinces report no unclaimed area whatever. In the last twenty years as many missionary

residential centers have been opened as in the previous ninety-three years; that is 337 or 48 per cent of the missionary stations have been opened since 1900; all of the cities with populations of 50,000 or more are occupied except eighteen. In the provinces of Chihli, Honan, Hunan, Kiangsi, Kweichow, and Yünnan, about three-fourths of the missionary residential stations have been opened since 1900. Mission stations have increased between 1900 and 1920, 95 per cent, or from 356 to 693; this is also about equal to all the stations set up during the previous 93 years. In the active period from 1881 to 1900, stations were opened at the rate of eighteen a year; since 1900 at the rate of twenty-six a year. All this means a tremendously rapid increase of Christian contacts, totalling now nearly 10,000 evangelistic centers of all kinds. An access of Christian zeal in Western Churches plus a rapidly opening country are two reasons for this.

The most rapid extension took place in seven provinces: Hunan, Honan, Yünnan, Chihli, Kwangsi, Kiangsi, and Kweichow. The average increase in stations in each of these provinces was 75 per cent, with Hunan having 93 per cent on one end and Kweichow 65 per cent on the other. Only one of these provinces was affected directly or very much by the Boxer movement. With the exception of Chihli and Kiangsi, this extension comprises mostly new work. One reply of Christianity to the Boxer movement is an increase of about three-fourths in mission centers. Hunan, Hupeh, and Honan have trebled their stations, while the remainder of the country has only doubled; thus the greatest relative growth in mission stations has taken place in the geographical heart of China.

Increasing Concentration—While there has been this rapid geographical expansion there has also gone on a decided concentration in Christian work, which is more true of that in connection with American societies than British. In general this means that effective occupation has not proceeded as fast as geographical extension. Between 1905 and 1915 the missionaries increased 55 per cent, but missionary residential centers only increased 24 per cent or less than half. This concentration is not as evident in the case of the Chinese staff, for while 66 per cent of missionaries reside in cities with populations exceeding 50,000, only 34 per cent of the Chinese staff is found there. It is therefore evident that new workers from the West went largely into the old stations. A somewhat larger proportion of British missionaries are in medical work; while in education the Americans lead in numbers. This concentration is due in some measure to the growth of institutional work. It indicates that for the missionaries the pioneer period of Christian work in China has passed the climax. In considering the establishment of the Christian Church in China it also raises the question as to whether such concentration pays from the viewpoint of the evangelical aim of the Christian Church.

There is a rough correlation between this concentration of forces in centers and staff and the growth and strength of the Chinese Church in numbers, training and richness of church life. This is indicated by the following facts. Kwangtung is high in number of missionaries, missionary residential centers, Chinese force and membership. Shantung and Fukien are high in number of missionary residential centers, Chinese force and membership. These three provinces rank first, second and third in number of Christians. It is furthermore in these three provinces that the work of evangelizing and Christianizing the Chinese people has farthest advanced. Chihli also illustrates this correlation. In the last ten years this province has increased its missionary force 25 per cent, its ordained men nearly 200 per cent, and its Chinese workers 50 per cent; it is during this time, it is estimated, that fully half the Protestant church membership in Chihli has been won. This relation of concentration and growth is seen again in the work of the MEFB, which while it has only 8 per cent of the mission centers has 21 per cent of the Christians, and in the case of the Presbyterians who while having only 9 per cent of the mission centers, have 23 per cent of the communicants; the Presbyterians have also twice as many to a church as any other group. In the seven coast provinces we have 57 per cent of the missionaries, 65 per cent of the Chinese educational staff, 65 per cent of the Chinese evangelistic staff, and 65 per cent of the Chinese medical staff. In these same provinces are 63 per cent of the lower primary school students, 77 per cent of the middle school students and 71 per cent of the church members. Furthermore, the Survey adds that the work of evangelizing China attains its height in the foreign residential centers, and it is in connection with these that the concentraton of forces is most seen; and it is here that we find the largest churches and the strongest church membership. This fuller manifestation of strength of church life where there is concentration is doubtless due to the fact that it is just in these centers that the working force of the Church is capable of undertaking all needed forms of work. This may indicate what is still needed in other centers opened but not yet adequately staffed. Age of work affects this question but does not seem to be as large a determining factor as is ordinarily supposed, as a study of Hunan will show. One can only hope that the centers where this concentration has given added strength will furnish Chinese workers to meet the needs of the other places opened as a result of the rapid movement of extension; if workers are thus provided to meet the needs of the 88 per cent of Chinese who still live in relatively small cities and rural districts, then concentration may be considered to be profitable; if not it leaves an uncertainty as to its value.

Increase in Missionary Societies—The growth in missionary societies is also worth noting. In 1900 there were sixty-one societies at work in China; in 1906 sixty-seven, but in the 13 years after this they increased to one hundred and thirty. During this 20 years there has been an increase in missionary societies of 47 per cent. In addition there are about 36 Christian organizations doing different types of work either indirectly connected with existing societies or on an independent basis. This period therefore has seen a rapid increase in small societies, which indicates a development in China of the individualistic or particularistic side of Christianity. Yet the opening of new missionary residential centers is more due to the activity of the older societies, as over two-thirds of these new ventures are credited to them. It would seem that these new and small societies were absorbed as much into old centers as new ones; perhaps more so. One element in this increase is the number of Lutheran societies representing six countries which while distinct nationally, are yet one religious group. They indicate a rising of Continental Christian interest in China.

Two societies which work on national lines need special mention. One, the YWCA started fifteen years ago, is fourth among all the societies in rapidity of growth, and the other, the YMCA, has had its greatest period of development during this period, actually being third in rapidity of growth. Together these two societies have begun work in 33 cities in twenty years. In fifteen years the YWCA has opened Associations in 7 large cities, and already has 120 women on Boards of Control and a secretariat about equally Chinese and Western. Relative to the position of women in China and the age of the organization, it has made remarkable progress in developing Chinese women into leaders. The YMCA has reached in a special way non-Christian students, and developed Chinese leadership until the whole organization is under a committee composed entirely of Chinese. Both these organizations have done work among the literati, and both have secured large support from the Chinese. Indeed the YMCA with its erection of a building on land donated by the Chinese and a Western secretaryship working in institutions which raise all current expenses locally, has attained a high degree of co-operation and self-support in Christian work. Both these organizations lay special stress on various forms of social activities. The report of the Canton Board of Co-operation states that it has been recommended that the YWCA be asked to take the direction of a Young Women's School of Social Service, and the YMCA has been asked to take the initiative in organizing and developing social service among men.

Other special societies are the Salvation Army, which in addition to religious work does practical social work in relieving distress. Then there are societies such as the Yale Mission and the Princeton University Center in Peking (YMCA) which represent a direct extension of Western university life into China. Canton Christian College as a case in point, is assisted directly by six colleges in the United States.

GROWTH IN THE STRENGTH OF THE CHURCH

How has the growth of the working staff kept pace with the needs? The foreign staff has since 1907 increased by about 103 per cent; foreign medical workers considered by themselves have increased only 54 per cent. It is in Kiangsu, Kwangtung, Chihli, Szechwan, and Shantung that the largest number of missionaries are found, of which one-half are at present American and one-third British. In 1907 American missionaries comprised 37 per cent of the foreign staff, British 52 per cent. The relation of these two sources of supply to Christian work in China is exactly reversed since 1907. The fields of British societies extend over half of China; those of Americans over about a third.

It is instructive to compare the growth of the foreign missionary body with that of the Chinese force and the church membership. Since 1907 the church membership has grown about 105 per cent, which is about the same rate of growth as the missionary body. Hospital assistants have grown 492 per cent, which is about nine times as fast as foreign doctors. Chinese ordained men have increased about 200 per cent. The Chinese pastorate, therefore, has grown nearly twice as fast as the missionary body and the church membership. This shows that the need for an ordained ministry is being progressively met.

Unordained Chinese workers have grown only 37 per cent, while the ordained ministry has grown about 5.4 times as fast, which shows that the ordained ministry is catching up on the unordained workers—a healthy sign. Bible women have increased 165 per cent, while single women missionaries have increased 100 per cent, which is about the same rate of growth as the whole missionary body. That the Chinese staff is growing relatively faster than the missionaries is also shown in the statement made in the Interchurch World Survey that the 1920 Budgets of Missions for work in China showed a larger expenditure for salaries of Chinese workers than for missionaries. For every 100 church members we find that there are 7 employed as workers, most of whom are church members. The Lutherans, Methodists, and the CIM have the larger proportion of the Chinese force engaged in evangelistic work; all other missions have the larger part of their Chinese staff engaged in educational work, though this numerical superiority of the educational over the evangelistic is small in most cases.

Indigenous Leadership—In connection with the development of the Christian forces the emergence of an indigenous leadership stands out encouragingly. Nothing shows the change in this regard more clearly than the rapid growth in recent years of participation by Chinese Christians in National Christian Conferences. In the 1907 Conference 1,000 missionaries—of whom 500 were elected delegates—and mission workers, assembled, but no Chinese. The missionaries then assumed that the Christian leadership in China was still in their hands. In 1913, out of 115 delegates one-third were Chinese. In the China-for-Christ Conference in 1919 one-half were Chinese delegates; in more ways than one their leadership was felt as a force in this Conference. The National Christian Conference (May 1922) will have about as many Chinese delegates present as the number of missionary delegates who attended either the 1890 or 1907 Conferences, and more than all who attended the 1913 National Conference. This emergence of Chinese

leadership in National Conferences epitomizes the growth of indigenous Chinese leadership and the achievement of Christian co-operation. The maximum of missionary representation seems to have been reached and will, from now on, probably decrease in numbers as National Christian Conferences become more representative of the Chinese Church.

Increase in Ordained Leadership—This development of leadership is seen again in the more rapid growth of ordained leaders. From 1914 to 1920, while there was a net increase of communicants of about 6 per cent a year, the employed staff grew about 8 per cent, with as we have seen a more rapid growth among ordained men than unordained workers. It should, however, be noted that while 50 per cent of the missionaries are ordained, only 12 per cent of Chinese male evangelists are. Since 1907, however, Chinese ordained men have increased about twice as fast as ordained missionaries.

With regard to the educational status of this Chinese leadership possibly about 7 per cent have been in College—though not all such took the full course; about 25 per cent have been through Middle School; while about two-thirds have had a good Chinese education with a Chinese degree or graduation from a Higher or Lower Primary School. In general, present-day aggressive leadership is found among the 7 per cent.

There is noticeable a growth in expression. In 1900 it was true in general of the whole Church what Dr. J. C. Gibson said of the Swatow church, "A working church without as yet any creed or formula such as our confession of faith." We are now moving in the direction of a Chinese Church giving in its own terms its Christian belief. In 1922 Chinese leadership gives for the first time a presentation of the Christian Message to China. We have left behind the days of merely passive Chinese acquiescence in Christianity; the Chinese Church is now positively reacting to its inner message. Twenty years ago, for instance, Chinese contributors to the Chinese Recorder were hardly thought of. Now they are of their own accord writing and occupying an increasingly large place therein. About one-third of the publications issued by Tract Societies are produced by Chinese, which is a slight advance over the past. The Christian Literature Society now has Chinese prominent on its directorate and there has been recently increased activity in the Chinese authorship of its publications.

Chinese leadership is also coming—a little slowly in some cases—into its rightful place of primacy. There are now Christian leaders who take rank among the leaders of modern China. A study of 34 societies shows that about two-thirds of the Church leadership is still in the hands of the missionaries as far as receiving church members and administering the sacraments are concerned, and there are still more ordained missionaries in China than Chinese pastors, though the number of ordained Chinese is now nearly equal to the number of ordained missionaries. Ecclesiastically, therefore, leadership will actually soon pass from the missionary to the Chinese as far as numbers are concerned. Chinese leaders also play a large part in guiding Church policies through committees of control and co-operation. In education also Chinese leadership grows slowly. As a matter of fact, many of the strongest Christian educationalists are not in Christian schools Yet the President of Foochow Union Theological Seminary is a Chinese, as well as the Dean of the School of Theology of Peking University. There is evident a clearer understanding of the need and responsibility of leadership in the Chinese Church. The Board of Co-operation of the Canton Missionary Association has said, "Within the last two decades the Chinese Church leaders have come to realize the place and responsibility they should have in the Church and are earnestly endeavouring to attain to such ideals." It would also be true to say that while the relative number of prominent leaders is small yet their influence on the thinking of the Church, as far as can be made effective through improved means of communication, is far beyond their numerical strength.

One change has taken place in the type of leader now being secured. In 1907 it was said that Christian work was dependent on middle-aged men and merchants with some book learning; now educated young men are turning towards the Ministry, though the fact that in 1920, of 2,027 students in fourteen Christian Colleges, only about 1 per cent were preparing for the Ministry, shows that we have neither an adequate source of supply for an educated Ministry, nor a satisfactory proportion of that supply headed in that direction. Apart from any disturbance of existing staff, there is a tremendous need for more leaders of the type now actually leading. There is no doubt that the equality of Chinese leaders with their missionary colleagues is now fully recognized as well as the importance of their taking the primacy of position and influence.

Increase in Church Membership—An additional word or two must be added about the communicant membership. Since 1907 while the missionary body has grown from 3,445 to about 6,250, the communicant membership has gone from about 180,000 to 366,000 which in the case of the membership is an increase of about 105 per cent as against an increase of missionaries of about 103 per cent. In "Mission Problems" Dr. Gibson said, "The increase of church membership during any period is not proportional to numbers of missionaries at work, but rather to the number of natives who are already members of it." That statement seems to be borne out by the way communicant membership is concentrated in the older centers.

Status and Work of Women—One important element in the life of the Church is the status and work of women. Whereas in the U.S.A. the proportion of women in the Church exceeds that of the men, in China it is much the reverse. For there are about twice as many men in the Chinese Church as women. One wonders why, with the large number of women workers among the missionaries and the many family contacts of the Christian men in the Church with the women in their homes alone, this is so. To this problem no reply is yet in sight. This ratio of sexes in the church membership works out otherwise also. Of the Chinese force only one-fourth are women, though according to the reports of 35 societies women are more prominent as teachers—actually 28 per cent of teachers are women—than Bible women in the ratio of three to one. But the same disproportionate emphasis is found in education, where 70 per cent of the students in Christian schools are boys and only 30 per cent girls; though in only two provinces—Yünnan and Shensi—are no girl students found in mission schools. More girls also stop school with the lower grades, as while 31 per cent of students in the mission Primary Schools are girls only 17 per cent in Middle Schools are. And furthermore in the whole teaching force in Christian schools only one woman is found as over against three men. Of course we have in this period the beginnings of higher education for women and also of co-education; both however being comparatively recent. Then too a special literature for women, Christian as well as non-Christian, has emerged. But the relation of Chinese women to the Christian Church is one requiring immediate and special attention. We should aim to correct this disproportion during the next decade.

There are encouraging features that show that a movement has already started to correct this situation. The first girls' school by Chinese was started in Shanghai in 1898 with 16 high-class pupils who paid $3.10 a month for board. In 1916 the Chinese Government had 3,766 schools for girls, entry to which was not confined to any one class. These did not then include any schools above the Middle School grade, except one Higher Normal School in Peking. Again, compared with efforts to educate boys we find that there were in 1916 thirty-three Government schools for boys compared with one for girls, twenty-two male students to one girl, and sixteen times as much spent on the education of boys as on that of girls. Still the education of girls is a part of the new order of things. Christian schools seem to have gone faster in correcting this educational situation. For between 1907 and 1919, while Christian schools for boys increased 142 per cent, those for girls increased 221 per cent. In West China during the years 1913-1919, while the increase in boys' schools in the West China Christian Educational Union was threefold, the increase in girls' schools was sevenfold.

In connection with the above is the social freeing of women which has taken place during this period. Of this freedom the unbinding of feet is a fitting symbol. Against the background of Chinese womanhood the leaders among the women seem pitifully few. Yet they are very much in evidence. Girl students took their part in the student demonstrations of 1919. There is a noticeable change in the social relationships of men and women, more particularly among the youth in port cities. The present head of the W.C.T.U. in China is a woman, Dr. Mary Stone. Chinese women doctors are taking their part in medical work, and there is one woman preacher. Since 1913 Chinese women have appeared in National Christian Conferences. Women's clubs also are increasing—a little too rapidly in the judgment of some. There is also emerging a recognition of woman's fitness for an equal place with men in all forms of Christian work.

CHANGE AND PROGRESS IN THE LIFE OF THE CHURCH

There are special features connected with the propagation of Christianity which must be noted. During this period more effort has been made to put Christian work on a city-wide basis. In this connection campaigns conducted by Dr. Mott and Dr. Eddy which reached not only students but highly placed political leaders have played an important part. In Canton in connection with the China-for-Christ Movement especially did city-wide effort stir the city to its foundation. In the same city the Christians put through an anti-gambling campaign that changed for the good the situation in this regard. On the other hand mass movements as ordinarily understood have not been prominent in the Christian movement in China. The exceptions appear to be in connection with the tribes movement in Southwest China, and the CIM which in 1902 as a "result of the breakdown of the Boxer movement" experienced a general movement over much of its field which brought a rapid and permanent increase in communicant members, and quickened the whole church in connection with that Mission. Famine relief periods do not seem to have been followed in China with any particular rush towards the Church.

During this period, however, through the efforts of the China Continuation Committee, special work has been done for Moslems, more particularly along lines of literary production. Special plans have also been mooted for work among Buddhists. A rapid growth of the work among the tribes, especially in Southwest China, is also in evidence. Of the work among the Miao and the Nosu it is recorded that churches have been erected in nearly a hundred centers.

Progress in Self-Propagation—Now we come to the question, what are the signs of progress in self-propagation on the part of the Chinese Church? In the Chinese Recorder for 1899, Dr. Pott said, "The native Church is doing little at self-propagation." It has been said that the most striking feature of Christian work in this century is the advance that has been made in Hunan. A considerable contribution was made to this advance by several journeys undertaken by Chinese missionaries sent out by the Christian Church in Hupeh. Home Mission work is becoming a prominent feature of modern Christian work in China. In 1906 the Presbyterians in Manchuria started the Manchurian Missionary Society. Later the Anglicans also started Home Mission work under Chinese leadership. This work is located in Shensi. And somewhat later the Chinese Home Missionary Society was started on national lines. This Society, which works mainly in Yünnan, is now affiliated with the Manchurian Missionary Society and is in close touch with the Anglican Home Mission work. There are at least, according to the Survey, 25 Home Missionary Societies in the Chinese Church. All of the above movements are under Chinese leadership and are really indigenous and, with some

small exception, dependent on funds raised from Chinese. We have now therefore the beginnings of mission work by the Chinese Church. It is a sign of life, that while small compared with the overwhelming needs, is encouraging as compared with the situation twenty years ago.

Progress in Self-Control—As to the progress made in self-control the facts are not quite so evident. In 1913 there was some tendency for Chinese leadership to split off from the missionaries. But the experience of the Conferences held that year showed that co-operation between the Churches of China and the West was possible and advisable. The danger of a split was thus averted. Of course, the problem was largely one of self-control. As indicated above while in about two-thirds of China ecclesiastical leadership is still in the hands of the missionaries, yet it is evident that the Chinese pastorate more than equals in controlling influence that of their Western colleagues. The influence of Chinese leadership is felt through controlling committees much more than ever before, whether these be Synods, Conferences, or Boards. The affairs of the Kwangtung Church Council are under the joint control of Chinese and missionary leadership. The work of the American Board is administered entirely through such a joint council. In the main it might be said that the present is the period of joint control with Chinese leadership becoming more prominent. The actual determination of the policies of Christian work in China is tremendously influenced by Chinese leadership.

One result of this desire for self-control is the Independent Church movement. The churches in this movement are also self-supporting. A large number of these maintain cordial relations with missions and mother churches. This movement seems to be strongest in North China. There is a small number of individual churches poorly organized in less close relations with mother churches. As a movement it is a sign of life but does not seem as yet to indicate any widespread desire for separation from the missionary element in the Christian movement in China.

Progress in Self-Support—The thermometer of the development of the life of the Church is what is known as "self-support" and might better be called "financial independence." There is no problem of policy on which practice and ideas vary more than here. It seems to be impossible to say conclusively what plan or principle has worked best, or is most favoured.

There are not wanting instances of self-support attained twenty years ago. In 1881 the Chinese gave $10,000 Mex. to the Anglo-Chinese College at Foochow. The BMS had 275 chapels and schools in out-stations, the cost of which was provided by Chinese Christians; the situation was however different in the foreign residential stations of this mission. In 1907 the English Presbyterians reported that their Chinese Christians had given 83 per cent of the whole expenditure on the salaries of ministers, preachers, and teachers in primary schools. Whatever the actual condition as regards self-support up to 1900, opinion thereon showed a sharp cleavage about that time. One can not help feeling that in general more emphasis was laid then than later on dependence on native financial ability as over against subsidies from the West. The split in opinion was so decided that one group connected with Southern Baptist work formed a new mission known as the "Gospel Mission," with the aim of promoting complete independence of Western pecuniary aid on the part of the Church. The emphasis laid by Dr. Nevius on this matter is also known. But the rise of standards of work which have far outdistanced the economic ability of the Church, together with the rapid increase of support of mission work by Christians in the West, seems to have caused the curve of subsidization of Christian work in China to rise much faster than that of the financial independence of the Church. As a matter of fact the "Gospel Mission" has ceased to exist, and the Nevius plan does not seem to have worked very widely.

The opinions on and practice of self-support rotate around two determining ideas. First, that complete financial independence is essential to real church progress and second, that subsidization will help to bring about more rapid progress and finally more satisfactory self-support. Possibly facts could be produced to show that under certain conditions both these ideas have worked, though the standard of work is an important and greatly varying element in the situation. It is noticeable that administrative independence has often been offered as a prize to stimulate financial independence. How far the result aimed at is obtained does not appear. A deep desire for self-propagation would seem to be the most effective stimulant. Some would confine control of mission funds to missionaries, others allow Chinese to share in this control. The latter idea is gaining ground. The Board of Co-operation, Canton Missionary Conference, in its last report said, "Is it not worth while to consider if we have not in some ways hampered the development of this indigenous Church by an undue insistence upon financial standards which must be reached before a pastor can be appointed to a church?" Such an utterance, the product of joint thinking by Chinese and Western Christians, is significant. It may be, however, because of this insistence that there is a tendency for ordained men to be supported by the Church more than evangelists and Bible women.

Changed Economic Situation—It must be kept in mind that in addition to the rapid rise in the standards of Church work and equipment, there has been—more noticeable in the coast provinces and port cities—a change in the economic situation, both in the Church and around it. In 1907 few men of the scholarly class, or men of wealth or position, were in the Church. The presence of such in increasing numbers has augmented the financial strength of the Church. But the cost of living—here China shares in a world movement of the last twenty years—has also risen, and a large part of the Church is still, economically speaking, poor. Signs point plainly to the fact that the cost of Christian work has also risen much faster than the economic ability of the church members; this seems to be true also of the cost of living as it affects pastors. In 1890, for instance, unordained helpers received an average of $5.00 (Mex.) a month and ordained an average of $10.00. A study of reports from 680 pastors—or those in charge of churches, both ordained and unordained—in 19 provinces, shows that while in 1920 the average living wage was for a family with three children reckoned at $17.89, 67 per cent of the pastors replying are getting less than this—an actual average of only $13.21. For the larger proportion, therefore, of evangelistic workers the cost of living seems to have risen faster than their support. It should be noted, moreover, that the average wage actually being paid to those 680 pastors, or those in charge of churches is $22.21 a month, which indicates that the average stipend of those in charge of churches has somewhat more than doubled in thirty years. There is a wide difference between the stipends paid, varying between $6.00 and $120.00 per month. Progress in the support of pastors has not been uniform? Some places have made no progress in twenty years. This is due to great variation in the economic conditions obtaining at different places. As a matter of fact, while 67 per cent of these 680 pastors received on an average $13.21 per month, the remaining 33 per cent received on an average $31.67.

Now comparisons with the past are difficult and rather dangerous. Still, something must be attempted. In 1876 the average per capita contribution was given as $0.70; in 1890 $1.00. In Kiangsu province in 1917 it was reported that the per capita contribution to the Church was $4.00, yet there were then few self-supporting churches in the province. Taking the statistics for the years 1912—1917 as given in the China Mission Year Book, we find an average for the six years of $1.91, with 1917 giving the highest average, or $2.70. This would indicate an increase in thirty years of about 90 per cent. In some cases the increase has been phenomenal; in others, nothing. From a number of reports from five different missions (1907—1921) recently received, we find that the average works out at about 147 per cent increase, the highest being 392 per cent, the lowest about 15 per cent. This is nearly double the average increase for the six years mentioned above. It however takes no account of those places or missions where little or no increase has been noted. Generalizations are extremely uncertain at this point. It would appear, however, that while in thirty years the church membership has increased nine times, the average per capita contribution to church work has more than doubled, which means that the Church is growing both in size and in economic strength. It would appear also as though in 30 years the rate of growth of the financial strength of the Church is about the same as that of support of those in charge of churches. These generalizations must, however, be taken with caution.

But consideration of per capita contributions to church work does not tell all the tale. A study of the finances of 15 missions belonging to 13 large societies showed that of the funds given for evangelistic work—possibly mainly church current expenses—the Chinese gave about 24 per cent. The reports from the 680 "pastors" mentioned above showed that in their judgment their churches were giving on an average about 31 per cent of the church expenses. It would be seen therefore that about two-thirds of the funds for the support of church work are still coming from subsidies. There has over against this been considerable increase in the Chinese support of institutional work, and it seems likely that an increasing amount of Chinese money goes into equipment. From the same list as above, but for 14 missions in 10 societies, of the funds given for educational work—again mainly current expenses—we find that the Chinese gave about 46 per cent, or nearly double the proportion given for church work. A rapid rise in teachers' salaries as well in cost of education tends to retard progress in financial independence here. According to the same financial returns of the funds given for medical current expenses, about 65 per cent came from Chinese sources. But it should be noted that educational and medical work are not dependent on the funds from Christians alone as church work is. Schools and hospitals tap the Chinese non-Christian community for revenue in return for services received; of course this would not be true where the schools serve only the Christians. Evangelistic work is dependent entirely upon voluntary contributions given under moral obligation alone. Still outside the support of missionaries financial independence has advanced further as regards educational and medical work than as regards evangelistic work. Up to 1900 free education was common, but while Christian schools are still heavily subsidized they rest in large measure upon the Chinese for current expenses. It is now the exception rather than the rule for education to be given entirely free.

Financial independence seems easier of attainment in rural fields due in large part to lower standards of work and equipment. But the per capita contribution to church work tends to rise faster in cities, though financial independence does not seem much nearer there than in the country. The Independent Church movement, it should be noted, is mainly a matter of the cities. This simplicity of equipment explains in part the rapid progress made in self-support by some of the tribes in Southwest China. As regards the per capita contribution to church work, some progress appears to have been made, but progress in financial independence is not so much in evidence when the actual cost of Christian work is considered. It should not be forgotten too that the economic standards and needs of Christian workers rise faster than the economic ability or standards of the generality of their Chinese supporters. Whether the economic ability of the Christians is lower than that of the community in general does not appear.

Plans to stimulate financial independence vary. The Methodists have a program whereby the church increases its responsibility 25 per cent each year. Some emphasize tithing, others follow the policy of diminishing subsidies, in one or two instances an endowment plan is in operation, and in one case the effort is made to get the Christians to undertake village evangelization, and in another funds for institutional work must be raised locally. Institutional church work is also not entirely dependent on

Christian sources for support, which is also true of the YMCA and YWCA. While group plans are in evidence, the larger proportion seem to depend on individual plans for individual places.

It is evident that the actual situation as to present dependence on subsidies from the West is becoming better understood by the Chinese Christians. There is also a deepening of self-consciousness in this regard and of the feeling of responsibility for finances as well as for policies. Still one has a feeling, as one hears of the liberal Chinese contributions to various interests, that the financial ability of the Chinese Church is considerably beyond what it is at present actually doing in support of Christian work. The rise in all standards both of living and work is due in part to the impact of Western civilization, as well as to advance in Christian methods and the broadening of ideas through Christian education. It may be necessary to find an outlet for the financial strength of the Chinese Church that will be adequate and yet not be so far ahead of them as to hamper and discourage them. It may be that this outlet will be found to be Home Mission work. It should be noted in passing that the Chinese Church does not appear to be doing much to finance Christian literature.

Medical Activities—In philanthropical work the Christian hospital stands first. We have noted that Chinese financial support of medical work is relatively stronger than that of any other type of Christian work. We note that while foreign doctors have increased 54 per cent, hospitals and dispensaries have increased 165 per cent. As there has been progress in support of medical work there has also been rapid progress in the development of the Chinese medical staff. The possibility of the increased work mentioned above is due to this fact. While in 1907 mention was made of 5,000 Chinese hospital assistants, now only trained force is mentioned. This is due to the existence of higher standards of preparation. In 1919 there were 407 Chinese male doctors, 56 women doctors, and 469 trained nurses. Twenty years ago such were not mentioned. The increase in the number of Chinese physicians and nurses is a conspicuous feature of mission work during the last decade. In 1905 no mention was made of Chinese nurses. Since 1915 Chinese doctors have increased threefold. Just as in financial support so in man power the increase in response on the part of the Chinese has been relatively more rapid first to medical work, then to educational work, and last to the ministry.

But the outstanding problem of medical work during this period, and the one on which most progress has been made, is medical education. It was the main issue of the 1913 and 1915 Medical Conferences. Progress in this regard heads up in the Peking Union Medical College now in full swing with a modern plant and staff. This institution will be the standard of medical education in China. There has also been progress in the use of modern medical science outside of mission work, though to what extent is not ascertainable.

Famine Relief—Famine relief has been one of the outstanding features of this period. In the famine of 1907, the Anhwei famine of 1910-12, the Chekiang famine of 1917-18, and the North China famine of 1920-21, the Christian forces rendered conspicuous assistance. These philanthropic efforts furnished excellent opportunities for co-operation. Among other things co-operation by the Chinese has grown with each famine. Especially suggestive has been the co-operation with the Roman Catholics in this work. This has been the only point of contact with them since about the beginning of the century when estrangement between them and Protestants increased owing to the special political powers conferred upon the priests. In general these efforts have increased the friendly feeling for the Church, both as a result of the care taken to avoid discrimination in favour of Christians, and of the service as a whole. It has also enhanced confidence in the Church.

CHANGE AND PROGRESS IN THE TRAINING OF THE CHURCH

We now come to the progress made in the training of the Church. Here progress is somewhat more easily ascertained than in some other directions. Up to 1900 the aim of Christian education was in the main to educate the children of Christians. Now it is much wider, being more a contribution to the life of China in general. The greatest emphasis on educational work exists among American missions, which have over half of the Lower Primary students, two-thirds of the Higher Primary students and over two-thirds of Middle School students. A study of 264 schools listed in the CCEA Survey of Middle and Higher Primary Schools shows that of these 74 per cent were started since 1900. This indicates the upward trend of educational work during these twenty years. In 1920 the number of pupils had increased 332 per cent over what it was in 1907. Strangely enough the number of Middle School students seems to be still about what it was in 1907, 15,312 being an increase of only 78 per cent according to published statistics. This—unless the statistics are unreliable—would imply that the greatest relative growth has taken place in higher and lower education. According to the statistics the proportion of students to communicants was 18 per cent in 1912, and 15 per cent in 1913, but in 1915-19 it jumps to 60 per cent. This is probably partly due to better statistical returns, but it also indicates a sudden rise in number of pupils at that time. A study of 222 schools listed in the CCEA Survey of Middle and Higher Primary Schools shows that 35 per cent were opened between 1912 and 1916. Furthermore, while according to the statistics in the China Mission Year Book between 1912 and 1917 communicants increased 106 per cent, students in schools increased 582 per cent or 5 times as fast. These facts indicate a strong movement of students into Christian schools as a result of 1911. They also indicate a rapid increase in the number of students during the last ten years.

English Language—The use of English as a medium of instruction in secondary and higher education is a special educational feature of this period. It is mentioned before 1900; in 1889 a conference of missionaries in Pehtaiho urged the Boards to consider the demand of the Chinese for English. Between 1910 and 1917 there was a radical change in Shantung on this problem. Now a large part of the work is done in that language, which permits not a few missionaries to work without spending time on the language, and has helped to swell the number of male unordained missionaries.

There was also little normal school work in 1907; though still inadequate, it is a growing feature of school work now.

Higher Education—Conspicuous advance has been made in higher education. Up to 1917, the CIM had only elementary schools. It was not until 1913 that a distinction was made in statistical reports between Middle Schools and Colleges so that the latter were treated by themselves. Now there are 14 Christian institutions which rank as Colleges, having plants together valued above $6,000,000 Mex., and an annual expenditure of $1,222,000 Mex. In 1900, students did not seem to want College education, but there has been a great change also in their desire.

Rise in Educational Standards—With this has come an almost spectacular rise in the standards of education, particularly of Theological education. In 1907, it was said of students in the Wesleyan College at Canton that "Theological students must be Christians who show some desire to promulgate Christianity and are recommended." And in 1899 the Educational Association discussed the question, "Shall we have English in Theological Schools?" Now teachers in Theological Schools rank with the best from the West, courses are higher and the inductive method is better understood and more widely used. There is also a group of College students preparing for the Ministry. The entire organization of Theological Schools was weak twenty years ago. Now students may get credit towards an Arts Degree for Theological studies. This rise of standards has been greatly accelerated during the last few years.

Technical Education—Then there has been a growth in technical education. In 1907 it was said that "thus far, aside from Theological Schools and Medical Schools, missions have done nothing to develop professional schools or schools of applied science and technology." It is true that in 1907 it was reported that 55 per cent of the girls' schools and 40 per cent of the boys' had industrial employment. But practical training for its educational value was in trades confined to schools for girls and women. It was moreover recognized that the industrial development of the Christian community constitutes a legitimate element of mission enterprise. Out of these small beginnings has come such technical education as the agricultural work at Nanking and Canton, commercial courses at Shanghai College, and leather development at Peking University. It is worth noting, also, that the YMCA in its educational work has shifted from the ordinary middle school work to commercial education.

Christian Literature—The development of literature is a chapter in itself. Aside from the Peking Gazette the missionaries were the first to publish periodicals in the Chinese language. In 1907, the Union Catalogue of Christian Literature contained 1,114 books then extant; in 1918 a volume of 260 pages was required to list Christian literature, including tracts, and this list is still growing. Up to 1890, 76 periodicals in Chinese had been published of which 40 were religious, and of which one-half were at that time still in existence. In 1921 there were 107 specifically Christian periodicals in China. The secular press has made more rapid progress than the Christian press. In 1921, according to the China Year Book, there were 578 secular publications in Chinese being widely distributed throughout China. Most rapid has been the recent gain in the freedom of the press which under Yüan Shih-kai was considerably repressed. It is now a real and active factor in moulding public opinion.

As far as general literature is concerned there has been a noticeable change in the type demanded of Christian publishers. The production of books on science, history, and geography has gone largely into the hands of firms which are in general non-Christian. The outstanding demand of this period has been school books through the production of which the great Chinese printing interests have been built up. There has also been an increased desire and demand on the part of Christians for books, which shows that the Church is becoming more of a reading Church.

Bible circulation has also increased. We saw in 1919 the Union Version of the Bible completed, which was started by the 1890 Conference. This is probably the last effort of foreign translators. Between 1900 and 1921, the Bibles and Portions circulated by the British and Foreign Bible Society increased over fourfold.

There has been, however, a retardation in missionary authorship. This would seem to be true of books on China in English as well as of Christian literature in Chinese. This means that missionary authorship has not kept pace with the growth of the Chinese Church or of the missionary body. In 1896, 19.8 per cent of missionaries were engaged in literary work; in 1907, 11.4 per cent, and in 1920 less than 1 per cent. While increased native production and greater ease of distribution lessen the burden of literary production on the missionaries, yet the percentage now engaged in this important task is too small.

GROWTH IN COOPERATIVE SERVICE

Has the Church made progress in its corporate life and in cooperative service? To this question an affirmative answer is fairly easy. Before 1900 co-operative efforts were infrequent. Some of the stimulating causes for rapid progress in co-operative activities are given below; the forced presence of a large number of missionaries in Shanghai in 1900; later summer resorts also promoted a better understanding; freer contacts through better communications have also helped; the concentration of workers from a number of societies in large centers has also assisted in

breaking down barriers and inducing a united facing of common problems. Eighty-seven out of 693 missionary residential centers may be classed as international through having missionaries of more than one nationality stationed there. Union negotiations among the Presbyterians, for instance, were started at a conference held in Shanghai in 1901. One form of co-operate activity is the city unions of Christian forces in Canton, Nanking, and Peking, which are exerting tremendous influence.

Growth in Comity—There has been a steady growth in comity and understanding between denominations. In 1917 the China Continuation Committee issued a Statement on Comity which was sent to all missions in China. Of 173 "mission bodies" who acknowledged the receipt of this document, 108 adopted it. Included in these mission bodies were 4,456 or 75 per cent of the missionaries in the mission bodies replying. Here was revealed a vital desire for real comity. There is now somewhat less emphasis on creeds and much more on co-operation than in 1907. In 1907 the common occupation of larger centers was recognized as a profitable use of Christian forces, and this principle has been widely applied. The years 1907-1917 will be known for the union movement in Fukien, and indeed all over China. Yet since 83 per cent of mission residential centers still have only one society working there, it is evident that there remain many Christians in China whose task of learning to think and work with others is rendered difficult through isolation.

It is along educational lines that Christian Union has made most significant progress. Union effort was the ideal of the 1907 Conference. Among the schemes proposed were a Union University and Union Examinations under a Union Board of Examiners for all China. These schemes slipped into the limbo of worthy misfits. Union effort as accomplished, centers mainly in the higher branches of education. Ecclesiastical unity, outside of denominational unity movements, has not advanced much since 1907. The 1917 China Mission Year Book speaks of 60 union institutions organized in the previous 15 years. There are now 7 institutions in which different societies have united to teach Theology, five of these are Union Universities. The most significant change of this period is the union which has been achieved in theological teaching which may be expected to prepare the way for more ecclesiastical unity. Eight denominations work together in Canton Union Theological Seminary! Union work is thus strongest in the theological department, next in general education, and third in medical work—a situation the reverse of what has been thought possible.

Denominational co-operation has, however, gone forward in large measure. All forms of union effort were stimulated by the report presented by Dr. J. C. Gibson in the 1907 Conference, but especially that along denominational lines, this being looked on as the preliminary step to a wider unity. The Anglicans now have one General Synod for China; the Lutherans have a General Assembly in which a large proportion of their societies are united; and the Presbyterians also have a General Assembly for China. A plan of provincial federal councils was enthusiastically adopted in 1907. Of the seven started, only those in Chekiang, Kiangsu, Kwangtung, and Szechwan still function. Two present-day provincial federations are the West China Advisory Board (started 1899) and the Kwangtung Christian Council, both of which have Chinese members. There is also a Federation of Missions and Churches in Kansu. These provincial movements are international, as are also the denominational unions of the Anglicans, Lutherans, and the proposed closer union of Presbyterians and Congregationalists. The Tract Societies also are moving in the direction of one society for all China.

There has also been steady growth in plans to meet the need of the Christian forces for centralized service. This period has seen the growth of organizations working nationally, which organizations have taken the place of somewhat loosely organized national committees. The W.C.T.U., an organization of recent growth, is under a Chinese president and is working on its particular problem. The Sunday School Union is the outgrowth of a Committee appointed by the 1907 Conference. The anti-opium forces have also united in an International Anti-Opium Association with various branches in different parts of China. But the national Christian organizations that stand out are the China Continuation Committee, the China Christian Educational Association, and the China Medical Missionary Association. All of these organizations have had, during this period, experienced workers put into their staff. In consequence of this more efficient organization their service on nation-wide lines has grown tremendously. There is now therefore a national Christian staff, Chinese and missionary, and denominational and general, which signifies that Christian work in China has passed into an entirely new phase. The Conference of 1913 did much to promote the setting apart of a general staff for national service. This national service staff means that the Christian Movement in China is measuring its task more and more in national terms. This was the note that characterized the China-for-Christ Conference and the special Women's Conference. This national service staff, comprised in 1920 28 persons and was then supplied about equally by British and American Boards, so far as personnel was concerned; of the Boards then participating in this national Christian service, six were British and eight American. According to the Survey, between the years 1915-1921 there were 36 full-time and 6 part-time national workers. Here is an excellent example of the working of the corporate Christian spirit. It also demonstrates the significant advance that has been made in unity of Christian effort in China and indicates that the desire for comity is a vital factor and not simply a theory.

While therefore some union schemes as proposed in 1907 have not worked out, yet this fourteen years has seen a steady deepening of emphasis on the unity of the Christian Movement as over against its internal variations. It also means that the Christian Church in China has entered upon the period of its corporate life. This effort in united Christian service to China is the outstanding note of the last two decades.

CHANGES IN EMPHASIS BY THE CHURCH

Some other general movements and changes of emphasis must also be pointed out.

Numerical Growth—While the growth of the Church numerically has been somewhat irregular, nevertheless it has been continuous. Since 1900 communicants have increased above 330 per cent. The following figures are well worth careful study :—

Year	Total Communicants	Net Increase	Ratio of Growth
1889	37,287	.....	.....
1900	85,000	47,713	127% (11 yrs.)
1906	178,251	93,251	109% (6 yrs.)
1910	172,942	.....	.....
1913	207,747	29,496	16% (3 yrs.)
1914	235,303	27,556	13%
1915	268,652	15,652	6%
1916	293,139	24,487	9%
1917	312,970	19,831	6%
1919	345,853	32,883	10% (2 yrs.)
1920	366,524	21,671	6%

Dr. Gibson said in "Mission Problems," that the rate of numerical increase was rapid from 1853 to 1900. But it would appear that during the last twenty years there has been a decrease in the ratio of growth. In the eleven years between 1889 and 1900 the number of communicants considerably more than doubled. In the six years between 1900 and 1906 they doubled again; but it took fourteen years (1906-1920) for the communicant membership to double again. This is affected partly by the fact that from the statistics of 1910 baptized children and infants were omitted. It is possible that the figures from 1913 to 1920 are a truer index of the normal growth of the Chinese Church. This decrease in the ratio of growth is, however, seen elsewhere. Comparing three year periods we find that between 1913 and 1915 communicants increased 29 per cent; between 1915 and 1917 16 per cent; between 1917 and 1919 10 per cent. As the Church increases in numbers some decrease in the ratio of growth is to be expected; we are not able to tell whether this decrease has appeared sooner than it should or not. It is interesting to note that there was according to the 1916 census also a decrease in the ratio of growth of Christianity in the United States about this time; from 1890 to 1906 the increase was 61.6 per cent; 1906-1916, 19.6 per cent. In 1920 the ratio of growth among Protestants in the United States was about 1 per cent. This was in spite of the fact that according to the Federal Council Bulletin 1920 saw more people received into the Christian Church than in the same length of time in all its history. In China, however, from 1914 to 1920 the average ratio of growth was about 6 per cent. It was also 6 per cent in 1920.

The explanation for the decrease in the ratio of growth in the United States was given as consolidation. During the last twenty years in China we have had expansion and consolidation going on together, but with the old centers and institutional work getting the principal benefit of the consolidation. Within this period contacts with the Chinese people through mission stations have nearly doubled. Furthermore, vast political changes, internal and international, have competed with the Church for the interest of the people. It is possible that the anti-dynastic changes explain in part the check in growth which appears to have occurred between 1906 and 1913. Rationalism has increased in influence also. There is reason to think that this decrease in the ratio of growth is due in part to a deepening of the Christian life that makes acceptance of Christianity a less simple matter and more meaningful. The rise in standards of church membership would also affect the growth in numbers; in several cases drastic action was taken whereby large numbers of communicants were eliminated. While these were not sufficiently large to affect materially the statistics over a series of years, yet they do indicate a rise in the requirements of church membership.

From 1881 to 1900 mission stations increased fourfold; from 1900 to 1912 they increased about twofold: and during the last ten years there has been a falling off in the number of mission stations opened, though a decrease here in rapidity of growth in numbers is inevitable. There has also been a slowing up in the rate of increase of missionaries. 1890-1905 the increase was 195 per cent, 1905-1920, 49 per cent; that is, in the latter fifteen years the increase was much less rapid than in the previous fifteen years.

Another noticeable change is that from the necessary primacy of missionary leadership to the self-consciousness of the Chinese Church and the emergence of Chinese Christian leadership. The relation of missionaries and Chinese workers is that of colleagues much more than formerly and of leader and "helper" much less. The ecclesiastical and administrative equality of Chinese leaders is now fully recognized. The Chinese Church has since 1900 entered into its own experience; it is no longer dependent only on the experience of the missionaries. In 1907 no Chinese leader was known nationally; now there are not a few such. The success of the China Continuation Committee and the China-for-Christ Movement is due in large measure to Chinese leadership. The focus of Christian interest has definitely passed from the missionary to the Chinese Church and Chinese leaders.

There is also a change in the attitude of the missionary to indigenous religions and ideals. Both Chinese leaders and missionaries are now interested in preserving the worth-while elements in Chinese civilization. In 1907 it was said that China was a pupil to Christendom, the Christian Church a teacher to China; but the two are now learners and servants together. This means that the Christian Movement in China is laying less emphasis on Western forms of Christianity and making a more earnest attempt to live first the spirit of Christ.

The period up to 1920 has been described as the period of planting the Church. This twenty years is characterized by a growing attempt to prepare the Chinese Church for its task. The missionaries think much less of themselves as doing the work and more of themselves as training the

Church to do it. In the 1907 Conference the problem of a proper attitude towards the Chinese Church was prominent in the minds of the missionaries! Then the Chinese Church was just looming up as a potentiality. The Christian Movement has passed from the period of pioneer seed planting by the missionaries to that of training Chinese sowers; it has moved from the problem of missionaries winning China to that of training the Chinese Church to win it. This has been the keynote of Christian effort in China during these twenty years. Hence the equipment and culture of the Chinese Church have absorbed an increasing amount of the energy of the missionary and his funds. There has also been a tremendous advance in the material equipment of the Church. And as a corollary to the task of preparing the Church, education has come to be recognized as a legitimate part of Christian work. In the 1907 Conference there was practically no report on educational work. Now a special Educational Commission has completed the study of Christian education and indicated its future possibilities. And now there are almost as many educational workers as evangelistic. All this training should be followed by a period of indigenous Christian expansion unequalled by any yet seen and which will more than overcome the decrease in the ratio of growth.

The Conference movement has also grown. All kinds of conferences are now being held for students and other groups. Here is being formed contacts with future Chinese Christian leadership that will result in further deepening of the spiritual life. And here is a point of contact between Chinese and Western Christian leadership of vital importance to the future service of Western Christians to China.

In 1907 the missionaries turned their minds to the training of the Christian Church. It was then recognized that the main work of the foreign missionary should tend to the training and teaching of leaders. That ideal has been lived up to very largely. Up to 1907 most literature had been prepared for non-Christians: since then nurture literature—a tremendous factor in training—has also come into prominence.

All this has meant increased emphasis on the winning and training of youth. The decrease in the ratio of growth may be in part due also to the fact that the results of this training take a little longer to show on roll books than former methods. In 1907, of 1779 congregations 12 per cent had Sunday Schools with primary departments! 61 per cent had no Sunday School work at all. In 1920 the number in "organized Sunday Schools" is about 74 per cent as large as the number of communicants, in addition there are a large number in expository Bible classes. Literature for children has also appeared. During the years 1914-1920 while the number of communicants increased annually about 6 per cent the number of Sunday School students grew at the rate of 12 per cent a year. There has been undoubted growth in Sunday School work, though statistics do not permit the figure just quoted being actually compared with similar ones today. This development in religious training shows that not all the Christian energy which has gone into education has gone into institutions! The Church has greatly benefited at first hand. This increased emphasis on the training of youth is however seen in the rapid growth of general education also. While between 1907 and 1920 communicants increased about 105 per cent, students in Christian schools increased about 332 per cent, or about three times as fast. During the same time teachers in these schools increased 374 per cent as over against 200 per cent increase in ordained pastors and 37 per cent increase in unordained workers. That the school is at least equally successful with the church as an evangelistic agency was seen in a study of a well distributed group of 133 schools all reported in the YMCA student statistics for 1920 doing work up to the middle grade and some beyond. There was a gross increase in student church members of about 14 per cent. Between the years 1914-20 the net increase in communicants for the whole church was on the average 6 per cent; the net increase for 1920 was also about that. Since there could hardly be half as many people leave the church by death and other causes as were taken into it, the schools seem to have some advantage over the ordinary and older methods in promoting church growth. The leaders now moving things have come mainly from the generation that has had the benefit of this emphasis on training. Here another observation must be made. As a result of the study of above schools it would appear that schools doing work up to and through the middle grade probably have about 35 per cent of the students in the church. In fourteen institutions, members of the Association of Colleges in China, among the students in the grades above the middle school about 67 per cent were in the church. We can safely estimate that 49 per cent of the students in these mission schools are in the church. Add to these a considerable group who have made a profession of faith in Christ but not joined the church and we can estimate a little over 50 per cent of the students in these schools as progressive Christians. To those church members still in school must be added a large number of graduates now in the church. It is evident that a large proportion, therefore, of the present church membership has come from or is at present in the Christian school. This increased emphasis on winning and training youth is bringing about a profound change in the character of church membership. The presence of this large student group is most felt where middle schools and colleges are situated and in the older centers. A new and distinct problem in Christian strategy is appearing in the task of holding these educated young church members for Christian service. In certain centers this group of educated young people is beginning to dominate the policies of the Church. The emphasis on training while it has used up much Christian energy has also added to the church membership a most important element and proportion. A large proportion of the additions to the church since 1900 have come from Christian schools. These facts raise the question as to what would have been the progress of the Chinese Church if it had ignored education? Another significant result of this emphasis on the training of youth is that the Christian Church is becoming educated much more rapidly than the country at large. While China has about one out of 75 in school, the Christian constituency has about 1 in 3 now in school, apart from a large number of graduates either in the church or the constituency. Neither does this estimate take account of those who are "literate" in the sense of being able to read the Bible. This indicates a rapid rise in the potential leadership of the Chinese Church. Already these educated church members are a leavening factor in Chinese society. The facts, too, that the largest numbers of students are found in Kiangsu, Kwangtung, Fukien and Chihli, and that 77 per cent of students in mission middle schools are found in the seven coast provinces has a direct bearing on this phase of the growth of the Church. It is suggestive to note also that it is in Fukien, Kwangtung and Shantung where the Christianization of the people has farthest advanced; and it is in these same three provinces, in addition to Chihli, where we find the largest numbers of students.

There is a clearer realization that China cannot be Christianized except through the Chinese and that to achieve this they must be trained, have increased self-determination and so guide more and more the policies of the Christian Church. The desire to hasten this process also helps to explain the increased emphasis on the winning and training of youth.

There has also been a change from the placing of emphasis almost solely on the direct evangelistic presentation of the Gospel to the greater inclusion of its social implications and greater effort to apply them. The problem of the application of Christianity to the life of China will be very prominent in the decade after 1922. Twenty years ago saw the end of the first stage of missionary intensive evangelistic preaching. In the larger centers the work is now much more varied than then. In addition to promoting the salvation of the individual the Christian Church is now trying to put him to work. There is developing a much more sociological conception of the minister's work as is seen for instance in the subjects now included in the theological curriculum. All this means a widening of influence on the community and the nation. National problems are in the focus of the Christian attention. The last decade has seen a rapid growth in the institutional church which is the church at work attempting to apply Christianity to its community. It is a move to make Christianity a power in the life of society as well as in that of the individual.

The Chinese Church has also shared in the growth of the corporate Christian consciousness which is at the back of all co-operative efforts. This corporate consciousness has helped clarify the attitude of the Church towards heathen practices. There is a clearer understanding of the Christian attitude towards marriage and the home, than formerly. The question of what to do with polygamists is not heard so often; it seems in many sections to have settled itself. Participation by the Church in lawsuits has also noticeably decreased. While the Church is still too foreign yet its increased indigenous standing is not overlooked. The Christians have a deeper appreciation of their responsibility. Church standards are also rising which again may help to explain the decrease in the ratio of growth and also indicates a desirable deepening of church life. Scrutiny of the moral character of aspirants for church membership is more prominent than the requirement of intellectual assent to the creedal contents of Christianity.

There has been real advance in capturing the intelligence of China. This is shown by the fact that during this period the highest in the land have listened to the Christian message. The intellectual quality of thinkers has been enlisted in the study of Christianity. Not only do we have Chinese thinkers aggressively opposing Christianity but some of the best thinkers have studied it and accord credit to it for the greatness of its teachings. In other words the Christian Church is a factor to reckon with in public thought. It has not yet won China but during this period it has won, in a significant way the attention of China!

The main result of this twenty years is the opening of the door of a new era of nation-wide opportunity. The Christian Movement is not now excluded from any province or city though it has far from entered them all. The whole country is really open. The Chinese Church is much better understood and has a deeper understanding of itself. From the days of the Boxer movement the Church has been gaining in influence through steady—if still incomplete—progress in becoming indigenous. We hope that 1922 will stamp it for all time as a Chinese Church! There is also a growing consciousness of the supremacy of Christianity. During these twenty years we have been forging public opinions regarding the value and place of Christianity. Our contributions in education, medicine and religion are wanted more and more. It is true that government recognition of Christian schools comes slowly. It was sought by the aid of the United States and the British Minister in 1907, but the then Board of Education said that schools under foreign management were not to be recognized; yet in that same year the Chinese Government recognized the Peking Union Medical College and voted it a gift of £10,000. Slowly this recognition is coming though perhaps not as originally wanted. One especially encouraging feature of this time is the co-operation with national Chinese leaders in education, medicine and in the promotion of the phonetic system. This is true even of the National University at Peking; it is due in large part to the growing influence of Western trained leaders in the Church and the nation. Slowly but surely the fear of Western expansion, which was at the bottom of the Boxer movement, is changing to a desire to share the best that the West has, and to share with the world China's own best. There is a growing sense of the necessity of establishing working relationships with the stranger within and without the gates; the old idea of aloofness has been given up. The appreciation of the message of Christianity is deepening. The Christian Movement in China is entering the day of the "open door" of friendly co-operation which door Christ, through His servants, slowly but irresistibly has been opening.

PART III

THE CHRISTIAN OCCUPATION OF THE PROVINCES

ANHWEI

In the provincial studies which follow the reader will find the main and basic facts of the Survey. Whatever else appears in other parts of this volume is supplementary rather than essential in its character; the material here presented furnishes the foundation and the framework, so to speak, of all else.

PREPARATION OF MAPS AND LETTERPRESS

In preparing the letterpress which accompanies Map I for each province, sources listed in the preface and many others have been frequently consulted and freely drawn upon. In many cases the editor has not hesitated to use the same phraseology wherever this could be done without interfering with the progress of thought. The absence of quotation marks indicates no desire on his part to lay claim to anything not his own. The distinguishing marks as well as all specific references to sources have been omitted from the letterpress intentionally in order not to encumber the lines or add unnecessary words.

The hsien boundaries as these appear in Map I are taken, with the exception of a few corrections supplied by local missionaries, from the New Atlas of China (中華民國新區域圖), fourth edition, 1917, published by the Commercial Press, Shanghai.

Letterpress accompanying Map II on the Density of Population deals with the population estimates of the provinces previously published as well as on more recent estimates of the population of hsiens gathered from official sources by the CCC in 1919, and those recently published in the Post Office Guide for 1920. Estimates of city populations were first gathered from every available printed source, including Customs' reports, guide books, atlases, geographies, the office files of large business houses, mission publications, etc. In addition special questionnaire postcards were sent out to selected missionaries in every missionary residential center in China, asking them for the "generally accepted population estimate" of their city. Naturally the estimates thus brought together varied considerably, in some cases the estimate of one authority being more than double that of others. In every case the estimates most commonly quoted by creditable authorities were accepted. The list given on Appendix G represents the latest revised work of the Committee.

In Map II the location of every hsien city has been indicated by a dot representing 10,000 inhabitants, even though in a few cases these cities are not so large. Cities with more than 10,000 inhabitants are represented by larger dots proportioned to their size. The Map has been prepared on the basis of hsien population estimates as printed in Appendix A.

Information given on Maps III, IV, V, VI, VII, VIII, IX and XI was originally supplied to the Committee by mission correspondents or was collected later by special correspondence and research on the part of the office staff. The original provincial base maps sent out to the correspondents were taken from the New Atlas of China, third edition, 1917, published by the Commercial Press, Shanghai. While inaccurate in many respects these maps were as good as any procurable by and adaptable to the uses of the Committee. Wherever inaccuracies were discovered, the mission correspondents very kindly made the necessary corrections before fixing any locations or supplying other information of a geographical nature on the tracing sheets.

The place-names of all evangelistic centers located on Map V for each province are kept in the Committee files and should be of value to those who desire to know the location of places as yet familiar to few outside of the local missionary body. The letterpress in connection with these maps (III-IX and XI) is largely based on the information appearing on the maps, or in the accompanying statistical Tables I-VI.

Map X on Government Schools and the accompanying letterpress have been prepared from information furnished by the Ministry of the Interior, on Primary Education for the year ending July 1916, and on Secondary Education for the year ending July 1918.

STATISTICAL TABLES

Statistics for Table I are based on the Directory of Protestant Missions in China for 1919. If the figures for Total Foreign Force are somewhat larger than the annual returns on mission statistical sheets sent in to the CCC, it is due to the retention in the Directory of the names of those persons who are not regarded as regular members of the mission or who are at home on extended furlough, or in a few cases it may be due to duplications, although special care has been taken against this. Missionaries allocated to national work or to teaching in union institutions have been grouped under the societies with which they are officially connected, whenever possible. Statistics given in Tables II, III, IV, VI, (except for columns 8 to 12, Tables II) are based on figures sent in to the Committee on special Survey statistical sheets. Wherever gaps were manifest in the information supplied, a conscientious attempt was made to follow up these omissions or incomplete returns either by correspondence with the missions concerned or by reference in the office to previous statistical data, home board and field reports, etc., and thus to fill in the missing figures in order that this Survey might, when finished, be complete and comprehensive. In Table VI figures for area of mission fields in square miles as well as figures on estimated populations must be regarded as approximate, even though the utmost care has been taken by the office staff in computing these. The information for columns 8 to 12, Table II, and for all the columns of Table V has been gathered from a variety of sources such as (1) CCC statistical blanks for 1919/20; (2) questionnaire returns (1919) on the Scientific Efficiency of Mission Hospitals; (3) home and field publications; and (4) direct correspondence.

Following the expressed desire and precedent of the CMMA, all reference to medical assistants has been omitted from medical statistics, and only fully accredited physicians, male and female, together with nurses (graduates as well as those in training), have been included by the Survey Committee in the total medical force and consequently in the total number of salaried Chinese workers.

Where separate departments for men and women are maintained on the same hospital premises, some missions report two hospitals, while others only one. This inconsistency has resulted from the old custom of reporting hospital buildings rather than hospital institutions.

DEFINITIONS

By **field claimed** is meant merely the area or areas in which a mission is working and/or for the evangelization of which it accepts responsibility.

An **evangelistic center** is any place where, either (1) there exists a Christian community of not less than ten Christian communicants and/or baptized adults (whether in the form of a permanent church organization or not), and a weekly religious service is held; or (2) there permanently resides a Christian Chinese worker recognized by both church and mission (whether in the employ of the mission or church or not is immaterial), and a weekly religious service is held.

In addition to evangelistic centers a number of **occasional preaching places,** which may or may not have been previously reported as out-stations, exist in almost every field. Since it was necessary for the Survey Committee to draw some limit to the number of these out-stations, the stricter definition of evangelistic center was adopted. However, when thinking of the extent of evangelistic work in any field, these occasional preaching places, frequently far removed from evangelistic centers, need constantly to be borne in mind.

A **missionary residential center** is any place where missionaries reside.

A **mission station** is any place where one or more representatives of any particular missionary society reside and where work under the direction of the mission is carried on. Obviously one missionary residential center may represent one or more mission stations, so that a certain province may have 20 missionary residential centers and as many as 50 or 60 mission stations.

A **hospital** is any place where patients are received for residence and medical treatment. In locating non-mission hospitals the Survey Committee has limited itself strictly to government and institutional hospitals, omitting all private hospitals.

By **institutional hospital** is meant any hospital connected with a Medical School or with an institution for the care of orphans, lepers or the insane.

A **dispensary** is a place where medical advice is given and medicines dispensed.

The term **pastor** is not restricted in its use to include ordained workers only.

Church organizations which are recognized by the mission as having taken permanent form, whatever the form of administration may be, are regarded as **organized congregations.**

Voluntary workers—It is assumed that all Christians do some Christian work (e.g. occasional preaching, Sunday School teaching, social service, personal evangelism, visitation, etc) therefore only those who give on an average at least two days regularly each week to definite Christian work are regarded in this Survey as voluntary workers.

Literacy—Any communicant able to read the Gospels in the vernacular with fluency and understanding has been classified as literate.

The term **Christian constituency** includes (1) baptized communicants (full church members). (2) baptized non-communicants, both infants and adults; and (3) candidates preparing for baptism, (catechumens). It does not include non-Christian students in mission or church schools, or irregular non-Christian church attendants.

A **Sunday School** is any group of people, adults or children, definitely organized to meet once a week for Bible study, having a class system and following regular courses of study. The definition adopted for the Survey has excluded a good deal of religious education similar to regular Sunday School work but lacking one or other of the three required characteristics. For this reason references to Sunday School statistics throughout the Survey have been few and guarded.

Any school pre-supposing four years of Lower Primary School work (apart from Kindergarten work) for admission into its classes, and offering three years of work preparatory to Middle School matriculation has been regarded as a **Higher Primary School.**

A **Middle School** is one which pre-supposes for admission at least seven school years of work or its equivalent and requires four years of work or its equivalent for graduation. The symbol for Middle Schools in Map IX indicates how many years of work are offered, e.g. if only 3 years, one-fourth of the symbol is unshaded.

Wherever one school does the work of two Schools, as for example, Lower and Higher Primary, or Higher Primary and Middle, it has been regarded as two schools and the students have been divided according to their grade of work.

GENERAL EXPLANATORY NOTES

The outline maps are not intended to show rivers, lakes, mountains, the distribution of population, or other important geographical features affecting mission work, etc. The simplest outlines consistent with accuracy and the purposes of this Survey have sufficed. The maps have been reduced carefully to a uniform scale so that were one to cut them out of these pages, and endeavour to bring them together in a single map of all China, he would find that, except for two or three of the larger provinces, where the reduction has been one-eighteenth of an inch too much, due to the requirements of the width of these pages, the provinces fit together without difficulty.

In relatively unoccupied provinces where a mission could give no definite limits to the field for which, until other missions enter in, it recognizes itself as responsible, the field delimitations shown in Map III have been arbitrarily fixed by a consideration of what the mission at present is able to work. In other words, the area enclosed by a line drawn 30 li outside of the most distant evangelistic centers has been made to represent the present field of such a mission.

In grouping societies denominationally the Committee has followed the classification given in the Directory of Protestant Missions in China, although it is aware that the Basel Mission, for example, which it has classified as Lutheran might also be classified as Presbyterian. Moreover, there is difference of opinion regarding the designation of the SEMC and SMF as Lutheran.

The Romanization of place-names (provinces, hsiens, and cities) follows that given in the 1919 Postal Guide.

Although mission correspondents were specially requested to report a number of evangelistic centers in each station (generally located in the larger cities) equal to the number of churches or centers of worship, a few failed to do so and in consequence the city or station concerned is credited in the statistics as having one evangelistic center only, thus vitiating comparisons to this extent. On Map III wherever a mission station is located, one may safely conclude that at least two and perhaps as many as a score or more evangelistic centers exist.

Occasionally a mission correspondent reported the number of evangelistic centers in each hsien but was unable to fix their exact location, thus compelling the Committee to locate them at random in their respective hsiens rather than omit them from Map III altogether.

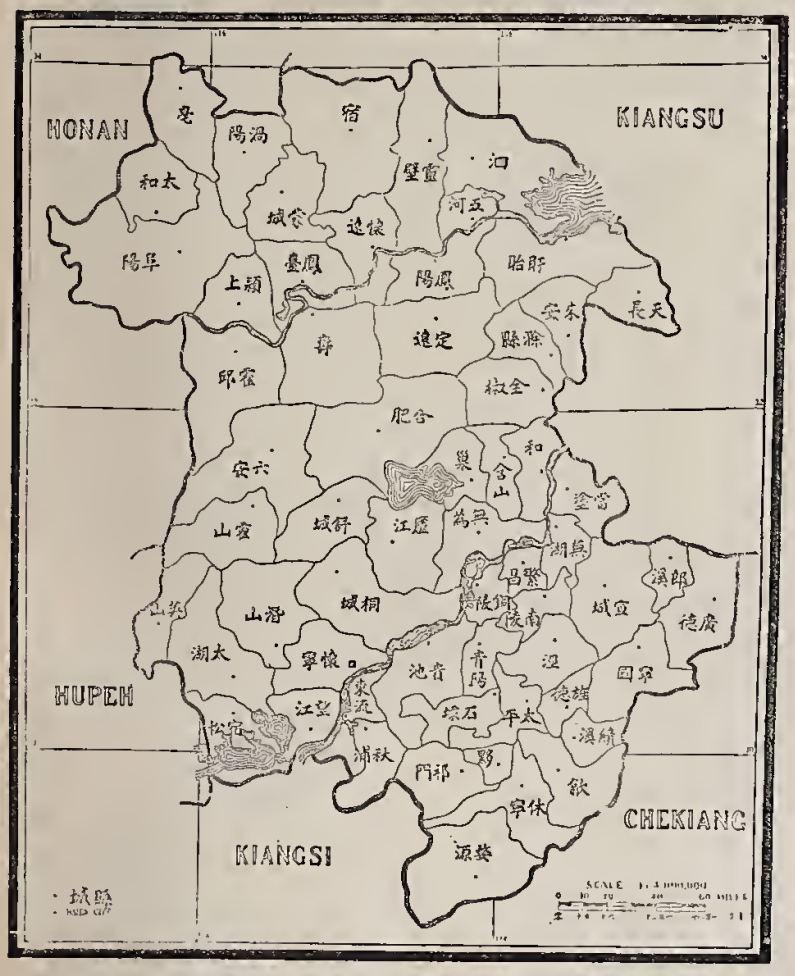
In a few cases mission correspondents were unable to divide communicant Christians into male and female. Wherever this was the case an arbitrary ratio, which seems to be the prevailing ratio throughout China, of 5 males to 3 females, was accepted.

In many cases it was manifestly impossible for correspondents to give accurate figures covering literacy among church members, men or women, except for a very limited number. For this reason the percentages which appear in Table III for each province, columns 10 and 11, must not be regarded as applying to the entire church membership, since in almost every case they hold only for a varying proportion of the total membership. It may, and again it may not be safe to assume that the percentages of literacy which apply to a limited number of church communicants in any mission or province apply equally to the total number.

Obviously it has been impossible to include all of the societies in many statistical comparisons which have been made in the letterpress, as well as in a number of the graphs. For this reason only the larger and more important societies have been dealt with.

Figures appearing in columns 9, 10, 12 and 13, Table VI, unless clearly understood may prove somewhat misleading. Obviously small or young societies with few communicants will average an absurdly high number of missionaries and Chinese workers per 10,000 communicants. This reference and word of warning should serve to explain proportions that at first sight may seem surprising or erroneous, and also caution the reader against hasty generalizations. The same needs to be said in connection with some of the graphs, as for example, that on the number of sq. mi. per evangelistic center. Obviously a society struggling to meet the needs of a large area would in such a graph appear in a less favourable light than one doing less work but in a very restricted field. (Editor)

I.—Hsien Boundaries



HSIEN BOUNDARIES

Political Divisions—Anhwei is slightly greater in area than New York State and considerably denser in population. Politically, it is divided into 3 tao, which are again subdivided into 60 hsiens, or counties. The capital city is Anking.

Physical Characteristics—South of the Yangtze the country is mountainous; north of the Hwai river and south, just before it enters Hungtseh Lake, the country is a dry plain, subject to frequent floods and famines. Between the Yangtze and the Hwai the country is mountainous toward the west, and flat and marshy, with numerous lakes, toward the center of the province. Characteristic northern crops are raised north of the Yangtze, and the characteristic wet crops south of the Yangtze. The large majority of people are agriculturists, simple, robust, and hard-working.

Christian Occupation by Hsiens—A glance at the table on Christian Occupation by Hsiens (Appendix A) will reveal 8 hsiens reported as totally without any organized Christian work. 16 hsiens report no mission lower primary schools; 43 hsiens no mission higher primary schools. Government lower primary education is reported for all the hsiens, and Government higher primary education exists in all hsiens but two. Over half the total number of hsiens claimed by Protestant missionary societies report two or more missions at work.

Language—Mandarin, with slight variation, is heard throughout the province, except in the extreme south, in and around Hweichow, where a local dialect is spoken.

Railroads—The Tientsin-Pukow Railroad enters Anhwei at Wuyi, south of Chuchow (FCMS), crosses the Hwai River east of Hwaiyüan and again enters Kiangsu north of Nansuchow (PN). Of the 22 railroad stations along this line only two are missionary residential centers. Pengpu, situated midway between Nansuchow at the northern and Chuchow at the southern extremity of the railroad, is an important and rapidly developing center. Interest in the projected line extending from Wuyi just north of Pukow, due westward to Sinyangchow in Honan bids fair to be renewed within the next few years, in which event central Anhwei, north of Chao Lake may come in for considerable development.

DENSITY OF POPULATION

Population Estimates for the Province—The total population of Anhwei has been variously estimated from 14,000,000 up to 36,000,000. The Minchengpu Estimate, 1910, which is generally regarded as conservative, gives 17,300,000. The Post Office Census records a total of 19,832,665. C. C. C. Survey returns give 20,002,166. The area of the province is 54,826 sq. mi. This makes the average density for Anhwei 364 per sq. mi., slightly above the density of the State of New Jersey. The densest areas are in the center of the province, and along the two main river courses, the Yangtze and the Hwai.

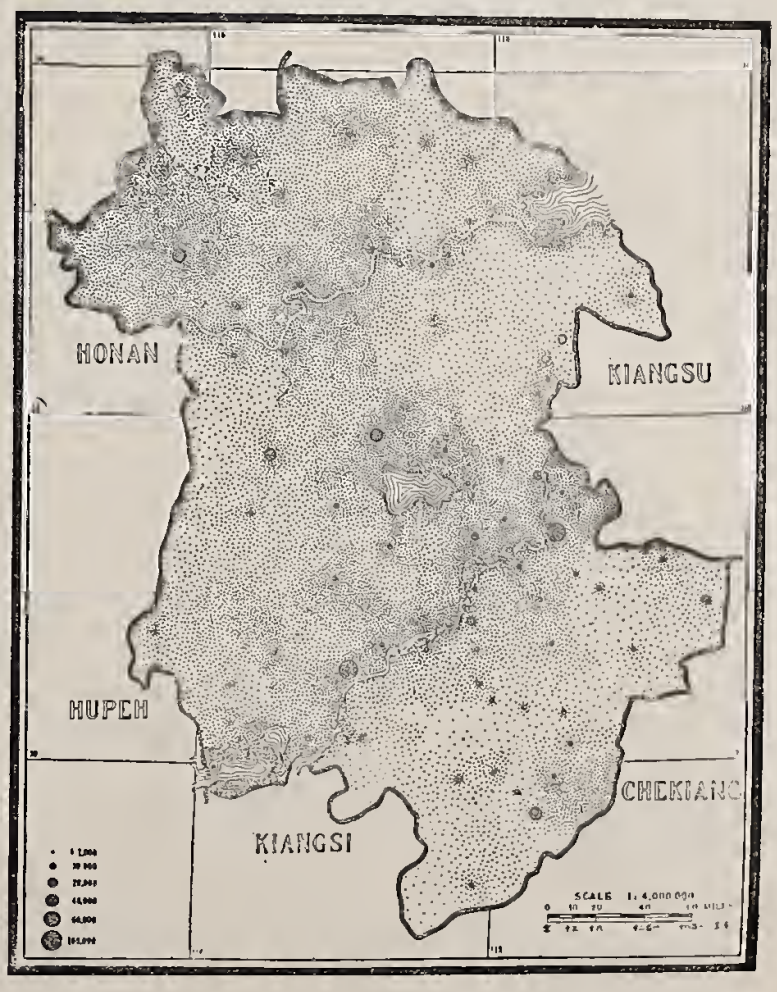
C. C. C. Survey returns greatly exceed the Post Office Census returns for the following hsiens—Susung, Taihu, Fengtai, Suhsien, Chuyi, and Showhsien.

Cities—There are two cities with 100,000 inhabitants and above; Wuhu, 175,000 and Anking, 100,000. Wuhu is the only treaty port, Anking and Tatung being ports of call. There are 5 cities each with a population estimated somewhere between 50,000 and 100,000: Pochow, Luchowfu, Yingchowfu, Ningkwofu and Liuanchow—all mission stations. There are 12 cities each with a population estimated somewhere between 20,000 and 50,000. Ninety-three per cent of the people in Anhwei live in rural districts or in cities of 10,000 or under.

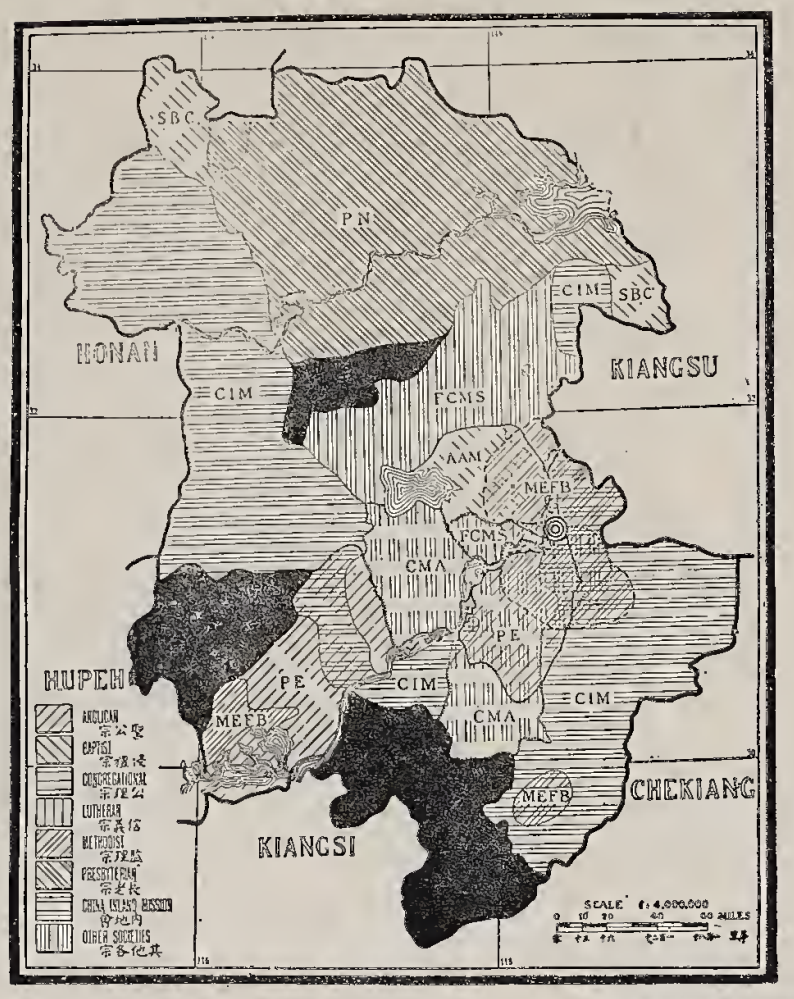
Before the Taiping Rebellion Anhwei's population was reckoned as high as 35,000,000. Since then large sections of the province have been periodically decimated by severe floods and famine. There are innumerable villages of agricultural people scattered all over the province. The development of Pengpu as an important railway center is worthy of recognition by mission societies. The low economic status of the people, especially in the north, is a constant hindrance to development along lines of higher education and self-support.

Christian Population—Of the 20,000 dots on this map five dots of the smallest size each representing 1,000 inhabitants, indicate the numerical strength of the Christian communicant body.

II.—Density of Population



III.—Protestant Mission Fields



PROTESTANT MISSION FIELDS

Mission Fields Compared—There are 10 Protestant mission societies at work in Anhwei, working approximately six-sevenths of the total area of the province. The two working the largest areas are the China Inland Mission, with a field equal to 1/4 the area of the province, and the American Presbyterian Mission North, with a total area of 1/5 the area of the province. The Faith Mission in Wuhu, the Seventh Day Adventist Mission in the same city, and the Christian Women's Board of Missions, now affiliated with the Foreign Christian Missionary Society in Luchowfu, are without field delimitations. With the exception of the China Inland Mission all societies are American. Wuhu being a city of 175,000 is shown as common area. Recently missionaries of both the Friends' Mission and the China Inland Mission in Kiangsu have carried on itinerary work in northeast Anhwei, south of the Hwai River. The fields of 6 missions overlap around Wuhu.

Each mission at work in Anhwei, represents a different denominational group, or remains unclassified denominationally. This fact may account for the absence of federation between various missions and churches throughout the province.

Comity Agreements—The American Presbyterian Mission reports very definite comity agreements with surrounding missions. Most other missions have no definite agreements, merely tacit understandings. The American Church Mission reports an agreement with the China Inland Mission by which each agrees not to enter a center already occupied by the other. An agreement also exists between the Methodist Mission and the China Inland Mission, whereby the latter assumes evangelistic responsibilty for the area south of a line running due east and west through Ningkwofu, and the Methodists assume responsibility for the area north of this line. Most societies, before entering areas already claimed, agree to consult with the missions concerned.

Certain evangelistic centers of the Presbyterians are shown to have been opened in the fourth period, i.e., 1901-1910, which, according to more recent information, were opened in the third period. This type of error is due largely to uncertainty in the minds of our correspondents as to just when an evangelistic center may be regarded as having been opened.

AGE OF WORK

Pioneer Period—The China Inland Mission was the first Protestant society to begin organized missionary work in Anhwei. Mr. Meadows and Mr. Williamson were the pioneer missionaries, who after hardship and difficulty culminating in a riot, finally effected a settlement in Anking, 1869. For sixteen years the China Inland Mission was the only mission at work in the province. During this time, 1869-1885, four stations were opened, Anking, 1869; Ningkwofu, 1874; Chihchowfu, 1874; and Hweichow, 1875. Frequent and inevitable changes in personnel, together with hardships and opposition made work during this first score of years very difficult and progress was slow.

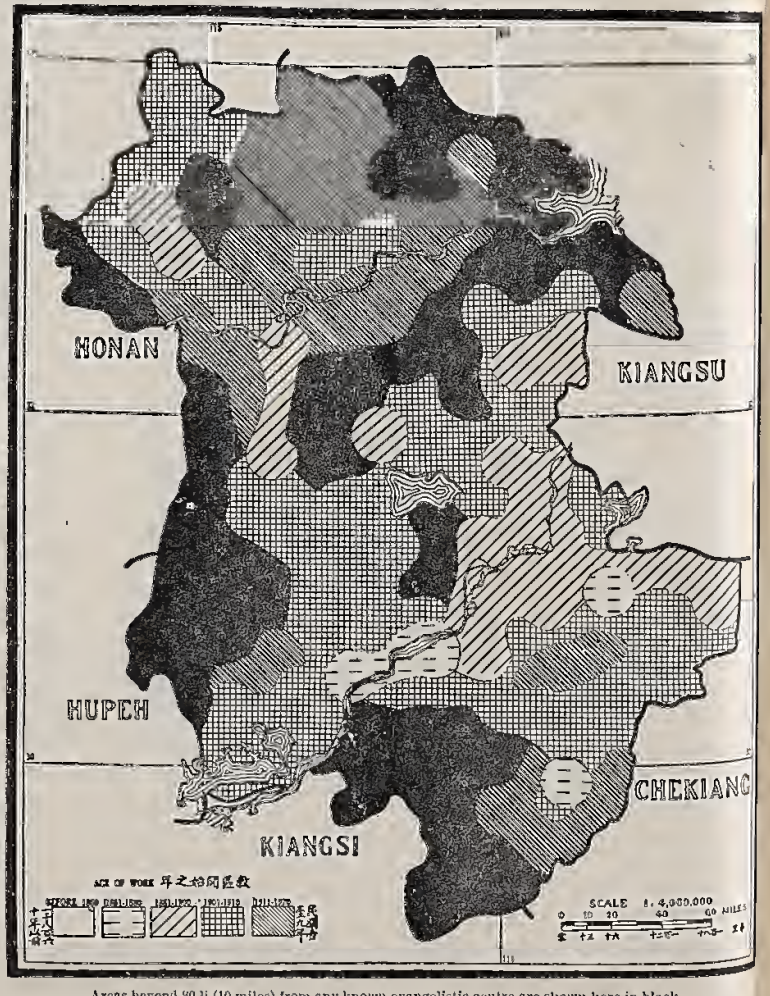
Later Developments—The American Church Mission was the second to enter the province, opening a station in Wuhu in 1885, and 9 years later in Anking. All missions now at work in Anhwei, except the AAM, SBC, PN, FaM, and SDA, entered Anhwei during the years 1881-1900. Such missions as American Methodist, Presbyterian, Foreign Christian and Southern Baptist Missions carried forward their pioneer work from residential centers in adjoining provinces.

Oldest Fields Compared—In comparing this map with maps III and VII one fails to see evidences of proportional increase in areas where the work is oldest. Such increase as has taken place around Wuhu and Anking is due more to the advent of new missions than to any pronounced progress within the older churches.

Mission Stations Arranged Chronologically

	1807-1860	1861-1880	1881-1890	1891-1900	1901-1910	1911-1920
PE	...	...	1	1	...	...
AAM	...	...	...	...	2	1
SBC	...	...	...	...	1	...
MEFB	...	...	...	1	...	1
PN	...	...	...	...	1	1
CIM	...	4	3	5	1	1
CMA	...	...	...	5	...	...
FaM	...	...	...	...	1	...
FCMS	...	...	2	1	...	...

IV.—Age of Work



Areas beyond 80 li (10 miles) from any known evangelistic centre are shown here in black.

V.—Stations and Evangelistic Centers

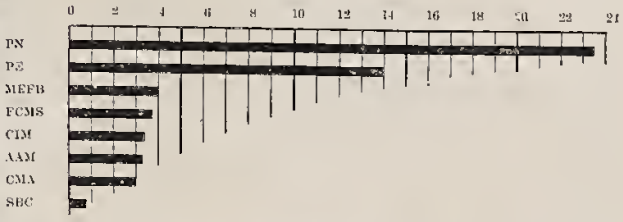
FULL TIME CHRISTIAN WORKERS

The Foreign Force—The foreign force resides in 26 centers. Over 40 per cent of this force resides in Anking and Wuhu. In terms of foreign missionaries the PN field appears most poorly occupied (5 missionaries per 1,000,000 population). The CIM and the SBC fields come next (Table VI). Eighteen per cent of the foreign force is ordained and 32 per cent consists of single women. The ratio between men and women is two to one.

The Chinese Force—The employed Chinese force is almost four times as large as the foreign force. Over two-thirds of this Chinese force resides in centers where missionaries live. One-fourth of the force is in Anking and Wuhu, and 40 per cent is in the 7 cities of 50,000 inhabitants and above. Reference to Map V shows that the southern section of the province contains the largest number of evangelistic centers without resident workers.

Workers Classified—Among the employed Chinese workers the number of teachers slightly exceeds the number of evangelists. In the PN and PE missions the number of educational workers is more than double that of the evangelistic workers. In the China Inland Mission this ratio is reversed. Of the total Chinese force 77 per cent consists of men. There is one ordained Chinese worker to every 164 communicants. The total employed Chinese force represents 12 per cent of the communicant membership. The variation between the missions, in percentage of communicant members who are among the employed workers, runs from approximately 18 per cent in the PE and PN missions to 4 per cent in the CIM (Table II).

Number of Evangelistic Centers to Each Mission Station.



VI.—Distribution of Workers

EXTENT OF EVANGELISM

General Statement—Twenty-six mission residential centers and 189 evangelistic centers (outstations with at least 10 resident communicants) are reported for the province. Two of the mission centers are international in their missionary personnel: Wuhu and Anking. 11 are British, 12 American and 1 Continental. Five mission stations have women missionaries only. There is an average of 6 evangelistic centers per mission station, each averaging a Christian community of 27.

New Mission Stations—The mission societies are planning definitely to open 9 new mission stations during the next five years, as follows: Chekao (AAM), Chikihsien (CIM), Hwokinhsien (CIM), Lukiang (CMA), Showchow (PN), Taiping (CMA), Tsingteh (CIM), Tungcheng (CIM), Wuweichow (FCMS).

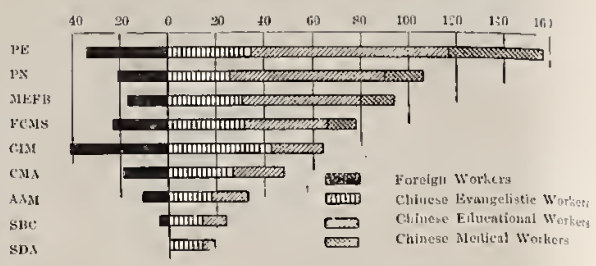
Extent of Evangelism—Relatively speaking, evangelistic centers are sparsely scattered over the province. There is no marked development in any field. Intensive evangelistic work by a single mission is noticeable chiefly around the Hwai. Note the absence of evangelistic centers around Wuhu and Anking. This may be due to rural evangelistic centers being included in city returns. Except for small sections south of the Yangtze, areas where mission fields overlap do not appear to have any more intensive evangelistic work than fields claimed by a single mission. Throughout the province, missionary occupation in terms of evangelistic centers is relatively backward, although it must be remembered that all work in the province is comparatively young.

Reasons for Present Inadequacy of Occupation—Three missions mention lack of funds; 5, lack of native workers; 4, lack of foreign staff; and 2, difficulties in communication.

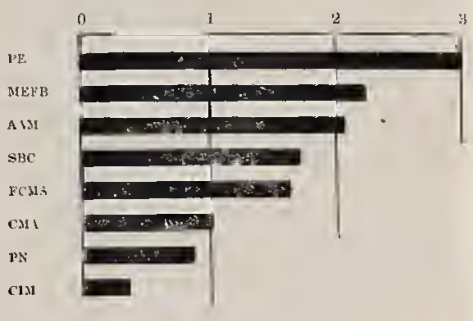
Map II on Density of Population shows the unoccupied areas to be sparsely populated. The country is mountainous and travel difficult.

VII.—Communicant Christians

Chinese and Foreign Workers Compared



Number of Chinese Employed Workers per 100 Sq. Mi.



Christian Occupation in terms of Employed Chinese Force—The CIM reports the lowest number of employed workers per million with the PN second and the CMA third (Table VI). As to workers per 1,000 communicants, the AAM reports the lowest number (55 per 1,000), with the CIM ranking second. The following missions are best supplied with workers per 1,000 communicants: PN, PE and SBC (Table VI). The PN reports the lowest number of paid male evangelists per evangelistic center.

Training School Facilities—The following training schools for workers have been reported: 1 Bible School for women at Nanlinghsien, 1 at Hwaiyüan, and 5 training schools for nurses. The CIM report a summer Bible training school at Anking and occasional Bible schools at mission stations, lasting for several weeks.

I.—Force at Work—Foreign

Name of Society		Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
		1	2	3	4	5	6	7	8
Grand Total ...		**32**	**11**	**1**	**7**	**55**	**62**	**110**	**172**
Anglican	PE	4	2	...	4	13	12	22	34
Baptist	AAM	4	1	...	1	2	5	6	11
	SBC	2	...	...	...	...	2	2	4
Methodist	MEFB	3	3	...	...	4	7	10	17
Presbyterian	PN	5	2	1	1	8	8	13	21
China Inland Mission	CIM	1	...	...	...	13	14	27	41
Other Societies ...	CMA	4	...	...	...	8	5	14	19
...	FaM	...	...	...	...	2	...	2	2
	FCMS	9	3	...	1	5	9	14	23
	SDA	...	...	...	...	...	...	...	...

COMMUNICANT CHRISTIANS

General Survey—The total communicant membership of the Protestant churches in Anhwei exceeds 5,000, and that of the Roman Catholic Church exceeds 63,000. In 1906 the Protestant communicants numbered 1,543. Sixty-seven per cent of the Protestant membership is composed of men.

Distribution of Communicants—Note the concentration of communicants in the larger cities. Twenty-three per cent of the total reside in 6 cities of 50,000 population and above. The SBC and PE Missions report the highest proportion of communicants in cities over 50,000 (about 50 per cent) and the PN the lowest (See Table III). Note that there are as many Protestant communicants in Anhwei south of Wuhu as north. Note also the lack of communicants in rural districts around Anking, Luchowfu, Shucheng, and Taiho. This is impressive since reference to Map IV (Age of Work) reveals mission activities as beginning in all of these centers before 1910, and in one of the cities as early as 1869.

The PE Mission reports an unusually large Christian constituency (exceeding 3,000). With 1/6 of the total communicant membership in the province this mission reports over 1/4 of the total Christian constituency.

Membership by Denominations—The Protestant communicant membership may be divided among the various denominations approximately as follows: Anglican, 16 per cent: Baptist, 14 per cent; Methodist, 12 per cent; Presbyterian, 11 per cent; China Inland Mission, 26 per cent; other societies, 21 per cent. There are no Lutheran or Congregational missions in the province.

Church Organization—The figures given in Table I seem to indicate a difference in policy between different missions regarding church organizations. For instance, the PN reports only 2 organized churches among 47 evangelistic centers. All other missions report a combined total of 12 organized churches for 142 evangelistic centers. In other words, these other societies, with 9 times the communicant membership of the PN, report 65 times the number of organized churches. There is no federated church organization in the province.

Literacy—The degree of literacy among Protestant churches in Anhwei is relatively high; 67 per cent of the men and 42 per cent of the female communicants being reported as able to read the Gospels in the vernacular. The highest degree of literacy is reported by the Methodist Church.

II.—Force at Work—Chinese

Name of Society	Ordained	Unordained Pastors and Evangelists—Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers - Men	Teachers—Women	Total Educational Force (all grades) (a)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work (a)	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...	**31**	**151**	**58**	**240**	**235**	**66**	**301**	**12**	**1**	**13**	**56**	**82**	**623**	**98**	**77%**	**3.6**
Anglican ... ... PE	7	25	3	35	66	16	82	3	1	4	32	40	157	...	88%	
Baptist ... ... AAM	...	16	2	18	11	4	15	...	...	...	...	...	33	...	82%	4.6
SBC	2	11	1	14	10	...	10	...	...	...	...	...	24	1	96%	3.
Methodist ... ... MEFB	10	8	13	31	38	11	49	4	...	3	7	14	94	12	71%	6.
Presbyterian ... ... PN	1	18	7	26	50	14	64	3	...	2	11	16	106	5	77%	5.5
China Inland Mission ... ... CIM	1	32	10	43	14	7	21	...	...	...	...	...	64	65	78%	5.
Other Societies ... ... CMA	...	16	11	27	14	7	21	...	...	...	...	...	48	5	63%	1.6
FaM §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2.5
FCMS	9	17	6	32	29	5	34	2	...	4	6	12	78	10	84%	...
SDA	1	8	5	14	3	2	5	...	...	...	...	...	19	...	63%	3.4
																...

(a) This column includes workers connected with educational institutions above Middle School grade

§ No returns

III.—Extent of Occupation—The Christian Community

Name of Society	Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Percentage of Men Communicants	Proportion of Communicants in Cities over 50,000	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars	Average Number of Communicants in each Evangelistic Center
	1	2	3	4	5	6	7	8	9	10	11	12	13
Grand Total ...	**33**	**127**	**189**	**3,434**	**1,636**	**5,070**	**11,608**	**68%**	**23%**	**67%**	**42%**	**6,681**	**27**
Anglican ... ... PE	2	26	28	565	267	832	3,023	68%	47%	72%	45%	1,263	30
Baptist ... ... AAM	3	7	10	484	118	602	811	81%	20%	32%	18%	435	60
SBC	1	3	3	68	65	133	183	51%	58%	65%	35%	150	44
Methodist ... ... MEFB	2	16	16	410	222	632	1,981	65%	19%	80%	50%	1,229	40
Presbyterian ... ... PN	2	2	47	379	129	508	1,068	75%	0%	74%	55%	1,760	11
China Inland Mission ... ... CIM	14	45	48	892	449	1,341	3,261	67%	19%	70%	40%	295	28
Other Societies ... ... CMA	5	5	15	201	173	374	484	54%	12%	75%	56%	628	25
FaM §	1	...	...	...	...	...	...	...	...	...	...	...	...
FCMS	3	14	15	363	172	535	650	68%	29%	70%	40%	921	36
SDA	...	9	7	72	41	113	117	64%	...	...	...	...	16

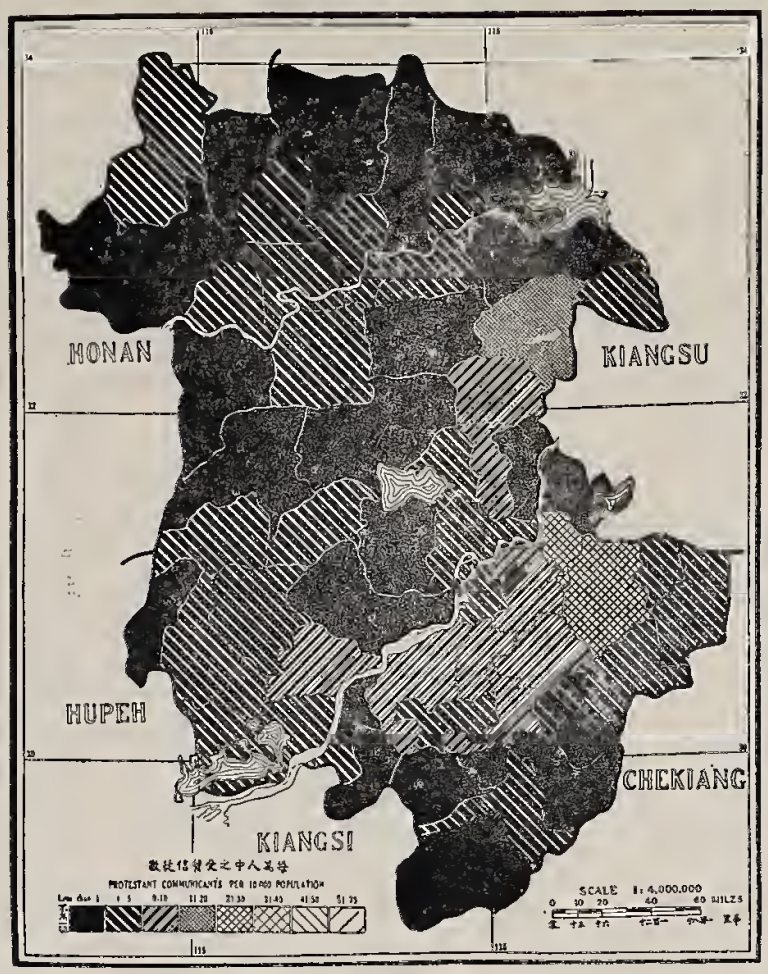
§ No returns

IV.—Extent of Occupation—The Christian School

Name of Society	Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students—Boys	Lower Primary Students—Girls	Total Lower Primary Students	Higher Primary Students—Boys	Higher Primary Students—Girls	Total Higher Primary Students	Middle School Students—Boys	Middle School Students—Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys to Girls in Mission Primary Schools	Proportion of Boys to Girls in Mission Middle Schools	Proportion of Lower Primary School Students entering Higher Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...	**185**	**39**	**11**	**2,998**	**1,320**	**4,318**	**768**	**248**	**1,016**	**251**	**19**	**270**	**5,604**	**71%**	**93%**	**23%**
Anglican ... ... PE	30	8	3	566	261	827	238	68	306	104	...	104	1,237	71%	100%	37%
Baptist ... ... AAM	9	2	...	137	118	255	17	...	17	...	...	...	272	57%	...	7%
SBC	5	1	...	65	13	78	8	...	8	...	...	...	86	85%	...	10%
Methodist ... ... MEFB	33	6	1	541	361	902	126	42	168	30	...	30	1,100	62%	100%	19%
Presbyterian ... ... PN	50	5	2	925	239	1,164	127	45	172	49	...	49	1,385	79%	100%	15%
China Inland Mission ... ... CIM	25	2	...	225	102	327	33	20	53	...	...	...	380	68%	...	16%
Other Societies ... ... CMA	12	5	1	183	105	289	40	44	84	...	11	11	384	60%	0%	29%
FaM §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
FCMS	16	10	4	321	97	418	179	29	208	68	8	76	702	80%	89%	50%
SDA	5	...	...	35	23	58	...	...	...	...	...	...	58	60%	...	...

§ No returns

VIII.—Communicants per 10,000 Population



COMMUNICANTS PER 10,000 POPULATION

General Impressions—The province averages 2.5 communicants per 10,000. Wuhu-tao is relatively the best evangelized, with an average of 4.5 communicants per 10,000; Anking-tao reports 2.3; and Hwaisze-tao in the north an average of only 1.8. Among hsiens, Wuhu is far in the lead, followed by Süancheng and Chuhsien. (See Table—Christian Occupation by Hsiens, Appendix A).

Areas Relatively Untouched—Note the black areas between Wuhu and Nanking in Kiangsu, also north of the Yangtze between Wuhu and Anking. The CIM fields, both in the west and in the east, are relatively black. Note the circle of black hsiens around Hwaiyüan in the Hwai River valley. The two hsiens between Chao Lake and the Yangtze valley in the CMA field show relatively few resident Christians. Note that the largest number of Christians per population are southeast of Wuhu. The smallest number of Christians per 10,000 are found in the fields of the SBC, PN and CIM.

Christian Constituency—The Protestant Christian constituency reported is slightly more than double that of the church membership.

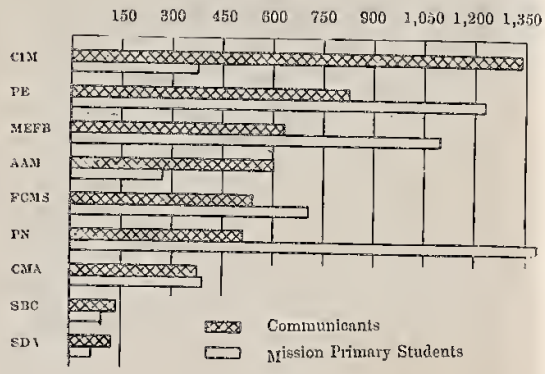
MISSION SCHOOLS

Elementary Education—The province reports 185 lower primary schools, 39 higher, and 11 middle schools. The lower primary schools almost equal the evangelistic centers in number and appear to be well distributed with one exception. Compare this map with Map V on Evangelistic Centers. Note the large number of evangelistic centers in the southeastern part of the province, without Christian lower primary education. Of the total number of students receiving primary school education in Anhwei 10 per cent are in mission schools.

Only twenty-three per cent of mission lower primary students go on to mission higher primary schools, while 37 per cent of the students of the Anglican mission in lower primary schools, continue work in higher primary grade. The Northern Presbyterian Mission reports the largest number of lower primary students,—almost two students for every communicant member. Out of every 10 mission primary students in Anhwei, 7 are boys.

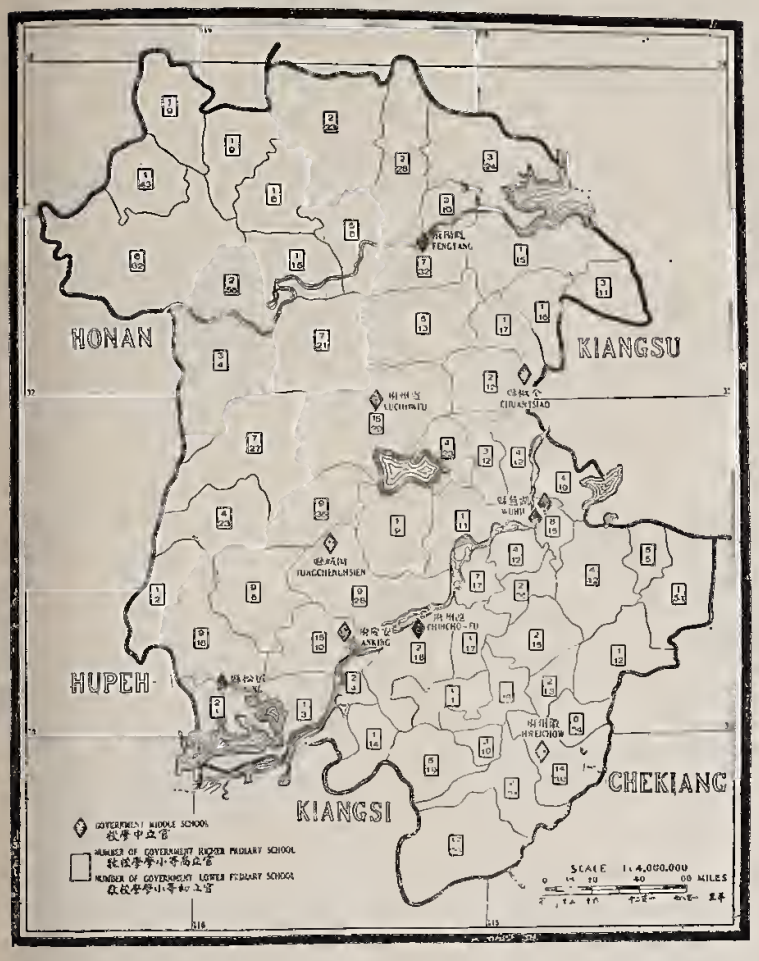
Middle Schools—There are four full grade Middle Schools in the province; 2 in Wuhu, (AAM and FCMS) (PE); 1 in Ningkwofu, (MEFB) under the supervision of a Chinese pastor; and 1 in Anking, (PE). Of middle schools, 5 for boys and 2 for girls, not offering full grade work, are also reported. The middle schools for girls are located in Luchowfu (FCMS) and Nanlinghsien (CMA). They report 19 students, or 7 per cent of the total Middle School enrollment in the province. The PE, PN and FCMS missions lead in higher education.

Number of Communicants and Mission Primary Students Compared



IX.—Mission Schools

X.—Government Schools



Compare this map with Map IX. Note the location of government middle schools in areas where Christian higher education of similar grade is not provided; for example, the Government Middle Schools in Susung in the MEFB and PE fields; and in Hweichow in the CIM field. Information to hand does not indicate either the teaching quality or the moral influence of these Government Schools, and no large use of government educational facilities has yet been made by Protestant Missions.

Government Normal Schools—There are seven government normal schools of lower grade reported for Anhwei, with a total enrollment of 1233. Two of these schools are for girls.

HOSPITALS

Present Medical Facilities—Eight mission hospitals, with 12 foreign and 12 Chinese physicians are located in 7 out of the 26 foreign missionary residential centers. They report a total of 345 beds (twice as many for men as for women), or an average for the province of 17 beds per million inhabitants. Only one foreign woman physician is reported for Anhwei. Two new hospitals are planned to be built within the next 5 years, one at Pochow by the SBC, and another at Tunki by the MEFB. Four dispensaries, apart from those located on hospital premises, are reported.

Government or Institutional Hospitals—The hospitals for men at Pengpu and Showchow are under railroad or army supervision.

The Protestant mission fields most poorly provided with medical facilities in terms of total population and communicant membership are those of the CIM, CMA and SBC (Table VI). Note specially the absence of hospital facilities in the entire western and southern sections of the province. Map II, however, shows considerable density of population in these areas—especially in northwestern Anhwei and south of the Yangtze between Anking and Wuhu. Reference to Map VII on distribution of communicants shows relatively a large percentage of church members residing beyond the reach of medical help. Mission school students south of the Yangtze are also apparently beyond convenient reach of hospital facilities. (See Map IX).

XI.—Hospitals

The middle schools are generally located in centers where most Chinese Christian workers reside, and there is a hospital in each center having a middle school except at Nanlinghsien and Ningkwofu.

Differences of Emphasis in Education—Differences of emphasis in educational work are apparent. (See Table VI). The CIM reports 28 students in its schools per 100 church communicants; AAM, 45; SBC, 66; CMA, 100; FCMS, 117; PE, 136; MEFB, 169; PN, 267.

Higher Education—There is no mission education above middle school grade in Anhwei, nor do we find any normal school or courses in education in the entire province. The higher educational needs of Anhwei are at present met by Christian educational institutions in other provinces,—Nanking University, Shantung Christian University and the colleges of the PE Mission in Wuchang and Shanghai.

GOVERNMENT SCHOOLS

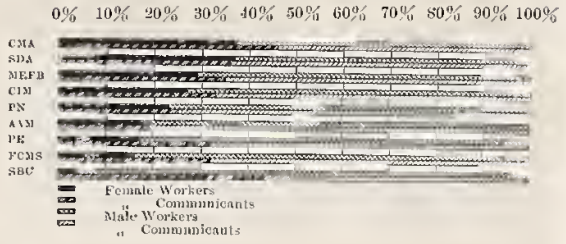
Primary School Facilities—The most recent estimates of government education for lower and higher primary schools are those furnished by the Ministry of the Interior for the year ending July, 1916. Estimates of middle schools are for the year ending July, 1918. Anhwei reports 1,135 lower primary schools and 253 higher primary schools each with an average of slightly less than 40 students. Reference to the map reveals a strikingly large number of primary schools in the southern section of the province, a section relatively unoccupied by Protestant missionary forces.

Relative Location of Government and Mission Middle Schools—Eleven government middle schools are reported, with a total enrollment of 1,125 boys and no girls. Note the absence of any government middle school north of the Hwai River.

V.—Extent of Occupation - The Christian Hospital

Name of Society		Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
		1	2	3	4	5	6	7	8	9
Grand Total ...		**8**	**4**	**231**	**114**	**2,295**	**5**	**56**	**29**	**49**
Anglican	PE	1	...	40	30	570	2	32	35	17
Baptist	AAM	1	1	30	15	...	...	...	45	45
	SBC	...	1	...	...	...	...	...	...	...
Methodist	MEFB	1	1	30	10	418	1	7	13	...
Presbyterian	PN	3	...	66	27	608	1	11	31	93
China Inland Mission	CIM	...	1	...	...	...	...	...	...	...
Other Societies... ...	CMA	...	...	...	...	...	...	...	...	...
	FCMS	2	...	65	32	699	1	6	32	97

CHINESE EMPLOYED WORKERS AND COMMUNICANTS COMPARED



VI.—Degree of Occupation and Table of Urgency

Name of Society		Nationality	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
		...	54,826 (a)	20,002,166 (a)	172	623	5,070	8	31	34	123	2.5	1,336	1,052	0.6	[illegible]
Anglican	PE	A	5,300	1,400,000	34	157	832	24	112	41	189	6	1522	1365	1.4	50
Baptist	AAM	A	1,600	800,000	11	33	602	14	41	18	55	7	725	453	1.3	50
	SBC	A	1,400	600,000	4	24	133	7	40	30	185	2	1154	661	...	...
Methodist	MEFB	A	4,200	1,000,000	17	94	632	17	94	27	149	6	1951	1698	3.	40
Presbyterian	PN	A	12,200	4,500,000	21	106	508	5	24	42	209	1	3250	2672	0.7	25
China Inland Mission	CIM	Int.	18,300	6,000,000	41	64	1341	7	11	31	58	2	220	284	...	...
Other Societies	CMA	A	4,700	1,250,000	19	48	374	15	38	51	130	3	1700	1000	...	...
	FaM §	A	...	25,000	2	...	...	80	...	...	...	...	...	...	...	...
	FCMS	A	4,800	1,800,000	23	78	535	13	43	43	146	3	1706	1170	1.7	54
	SDA	A	...	200,000	...	19	113	...	95	...	173	6	...	513	...	...
	Unclaimed	...	7,400	2,427,000	...	...	...	...	...	...	...	...	...	...	...	...

§ No returns
(a) Total for province not for approximate estimates by societies as given below

CHEKIANG

HSIEN BOUNDARIES

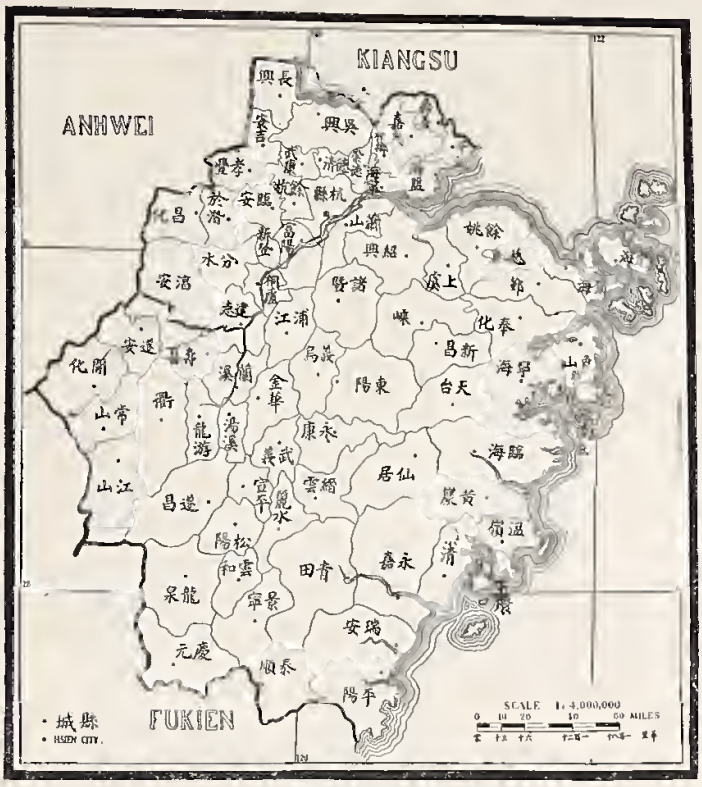
Political Divisions—Chekiang is the smallest province of China, having an area of 36,680 sq. mi., which is almost twice that of Belgium. In density of population Chekiang exceeds any American state. It is rich in places of historical interest. Its capital city, Hangchow, is situated on the shores of West Lake—famous for its scenic beauty—and is surrounded by hills with numerous temples and pagodas, the resort of thousands of pilgrims. Politically, Chekiang is divided into four tao, which are subdivided into 75 hsiens.

Physical Characteristics—Mountain ranges traverse the center of the province from southwest to northeast. These continue into the sea and form the well-known Chusan Archipelago. The island of Pootoo, just off the northeast coast, is one of the most sacred places to Buddhists in Eastern China. Numerous bays line the coast. The province is rich in industry and agriculture. The northern section resembles the fertile Yangtze River valley. The south and west bear a resemblance to the mountainous districts of Fukien. The climate is temperate in the north and semi-tropical in the south, with the heat in summer less intense than it is in Fukien. There is a well-developed network of navigable streams. The low flat region southeast of Sienkü, down to Taichowfu and Hwangyen, is well watered, and during the wet season is subject to floods and consequent famines.

Language—Chekiang is situated in the Wu dialect region. Around Hangchow a variation of Mandarin is used. In the city of Ningpo and the surrounding country the Ningpo dialect is spoken by approximately 6,000,000 people. Slight variations of it are in use in the Shaohingfu district. Kinhwafu, Wenchow, Taichowfu and Chuchow have local dialects of their own. These dialects differ somewhat from each other. Some of them resemble the dialects of Fukien. In the western sections of the province aboriginal tribes may still be found speaking the Miao language.

Christian Occupation by Hsiens—Protestant missions are at work in every hsien. The CIM, with its affiliated mission, reports work in four-fifths of the province. Every prefectural city is occupied as a mission station. Twenty-one out of the total 75 hsiens report no Christian lower primary schools, and 45 hsiens no Christian higher primary educational facilities. The following five hsiens report the largest number of Protestant Christian communicants: Yungkia (Wenchow), 3,445; Kinhsien (Ningpo), 2,890; Hanghsien (Hangchow), 1,832; Wuhing (Huchowfu), 1,322; Yüyao, 1,187.

I.—Hsien Boundaries



The people of Chekiang are economically well favored, particularly in the northern section. For this reason one naturally expects encouraging reports regarding salaries paid to Chinese workers and self-supporting churches.

Out of an aggregate of 22,000 dots on this map, 28 of the smallest size dots, each representing a thousand inhabitants, indicate the numerical strength of the Protestant communicant membership.

DENSITY OF POPULATION

Population Estimates for the Province—The population estimates for Chekiang vary from 11,580,692 (Statesman's Year Book 1902), to 26,300,000 (Customs Report 1882). The Minchengpu estimate of 1910, generally accepted as conservative, credits Chekiang with 17,000,000. Official census returns for 1918, secured by the Survey Committee, give 22,909,822. More recent Post Office population figures closely approximate the above official returns and give 22,043,300.

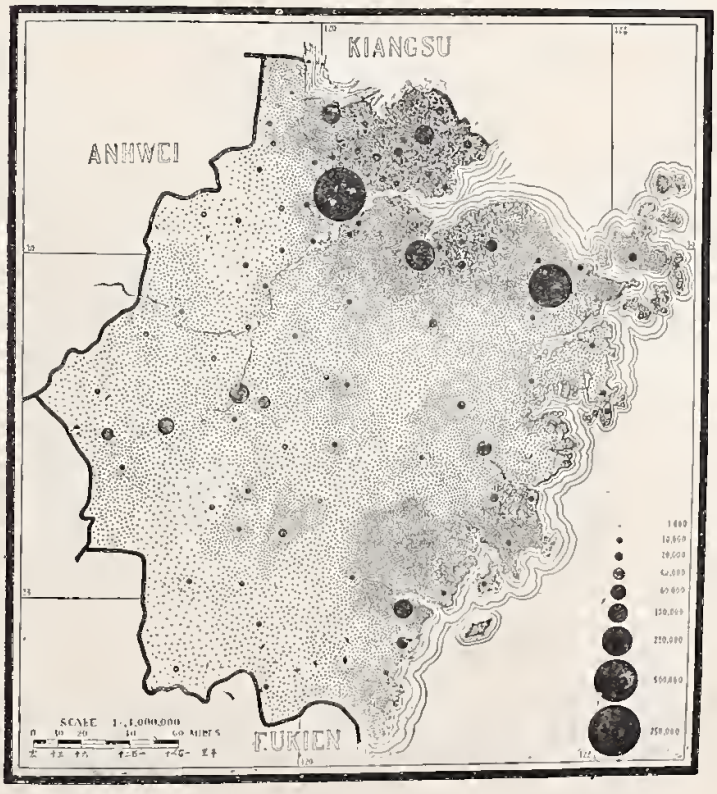
The returns sent to the CCC for the following hsiens greatly exceed the recent Post Office estimates: Kashing, Pinghu, Wukang, Siaoshan, Shuian, Lishui, Kingyüan, Süanping. On the other hand, the Post Office estimate for Kinhsien (Ningpo), greatly exceeds the estimate sent to the CCC.

On the basis of the official returns supplied to the Survey Committee for the province, the average density of Chekiang reaches the high mark of 627 per square mile. Chinese authorities claim that the population of the province has doubled during the last 30 years.

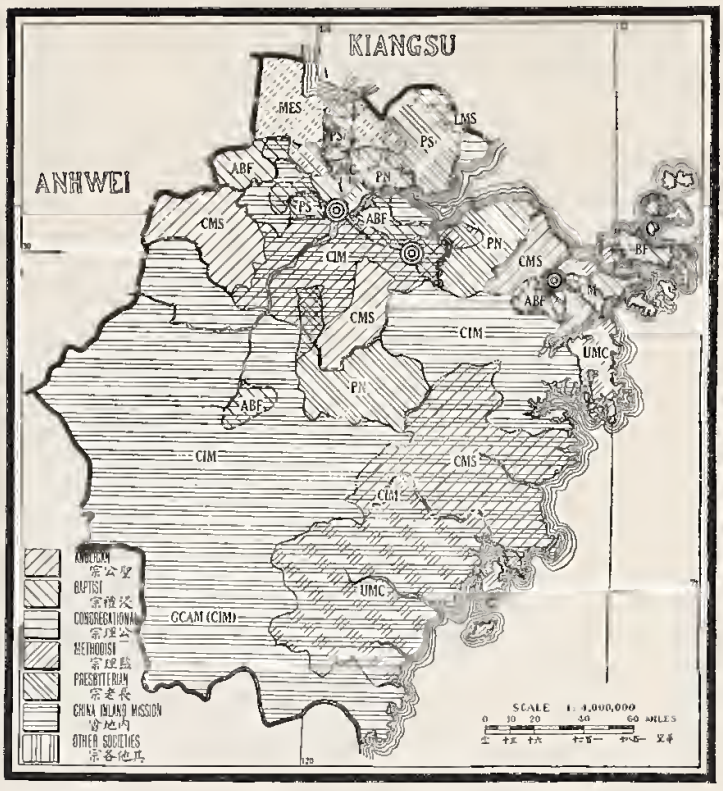
Areas of Greatest Density—A glance at the map will show three specially dense sections. The most conspicuous of these is the rich agricultural plain north and northeast of Hangchow. The other two sections are the Tsientang River valley and the coastal plain extending southward from Taichowfu to Wenchow.

Cities—Six cities each with a population exceeding 100,000 are reported: Hangchow (750,000), Ningpo (450,000), Shaohingfu (400,000), Wenchow (140,000), Huchowfu (100,000), and Kashing (100,000). Five cities each with a population somewhere between 50,000 and 100,000, and thirteen cities each with a population between 20,000 and 50,000, are also reported. Approximately 87 per cent of the total population in Chekiang live in cities under 10,000, or in rural districts.

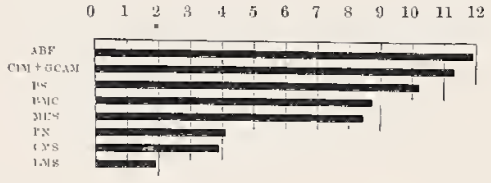
II.—Density of Population



III.—Protestant Mission Fields



CHINESE EMPLOYED WORKERS PER 100 SQ. MI.



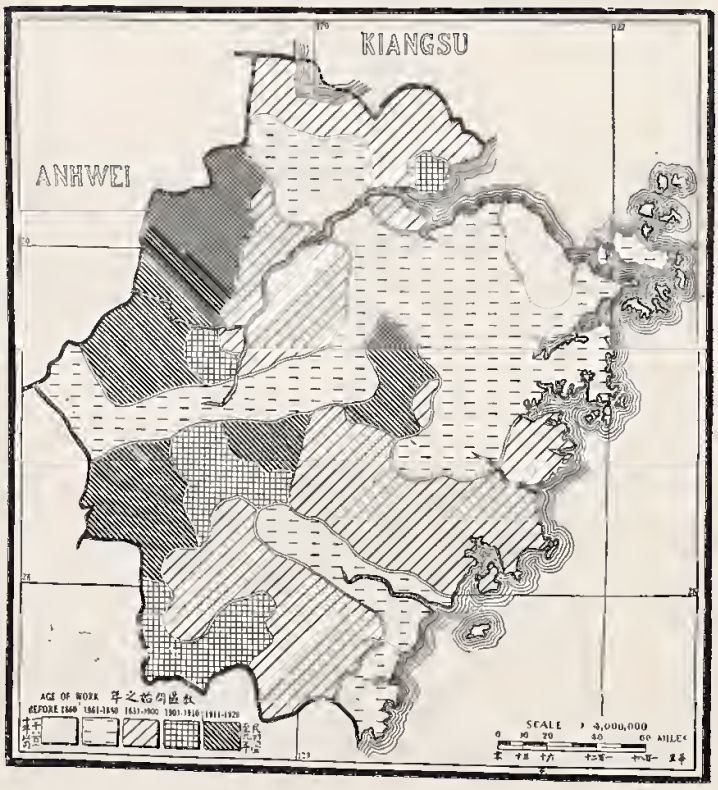
PROTESTANT MISSION FIELDS

Societies at Work—Fourteen Protestant missionary societies (excepting the AFM and Ind) are at work in Chekiang, representing all denominations except the Lutheran. The CIM and its affiliated society, the GCAM, work 80 per cent of the total area of the province. In approximately half of this area they share responsibility with other evangelical missions. The CMS work 20 per cent of the total area of the province. Most of this field is shared with other missions. The UMC rank third in area claimed. Slightly over half of the missionaries in Chekiang are connected with the British and Continental societies. The fields of the AFM, SDA, and Ind missionaries are not shown on the accompanying map. The field of the CM, and several small disconnected fields of the PN and CMS in the northeast, while appearing on the map, are difficult to trace.

Overlapping and Unoccupied Areas—No part of Chekiang is unclaimed. Considerable overlapping exists in the southeast between the fields of the CMS, CIM and UMC, and in the north and northeast around Hangchow and Ningpo. This overlapping, especially in the north and northeast is largely due to the fact that these sections of the province are the most densely populated and were among the first in China to be opened to missionary occupation. Hangchow, Shaohingfu and Ningpo, being the only cities of 200,000 inhabitants and over, are shown on this map as "common area."

Comity Agreements—All larger missions in Chekiang report both oral and written comity agreements. The CMS reports a definite understanding in each station regarding delimitation of field. A special agreement exists between the CMS and the CIM regarding the field around Taichowfu. A similar agreement exists between the CMS and the PN missions with reference to the town of Iwu. The UMC reports agreements with both the CIM and the PN missions by which each society agrees not to establish preaching places within five li of those established by the other. An exception exists in the case of Wenchow. Printed agreements are also reported between the CIM and the CMS affecting field delimitation around Taichowfu, Tientai, Hwangyen, and Taiping. Both the PN and the UMC report agreements to open no new work within 10 li of a station already occupied, and not within 20 li of such occupied places until after consultation. The ABF, and several other mission societies, report agreements of a more general nature, regarding the division both of their city and country fields. The CM and SDA report no comity agreements, oral or written.

IV.—Age of Work



AGE OF WORK

Pioneer Period—Chekiang is one of the first provinces in China to be entered by Protestant missionaries. Before 1860 missionaries resided in five centers in Kwangtung, in three in Fukien and in two in Chekiang. The ABF and PN missions entered Ningpo in 1844. Four years later the CMS missionaries arrived. Six years later, in 1854, Hudson Taylor began work in Chekiang as the first representative of the China Evangelistic Society. He left this society in 1856, began work around Ningpo in 1857, laboring independently until 1860, when he was invalided home. The CIM was officially founded in 1865, and, during the following year, began work in Hangchow. There was little open opposition in pioneer days, but to use the words of another, "plenty of quiet, often courteous, and always determined opposition on the part of many influential people." This was a larger hindrance to the spread of the Gospel than that which frequently comes from open violence.

The missions reporting overlapping or disconnected fields are frequently the older societies. This is as one might expect. Centers where foreigners could safely reside were few in early days, and fields for itinerary work greatly restricted. Recently several efforts have been made by these older societies toward lessening the number of these disconnected areas, in the interests of greater economy and efficiency.

The southwestern section of the province, while opened fairly early, is not well developed, due to unfavorable physical characteristics. Compare this map with Maps II, V and VII. The section north and northeast of Hangchow is relatively dense in population, and the work there was begun fairly early. However, in the number both of evangelistic centers and communicants this area does not reveal a proportionately strong or intensive development.

MISSION STATIONS ARRANGED CHRONOLOGICALLY

		1807-1860	1861-1880	1881-1890	1891-1900	1901-1910	1911-1920
Anglican	CMS	1	2	...	2	...	3
Baptist	ABF	1	1	3	...	...	...
Methodist	MES	...	...	...	1	...	...
	UMC	...	2	...	...	...	...
Presbyterian	PN	2	...	...	...	...	1
	PS	...	1	...	1	...	...
China Inland Mission	CIM	1	11	1	5	2	1
	GCAM	...	1	...	4	...	...
Other Societies ...	AFM	...	...	...	...	...	2
	CM	...	...	...	1	...	...
	GMC	...	...	...	1	...	...
	Ind	...	...	...	...	1	...
	SDA	...	...	...	...	...	1
	YMCA	...	...	...	...	1	...
	YWCA	...	...	...	...	...	1

Note the marked development in the opening of new stations before 1900, as well as the small number of stations established by the larger and older societies after 1900.

EXTENT OF EVANGELISM

Missionary Residential Centers—The missionaries of Chekiang are located in 34 residential centers. A total of 55 mission stations is reported in these cities. Over 900 evangelistic centers or outstations, each having 10 communicants or over, are scattered over the province. Among the cities, Hangchow reports the largest number of societies with resident missionaries. No new stations are reported as likely to be opened during the next five years.

Centers of Evangelism—Unfortunately, crosses to represent the evangelistic centers in the large cities do not appear on this map. Ningpo and Hangchow, for example, report over a score of church organizations, but since these are within the city confines their location on the map has been impossible. Wherever, therefore, the symbol of a station is shown, it generally may be assumed that it has more than one evangelistic center, the number varying with the size of the city and the strength of the mission or missions there at work. In a few cases the head churches only of a district in the UMC and MES fields have been located, owing to incomplete information. For the same reason about a dozen evangelistic centers of the CM around Ningpo have not been located.

Degree of Christian Occupation—In comparison with other provinces Chekiang appears to be well supplied with evangelistic centers, especially in the UMC, CIM and CMS fields. On the other hand, in spite of this intensive development in evangelistic centers, it may still be said that the task is just begun, for statistics show that as yet only one out of every 820 persons in Chekiang is a communicant Christian. (Table VI).

Reasons for Present Inadequacy of Occupation—In stating the reasons for the present inadequacy of Christian occupation, four mission societies mention as their first reason, inadequacy of foreign and Chinese staff. All societies refer to the need of more Chinese workers. Three societies mention as the second reason inadequacy of funds. The UMC reports their greatest lack as being that of foreign workers. The prospects of evangelism in the province are regarded by all correspondents as most encouraging.

FULL-TIME CHRISTIAN WORKERS

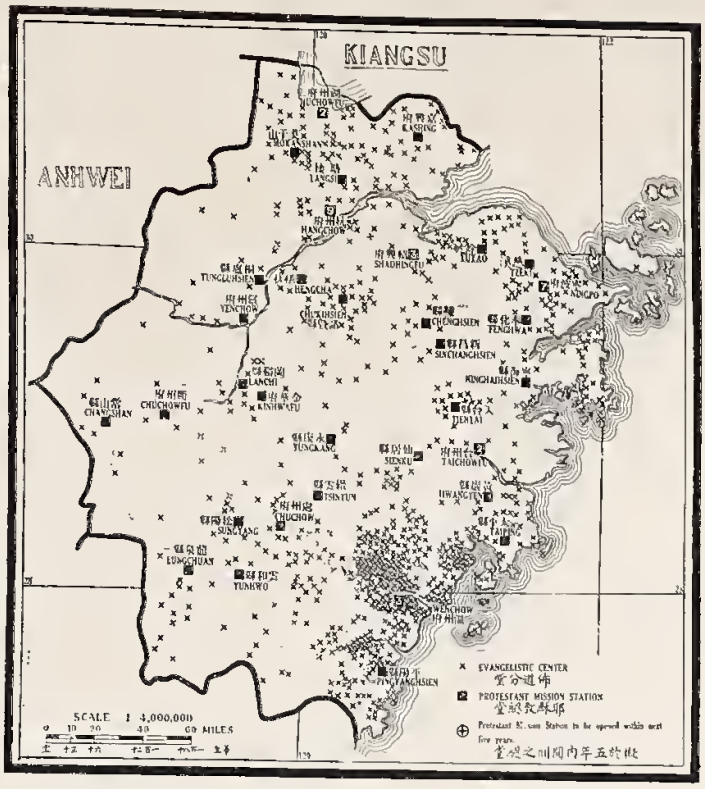
Distribution of Missionaries—The foreign missionary body, numbering 344, resides in 34 cities. Ninety-one, or over 25 per cent, reside in Hangchow. One hundred and fifty seven, or 45 per cent of the total foreign force reside in Hangchow and Ningpo. Seventy-three per cent are in the six cities of over 100,000. It is interesting to note by way of contrast that only 20 per cent of the Chinese force and approximately 14 per cent of the communicant body reside in these six cities. Foreign single women in Chekiang (109) comprise one-third of the total missionary body. Only one woman physician is reported.

The Christian Occupation of Chekiang in Terms of Foreign Force—The societies occupy their fields in terms of foreign force per unit of population as follows:—

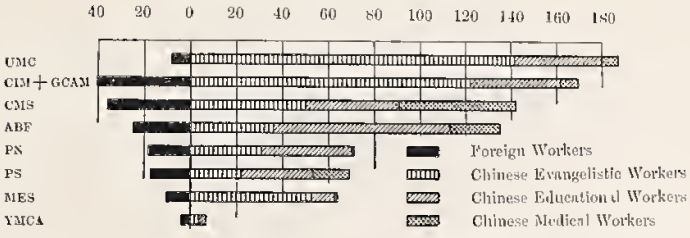
CMS	24	missionaries	per million inhabitants
MES	21	,,	,, ,,
ABF	21	,,	,, ,,
PS	19	,,	,, ,,
PN	17	,,	,, ,,
CIM	9	,,	,, ,,
UMC	7	,,	,, ,,

It is striking to note that the two missions having the fewest missionaries in the field per million inhabitants (CIM, UMC) report the largest number of evangelistic workers and communicants.

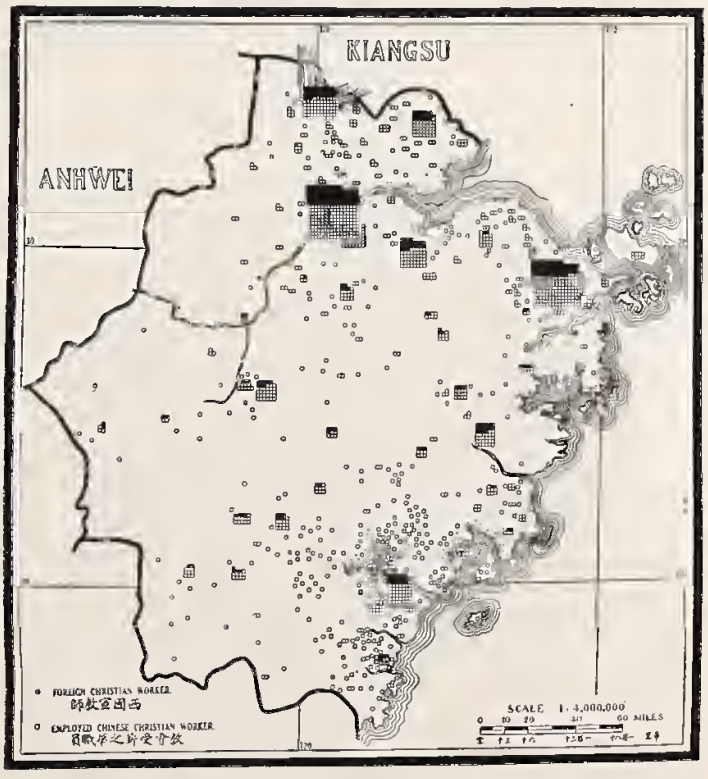
V.—STATIONS AND EVANGELISTIC CENTERS



FOREIGN AND CHINESE EMPLOYED WORKERS



VI.—DISTRIBUTION OF WORKERS



Nationality of Foreign Workers—Except for 5 per cent which is German, the missionary body is about equally divided between British and American.

Location—The MES reports the highest average of missionaries per station (21) followed by the PS (17). The CIM and its affiliated mission the GCAM report the lowest average of missionaries per station (3 and 3.6).

The Chinese Force and its Distribution—There are five employed Chinese workers for every foreign worker. Twenty per cent of the Chinese force resides in cities over 100,000 and 37 per cent of the force in missionary residential centers. Comparison of this map with Map V reveals many evangelistic centers without resident workers. Note in which mission fields the Chinese force appears to be best scattered.

Classification of the Chinese Workers—Out of a total of 1788 employed Chinese workers, 977 or 54 per cent are in evangelistic, 596 or 33 per cent in educational, 215 or 13 per cent in medical work. The MES, SDA, CIM and UMC report the highest percentages of their total Chinese employed force as evangelists (each exceeding 70 per cent). The CMS, PS and ABF missions report the lowest percentages (each under 35 per cent). The ABF is the only mission in the province reporting more educational workers than evangelistic—the proportion exceeding two to one.

Eighty-two per cent of the total Chinese force is men; the UMC, MES and CIM employing the highest percentages Less than 10 per cent of the evangelists reported is ordained. There is an average of one ordained Chinese worker in Chekiang for every 266 communicants. This in comparison with other provinces is surprisingly good. Note in Table II Col. 14 the large number of voluntary workers reported by the UMC and CIM.

Christian Occupation in Terms of Chinese Workers—

Workers per 1,000,000 inhabitants		Workers per 1,000 communicants	
UMC	164	ABF	135
MES	132	CMS	117
ABF	112	PS	92
CMS	93	UMC	79
PS	77	LMS	51
PN	63	PN	47
CIM	39	MES	45
LMS	36	CIM	34

Note that the UMC, ABF and CMS are among the first four missions in both columns.

There is an average of 5 to 6 employed Chinese workers per foreign worker throughout the province. The UMC reports the highest average, (23 Chinese workers to each foreign worker). The SDA ranks next with an average of 13 Chinese workers for each foreigner and the MES ranks third with 6

I—Force at Work—Foreign

Name of Society			Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
			1	2	3	4	5	6	7	8
Grand Total ...			**63**	**19**	**1**	**12**	**109**	**116**	**228**	**344**
Anglican		CMS	15	6	...	6	26	25	47	72
Baptist		ABF	9	6	...	5	17	15	35	50
Congregational ...		LMS	...	...	...	...	...	...	...	...
Methodist		MES	4	2	...	...	8	6	15	21
	...	UMC	6	1	...	...	9	8	17	17
Presbyterian ...		PN	12	1	...	...	9	14	23	37
	...	PS	6	2	...	1	12	11	24	35
China Inland Mission		CIM	8	1	1	...	19	22	42	64
	...	GCAM (CIM)	1	...	...	...	4	7	11	18
Other Societies ...		AFM	...	...	...	...	4	1	6	7
		CM	...	...	...	..	7	...	7	7
	*	GMC	1	...	...	...	...	1	2	3
		Ind.	...	...	...	...	1	...	1	1
		SDA	1	...	...	...	...	1	1	2
		YMCA	...	...	...	...	...	4	4	8
		YWCA	...	...	...	...	2	...	2	2

Ratio of Employed Workers to Communicants—The ABF reports one Chinese employed worker out of every 7.5 communicants; the CMS, one out of every 8.6; the PS, one out of every 11; the UMC, one out of every 13.8; the PN, one out of every 21.6; the MES, one out of every 22.5; and the CIM, one out of every 28.2.

Training Centers for Chinese Workers—Information at hand shows training centers for workers to be well distributed over the province. The CIM have a training school for workers in Hangchow and Bible training schools in three or four other centers. Their last report shows an enrollment of 147 students in these schools. The CMS have a Bible training school at Ningpo, the ABF at Shaohingfu, Huchowfu and Ningpo; the UMC, a Bible training school at Wenchow and training facilities as well at Ningpo. Most of the workers in the MES field are sent to Sungkiangfu, Kn. for preparatory work. No information regarding training centers conducted by Presbyterian missions has been received.

II—Force at Work—Chinese

Name of Society			Ordained	Unordained Pastors and Evangelists—Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers—Men	Teachers—Women	Total Educational Force (all grades) (n)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work (a)	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...			**103**	**735**	**139**	**977**	**423**	**173**	**596**	**31**	**1**	**48**	**135**	**215**	**1,788**	**526**	**82%**	**5.3**
Anglican		CMS	27	46	27	100	46	38	84	11	...	33	59	103	287	...	66%	4
Baptist		ABF	7	51	14	72	96	58	154	8	1	3	32	41	270	...	69%	5
Congregational		LMS	...	7	1	8	...	1	1	...	...	...	...	...	9	...	77%	...
Methodist		MES *	11	87	7	105	11	9	20	1	...	1	...(b)	2	127	6	86%	6
		UMC	39	235	9	283	72	5	77	3	...	6	6	15	375	117	96%	23
Presbyterian		PN	8	38	15	61	54	25	79	1	...	1	...	2	142	6	72%	4
		PS	3	29	12	44	47	15	62	4	...	2	26	32	138	...	75%	4
China Inland Mission		CIM	6	152	39	197	40	16	56	1	...	2	12	15	268	330	78%	4
		GCAM (CIM)	...	40	7	47	19	4	23	2	...	...	...	2	72	40	84%	4
Other Societies		AFM	...	1	1	2	...	...	...	...	...	...	...	...	2	...	50%	0.3
		CM *	...	22	...	22	10	...	10	...	...	...	...	...	32	...	100%	4
		GMC *	1	5	2	8	...	...	...	...	...	...	...	...	8	...	75%	2
		Ind *	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		SDA	1	15	5	21	4	2	6	...	...	...	...	...	27	27	74%	13
		YMCA	...	7	...	7	7	...	7	...	...	...	...	...	14	...	100%	1
		YWCA *	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		HCC	...	...	...	...	17	...	17	...	...	...	...	...	17	...	100%	...

(n) This column includes educational workers in institutions above Middle School grade

(b) Union with ABF at Huchowfu

* Incomplete returns

COMMUNICANT CHRISTIANS

General Survey—The total Protestant communicant membership for Chekiang is 27,902. Archdeacon Monle, in an article written some years ago, gives the number of Protestant Christians at that time as somewhere between 12,000 and 15,000. The Roman Catholic Church reports 56,051 Christians as church members. Sixty-two per cent of the Protestant membership consists of men.

Distribution of Protestant Church Membership—Note the concentration of communicants, first in the Wenchow district, then around Ningpo, Hangchow and Huchowfu. The area between Hangchow and Ningpo also appears relatively dense. The PS and ABF missions report having the highest percentages of communicants in cities over 50,000.

Compare this map with Map III. The fields best occupied in terms of communicant membership are the MES, 29 per 10,000 population, the UMC, 21 per 10,000; the PN, 14 per 10,000; and the CIM, 11 per 10,000. Note the drop between the UMC and the PN returns.

Compare this map with Map II. The density of population will be seen to be relatively great in the northeastern section of the province, and in the eastern plain. The distribution of communicants appears, however, to be relatively sparse in these regions. Certainly it is not proportionate to the density of population. The larger cities in the west and in the eastern central plain do not report many communicants. Kinhwa-tao, in the west, averages only 4 communicants per 10,000 population, while the other three tao exceed 10 communicants per 10,000.

Membership by Denominations—The CIM reports 9,595 communicants. The Methodists follow with 8,004. The Presbyterians report 4,589, or slightly more than half the number of the Methodists; the Anglicans, 2,445; and the Baptists, 2,002. The CIM and Methodist missions claim over half the communicant membership of the province. The Methodists alone have almost as many church members as the Anglicans, Baptists, and Presbyterians combined.

Compare this map with Map IV. In the areas southwest of Ningpo and northwest of Taichowfu, where work was begun between 1860 and 1880, converts are still few and the work relatively undeveloped.

Illiteracy—Sixty per cent of the male church members and 43 per cent of the female members are reported as literate. There is little variation in the percentages of literary between various societies.

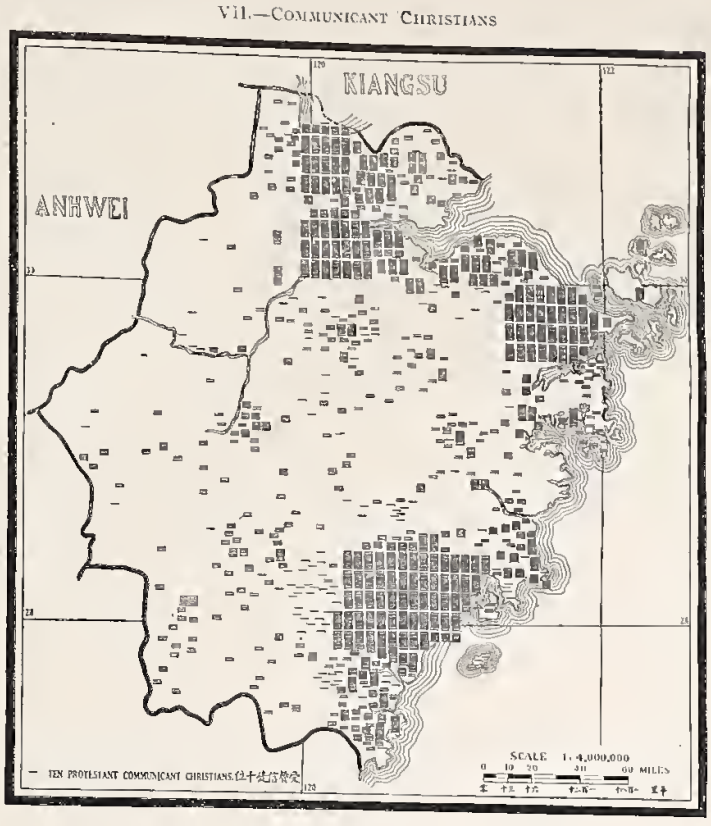
Development in Church Organization—The number of organized churches very nearly approximates the number of evangelistic centers. The UMC reports the smallest number of communicants per evangelistic center.

COMMUNICANTS PER 10,000 POPULATION

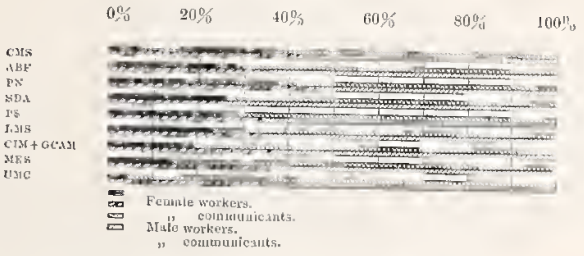
General Impressions—In terms of communicants per 10,000, Chekiang ranks among the first five best occupied provinces of China. A glance at the map reveals the more poorly occupied sections to be those of the extreme northeast (LMS and PS fields), the extreme west (CIM field), and the central section of the province (PN and CIM fields). The spiritual needs of the island group (ABF field) also appear relatively still uncared for. A revision of statistics since the accompanying map was drawn changes the shading of Ankihsien in the northwestern section of the province from that which represents 51-75 communicants per 10,000, to that representing 1-5 per 10,000.

Black Areas—Note the three black hsiens in the west. Kinhwa-tao is noticeably below the average, due to sparsity of population, the mountainous nature of the district, and the consequent difficulty in itineration. Moreover, this section of the province has never fully recovered from the massacre of Christians in 1900.

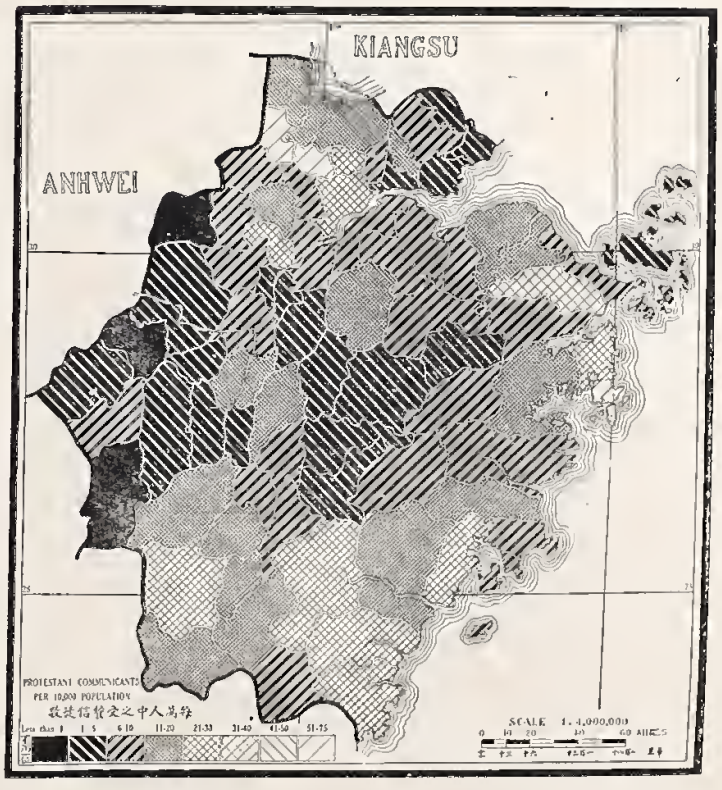
VII.—Communicant Christians



Chinese Employed Workers and Communicants Compared



VIII.—Communicants per 10,000 Population

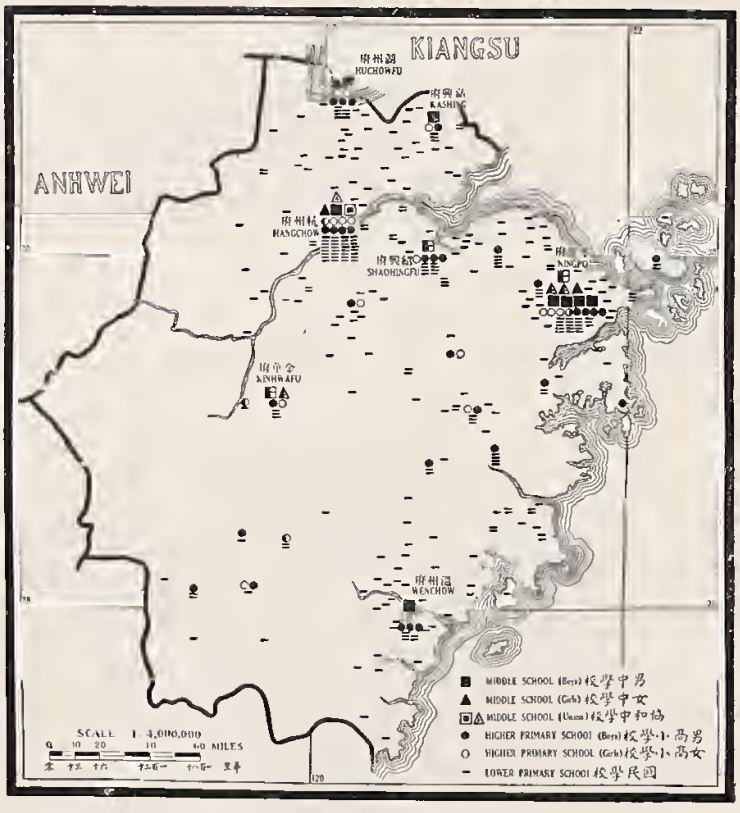


III—Extent of Occupation—The Christian Community

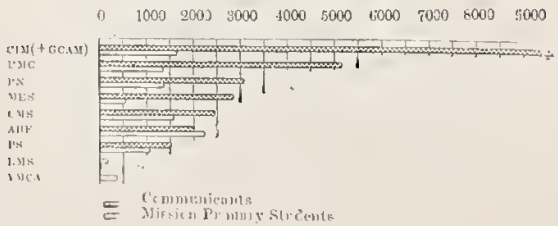
Name of Society		Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Percentage of Men Communicants	Proportion of Communicants in cities over 50,000	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars	Average Number of Communicants in each Evangelistic Center
		1	2	3	4	5	6	7	8	9	10	11	12	13
Grand Total ...		**55**	**859**	**918**	**17,412**	**10,490**	**27,902**	**48,079**	**62%**	**16%**	**60%**	**43%**	**16,618**	**30**
Anglican	CMS	8	109	104	1,412	1,033	2,445	5,238	57%	26%	61%	62%	...	24
Baptist	ABF	5	37	42	1,306	696	2,002	2,912	65%	42%	60%	30%	3,931	48
Congregational	LMS	...	3	9	117	58	175	385	67%	0%	62%	43%	25	19
Methodist	MES*	1	28	28	1,814	1,044	2,858	7,554	64%	9%	65%	40%	1,441	102
	UMC*	2	321	321	3,452	1,694	5,146	12,490	68%	...	...	...	1,611	16
Presbyterian	PN	3	31	42	1,637	1,436	3,073	3,528	54%	31%	64%	52%	3,233	73
	PS	2	29	30	998	518	1,516	1,932	66%	52%	61%	45%	1,629	50
China Inland Mission	CIM	21	215	245	4,945	2,955	7,900	9,589	62%	8%	59%	43%	3,453	32
	GCAM (CIM)	5	54	54	1,075	620	1,695	1,833	63%	0%	45%	30%	105	32
Other Societies	AFM	2	1	1	...	30	30	30	...	100%	...	...	...	30
	CM*	1	5	15	480	320	800	800	60%	30%	...	...	...	54
	GMC*	1	3	4	90	60	150	150	60%	0%	...	...	50	38
	Ind §	1	...	...	...	...	...	...	...	...	...	...	...	...
	SDA	1	23	23	86	26	112	112	76%	34%	...	...	610	5
	YMCA	1	...	...	...	...	...	1,526	...	...	...	...	479	...
	YWCA	1	...	...	...	...	...	...	...	...	...	...	...	...

§ No returns
* Incomplete returns

IX.—Mission Schools



Number of Communicants and Mission Primary Students Compared



Mission Schools

Elementary Education—In comparison with other provinces, especially those having an equal amount of missionary work, and opened approximately during the same general period, Chekiang is relatively poorly supplied with Christian lower primary schools. Out of 283 lower primary schools reported, 74 are in cities of over 100,000. This leaves only 209 lower primary schools for a total of 918 evangelistic centers. A comparison between this map and Map V shows how large a number of evangelistic centers is without primary educational facilities.

The CIM, MES and UMC together report 618 organized churches, and only 96 lower primary schools. Incomplete educational returns may account for as striking a contrast as the above, although it is not likely to alter one's general impression regarding the lack of emphasis on mission primary school education throughout the province.

Higher Primary Schools—A total of 53 higher primary schools (11 of which are for girls) is reported, or one more Christian higher primary school than the number of mission stations. The varying emphasis between missions on higher primary education is evident from the following summary. The ABF mission reports more higher primary schools for its 2,000 communicants than the MES and UMC missions combined report for their 8,000 communicants. On the other hand, the PN, with half again as many communicants as the ABF, reports only half the number of higher primary schools. For every 100 communicants in Chekiang there are 35 students reported in mission lower and higher primary schools.

The following table shows the relative emphasis placed on education by the larger mission societies:—

ABF	96	primary students per 100 communicants				
CMS	62	,,	,,	,,	,,	,,
PS	59	,,	,,	,,	,,	,,
PN	42	,,	,,	,,	,,	,,
UMC	23	,,	,,	,,	,,	,,
MES	16	,,	,,	,,	,,	,,
CIM	13	,,	,,	,,	,,	,,

Mission Middle Schools—There are 19 mission middle schools in Chekiang, 7 of which are for girls. Of this total, 12 reported full-grade work when the survey data was returned. Two of these are union middle schools, one for girls and one for boys, both located in Hangchow. Eighty-one per cent of the total number of mission middle school students in Chekiang is boys. Comparison of this map with Map V shows mission middle schools to be well scattered and conveniently located. Tientai district, however, shows no middle school within convenient distance of the 7 higher primary schools located in its vicinity. The same may be said of the southwestern section of

IV—Extent of Occupation—The Christian School

Name of Society		Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students —Boys	Lower Primary Students —Girls	Total Lower Primary Students	Higher Primary Students —Boys	Higher Primary Students —Girls	Total Higher Primary Students	Middle School Students —Boys	Middle School Students —Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys in Mission Primary Schools	Proportion of Boys in Mission Middle Schools	Proportion of Lower Primary School Students entering Higher Primary Schools
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...		**283**	**53**	**19**	**5,579**	**2,293**	**7,872**	**1,147**	**599**	**1,746**	**792**	**182**	**974**	**10,592**	**70%**	**81%**	**22%**
Anglican	CMS	58	7	3	923	417	1,340	76	83	159	50	26	76	1,575	66%	65%	12%
Baptist	ABF	49	11	7	854	573	1,427	209	299	508	219	69	288	2,223	56%	75%	36%
Congregational	LMS	1	...	...	...	25	25	...	...	...	...	...	...	25	...	...	...
Methodist	MES*	10	3	2	270	78	348	56	40	96	60	63	123	567	73%	48%	27%
	UMC*	33	6	2	899	161	1,060	77	22	99	185	...	185	1,341	84%	100%	9%
Presbyterian	PN	25	5	2	810	315	1,125	113	63	176	52	24	76	1,377	71%	68%	15%
	PS	32	2	2	522	257	779	97	12	109	162	...	162	1,050	69%	100%	14%
China Inland Mission	CIM	43	9	...	666	263	929	81	46	127	...	...	...	1,056	70%	...	14%
	GCAM (CIM)	10	5	...	393	89	482	90	12	102	...	...	...	581	82%	...	21%
Other Societies	AFM	1	1	...	...	22	22	...	8	8	...	...	...	30	...	...	36%
	CM*	7	1	...	187	63	250	26	9	35	...	...	...	285	74%	...	11%
	GMC*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Ind§	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	SDA	4	1	...	55	30	85	5	5	10	...	...	...	95	63%	...	12%
	YMCA	...	2	1	...	...	...	317	...	317	64	...	64	381	100%	100%	...
	YWCA	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	HCC	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

§ No returns

* Incomplete returns

the province. Comparison of this map with Maps V and VII impresses one again with the need of better educational facilities in the Wenchow district.

Of the total primary students for Chekiang (Government and Mission) only 3 per cent is reported to be enrolled in Christian mission schools. Tsientang-tao reports the highest proportion, 5 per cent of the total being mission schools. Only 28 per cent of the students in mission lower primary schools advances to higher primary schools if may safely be assumed that less than 40 per cent advances into Christian middle schools. The difference of emphasis in educational work for boys and girls is shown by the fact that 71 per cent of the students enrolled in mission schools is boys.

Higher Education and Teacher Training Facilities—The UMC maintains junior colleges both at Ningpo and Wenchow. The only senior college is Hangchow Christian College, which offers work to boys from middle school grade on, through four years of junior and senior college. There is no Christian normal teacher training work reported by Protestant missions for the entire province.

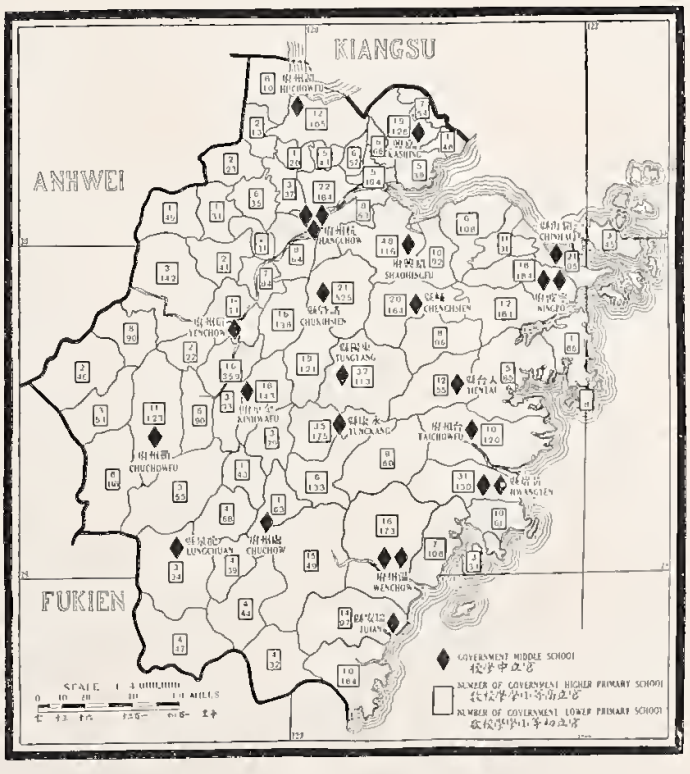
GOVERNMENT SCHOOLS

General Summary—The total number of government primary students in Chekiang (Report of the Ministry of Education, 1916) is 319,722, or one and a half per cent of the total population. When contrasted with educational conditions in such a country as the United States, where 17 per cent of the population is in elementary schools, this percentage is very low.

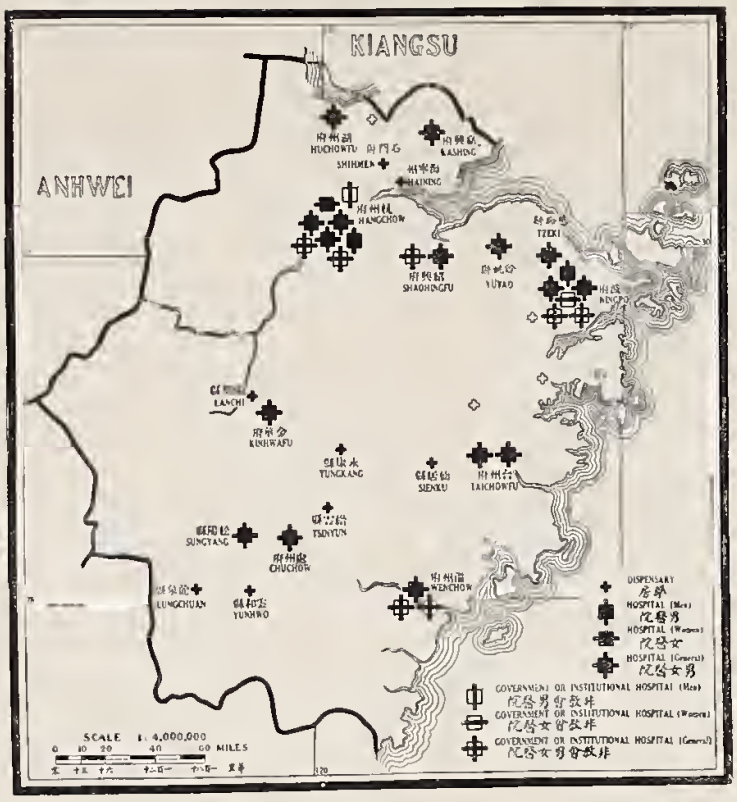
Government Middle and Normal Schools—There are twenty-five government middle schools in the province located in 20 cities. None of these middle schools is for girls. Seventeen normal schools (lower grade), with an average of 120 students each are also reported: Hangchow, 2; Ningpo, 2; Shaohingfu, 2; Kashing, 2; Taichowfu, 2; Kinhwafu, 1; Wenchow, 1; Chuchow, 2; Huchowfu 1; Chüchowfu, 1; Yenchow, 1. Six of these are for girls; Hangchow, Kashing, Ningpo, Shaohingfu, Taichowfu and Chuchow.

Higher Educational Institutions—There is a government law college in Hangchow. Also a medical school (part government and part private) in the same city.

X.—Government Schools



XI.—Hospitals



HOSPITALS

General Survey—Nineteen mission hospitals with an average of 65 patients each are reported for Chekiang. Twenty foreign physicians and 12 foreign nurses supervise this medical work. Approximately twice as many beds exist for men as for women patients. No new hospitals are being planned for the next five years. Nine dispensaries, located at centers where no hospital facilities exist, are also reported. The Roman Catholic Church reports two hospitals and four dispensaries. Seven hospitals are under Chinese boards of directors.

Areas in Need—If this map be compared with Map V it becomes evident at once that a large number of missionary residential centers are without hospital facilities, twenty-three residential centers reporting no hospitals. If this map be compared with Map VII, it will be seen that half the communicants reside in hsiens where no mission hospitals exist. The area which appears most neglected is the southeastern section of the province, north and south of Wenchow. Here there is a large evangelistic work, and a wide scattering of communicants. In the same connection note the district between Ningpo and Taichowfu; also that south of Hangchow around Chukihsien. Compare this map with Map IX. Wherever there is a mission middle school we find a mission hospital.

Missionary Occupation in terms of Doctors and Beds per Million Inhabitants—The CIM, PN and UMC missions report less than one doctor for every million inhabitants in their fields (Table VI, Col. 14). The PN, CIM and MES report the smallest number of hospital beds per million. (Table VI, Col. 15).

V—Extent of Occupation—The Christian Hospital

Name of Society		Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
		1	2	3	4	5	6	7	8	9
Grand Total ...		**19**	**9**	**811**	**422**	**13,216**	**10**	**135**	**61**	**100**
Anglican ...	CMS*	7	...	378	192	3,972	4	59	95	95
Baptist	ABF (a)	4	...	86	58	2,440	3	32	24	29
Congregational	LMS	...	...	...	...	...	...	...	...	...
Methodist ...	MES (a)	1	...	35	10	700	...	..	23	...
	UMC	2	...	122	42	2,123	1	6	164	...
Presbyterian...	PN	1	3	15	5	800	...	...	20	...
	PS	1	...	80	80	2,254	1	26	80	160
China Inland Mission...	CIM	1	3	45	15	477	1	12	30	...
	GCAM (CIM)	2	3	50	20	450	...	...	...	...
Other Societies		...	...	...	...	...	...	...	...	...

* Incomplete returns

(a) Union medical work—Huchowfu (ABF + MES)

VI—Degree of Occupation and Table of Urgency

Name of Society	Nationality	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Grand Total... ...		**36,680 (a)**	**22,909,822 (a)**	**344**	**1,788**	**27,902**	**15**	**79**	**12**	**65**	**12.5**	**593**	**345**	**0.9**	**54**
Anglican ... ... CMS	B	7,400	3,100,000	72	287	2,445	24	93	30	117	8	...	624	2.0	190
Baptist ... ... ABF	A	2,275	2,400,000	50	270	2,002	21	112	25	135	8	1,966	963	3.0	60
Congregational ... ... LMS	B	475	260,000	...	9	175	...	36	...	51	6	143	137	...	...
Methodist ... ... MES	A	1,500	960,000	21	127	2,858	21	132	7	45	29	506	156	2.0	46
UMC	B	4,500	2,400,000	17	394	5,149	7	164	3	79	21	316	227	0.4	74
Presbyterian ... ... PN	A	3,225	2,200,000	37	142	3,073	17	65	12	47	14	1,097	420	0.4	9
PS	A	1,350	1,800,000	35	138	1,516	19	77	24	92	8	1,086	592	1.0	89
China Inland Mission ... ... CIM	Int	24,800	8,650,000	64	268	7,900	9	39	8	34	11	437	134	0.2	15
GCAM (CIM)	Cont	5,300		18	72	1,695			11	42		62	344		
Other Societies ... ... AFM	A	...	...	7	2	30	47	220	233	66	53	...	1,000	...	...
CM	B	150	150,000	7	32	800	70	80	9	40	15	...	353	...	...
GMC	A	275	100,000	3	8	150	...	...	20	60	...	333	...	...	...
Ind	B	...	...	1	...	...	...	...	...	...	...	...	...	...	...
SDA	A	...	...	2	27	112	...	...	18	245	...	5,545	95	...	...
YMCA	Int	...	...	8	14	...	...	...	...	...	...	...	...	...	...
YWCA	Int	...	...	2	...	...	...	...	...	...	...	...	...	...	...
HCC	A	...	...	...	17	...	...	...	...	...	...	...	...	...	

(a) Total for Province not for approximate estimates by societies as given below

CHIHLI

HSIEN BOUNDARIES

Recent Changes in Boundary—Chihli, as the name "Direct Rule" implies, is the seat of the supreme government of the Chinese Republic, and therefore the most important of all the provinces of China. Previous to the Third Year of the Republic, Chihli extended considerably north of its present boundary into the administrative districts now called Jehol and Chahar. Its total area then exceeded 115,000 sq. mi. Since 1914, the northern boundary of the province has been moved southward to conform with the Great Wall. A special administrative district around Peking also has been formed, and the new Chihli has been divided politically into four tao, with 139 hsiens. The area of Chihli as now constituted is approximately 60,000 sq. mi., somewhat larger in size than England and Wales combined. The capital of the province is Paotingfu. When comparing old population estimates and mission statistics with present estimates and figures for Chihli, this change in boundary must constantly be kept in mind.

Physical Characteristics—Mountains extend across the northern portion of the province. The land around the coast is level and fertile, rising gradually to form a large alluvial plain, hot and very productive in summer, but cold and afflicted with dust storms in winter. The waters of the old and new Yellow River traverse this plain. Floods and inequality of rain-fall make harvests questionable. In many places the land is low, swampy and scantily inhabited by an impoverished population. In these sections little mission work is attempted. (See Map II and Map V).

Climate—Chihli is frequently spoken of as the healthiest province in east China. Extremes of hot and cold prevail. The air is exceptionally dry. People are larger and more robust than in the south, due to the invigorating climate and their Tartar blood.

North China is essentially an agricultural region. The Peiho is the most important river. This does not end at Tientsin, as the accompanying map might seem to indicate, but extends on northwestward being navigable as far as Tungchow, where the Grand Canal ends. Tungchow, until the Tientsin-Peking Railway was established, was the chief port of entry for Peking.

1.—Hsien Boundaries

Language—Mandarin is universally spoken throughout Chihli.

Railroads, Rivers, and Roads—The Tientsin-Pukow, Peking-Moukden, Peking-Kalgan, Peking-Hankow, and Peking-Mentowkow Railways traverse Chihli in all directions. In addition, the Grand Canal and the Peiho provide splendid water communications for small boats, while five ancient and important highways, extending from Peking as a center, constitute the main thoroughfares of travel by cart or chair, or afoot. Of these five highways one runs eastward from Peking beyond Tungchow and Yungpingfu on to Shanhaikwan. The second runs northward from Peking to Tolunnoerh, via Fengning. The third runs northwestward following the Peking-Kalgan Railway to Kalgan and on to Urga. A fourth runs southwestward, from Peking via Paotingfu to Taiyüanfu, Sianfu and Lanchowfu in faraway Kansu. A fifth runs southward from Peking to Tsinan, via Hokienfu and Tsangchow. It is interesting to note that 25 out of the 39 missionary residential centers in Chihli are located along one or more of the main railway lines. Only 5 residential centers are removed from railway communication further than 25 miles.

Post Office and Telegraph Communications—No province in China is better supplied with postal and telegraph facilities than Chihli south of the Great Wall. A total of 198 post office stations of various grades and 845 postal agencies are reported. Out of 135 hsien cities in Chihli, 109 are post office centers. Improvements and extensions in the mail service are being made constantly. These have much to do with the development of trade in the interior and should greatly promote evangelization through the press.

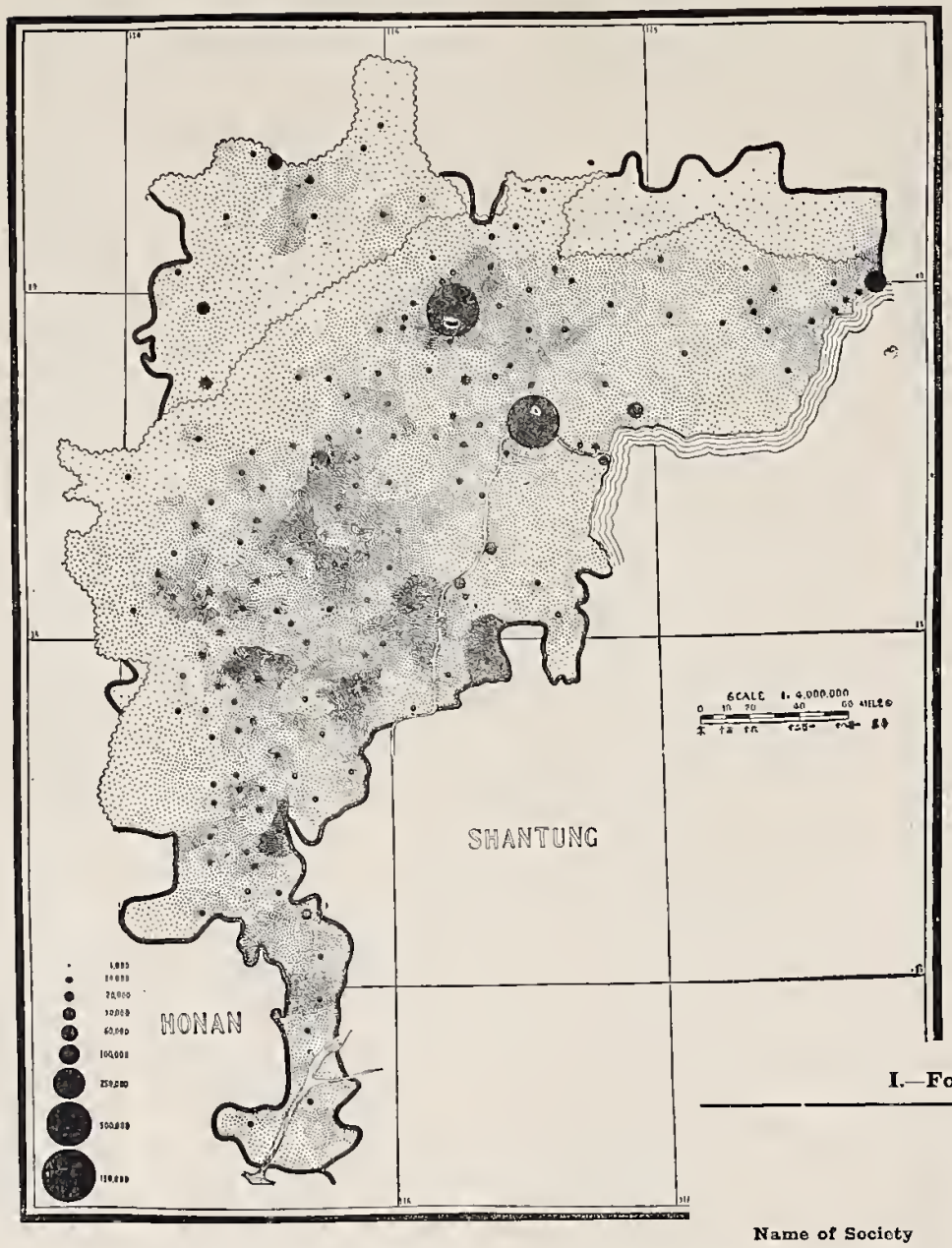
About a hundred telegraph stations are reported for the province. Over 25 separate telegraph lines go out from Peking. By means of these, every part of the Chinese Republic can be reached at short notice.

Economic Conditions—Chihli is essentially an agricultural province. "In the great plain the land is cultivable, and divided into small fields for intensive farming. Meadowland and pasture crops exist, and livestock are reared not only as beasts of burden but also for meat products. Wheat is sown in the late fall and harvested in early summer, after which the other crops are planted, corn and beans being planted in the same fields." At present the one necessity before better economic conditions can prevail is agricultural education. Changes like the following are most needed: rotation of crops, animal husbandry, improved methods of tillage, and more general aforestation. This kind of modern agricultural training presupposes an elementary education which unfortunately not one Chihli farmer in 10,000 now possesses. Inequality of rainfall renders harvests precarious, and the province frequently suffers from scarcity of crops and occasionally from severe famine.

Chihli is rich in minerals, iron and coal being of the greatest commercial value. Chinwangtao now ranks as the first port in the Orient for the shipment of coal, the amount exported being larger than that from any port in Japan. Tientsin is the great import and export center for the province.

Transportation within the province is largely by railroad. Chinese authorities report that 68 per cent of all transportation is by railways, 28 per cent by waterways, and 4 per cent by coolie carriage along the roads.

II.—Density of Population



DENSITY OF POPULATION

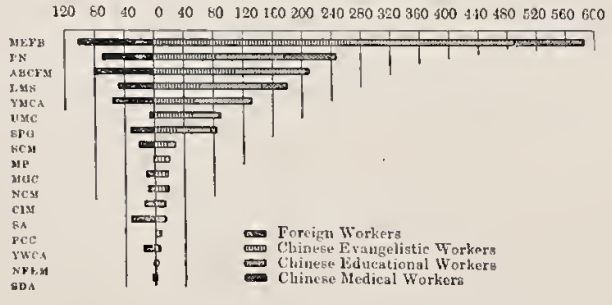
Population Estimates—All population estimates for Chihli, except those received by the Survey Committee (1918) and those of the recent Post Office Census (1919) are for Chihli as delimited before the Fourth Year of the Republic. They cannot, therefore, be compared with the estimates available for this survey. Government official figures of population by hsiens supplied to the CCC place the population of Chihli as now delimited at 27,285,673. The recent Post Office Census estimate is somewhat higher, 28,017,339. If the Post Office figures for the hsiens north of the present boundary be added, we have a total Post Office Census estimate for Chihli as formerly delimited of 34,186,711. The lowest estimate ever given for the province is that of the Board of Revenue (1885) 17,937,005. The highest estimate is that of the Minchengpu Census 1910, which is generally considered as conservative and which reports 32,570,000. Note that the Minchengpu figure for 1910 and the Post Office Census figure for 1919 are within 2,000,000 of each other. If we accept the CCC estimate, the population density of Chihli becomes 455 individuals per sq.mi. This is slightly above the population density of Massachusetts. The CCC population estimates exceed the Post Office estimates for the following hsiens: Hokien, Tungkwang, Shuln, Laiyüan, Chengan, Süanhwa, and Hwaian. They are considerably lower than the Post Office estimates for the following hsiens: Tsnnhwa, Pnyang, Changyüan, Yihsien, and Sinho.

Densest Areas—The most densely populated areas in Chihli are the central and extreme southern sections. In the north, near and beyond the Great Wall, except in the few fertile valleys the population is very sparse.

Cities—Chihli has two cities above 100,000, namely Peking, 800,000 and Tientsin, 750,000; 4 cities between 50,000 and 100,000, Shanhaikwan, 90,000; Tungchow, 85,000; Paotingfu 70,000; and Kalgan, 60,000; and 11 cities with populations between 20,000 and 50,000. Of these only 5 are not missionary residential centers. Approximately 86 per cent of the total population in Chihli lives in cities of less than 10,000, or in rural districts. Tientsin, Kalgan, and Chinwangtao are treaty outports.

The Christian Community—Twenty-two small dots out of a total of 27,000 on the map represent the Protestant church membership in Chihli. An additional 578 dots represent the Christians reported by the Roman Catholic church. The Greek Orthodox church has been in Chihli over 200 years, and reports about 6,000 Christians for all China.

Chinese and Foreign Workers Compared



I.—Force at Work—Foreign

Name of Society		Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
		1	2	3	4	5	6	7	8
Grand Total ...		**100**	**41**	**14**	**22**	**186**	**256**	**408**	**664**
Anglican	...SPG	12	2	...	1	11	18	15	33
Congregational	...ABCFM	15	3	1	...	26	25	56	81
	LMS	9	6	...	1	7	23	25	48
	MP	1	...	...	...	...	1	1	2
Methodist	...MEFB	17	7	8	5	25	34	68	102
	UMC	4	1	...	...	...	4	3	7
Presbyterian ...	...PCC	...	...	...	...	...	...	...	...
	PN	16	5	5	3	19	25	45	70
China Inland Mission	CIM	...	...	...	...	5	5	10	15
Other Societies	...AG	2	...	...	...	10	7	16	23
	Ind	1	...	...	...	3	4	7	11
	MGC	4	...	...	...	4	4	8	13
	NCM	...	1	...	...	3	4	5	9
	NFEM	...	...	...	...	...	2	...	2
	SA	...	...	...	...	19	11	22	33
	SCM	2	...	...	...	8	7	15	22
	SDA	1	...	...	...	...	2	2	4
	Un Med Coll	1	15	...	12	14	30	32	62
	YMCA	3	...	...	...	...	31	26	57
	YWCA	...	...	...	...	16	...	16	16
Bible and Religious Tract Societies	ABS, BFBS, NBSS, RTS	1	...	...	...	...	3	3	6
Societies without organized evangelistic work or church constituency		11	1	...	...	16	16	33	49

MISSION FIELDS

General Summary—The entire province except for a small district in the Western Hills is claimed by 18 missionary societies. The SDA, SA, Ind, AG, YMCA, and YWCA, as well as educational, Bible, or religious tract societies are without field delimitations. In amount of area claimed the larger missions rank as follows: MEFB, (13,500 sq.mi.); ABCFM, (10,650 sq.mi.); CIM, (5,525 sq.mi.); LMS, (5,050 sq.mi.); PN, (4,835 sq.mi.); and UMC (3,675 sq.mi.). (Table VI). Formerly the CMML was included among the mission societies working in Chihli. In this Survey the work of this Society is reported under Jehol and Chahar.

Overlapping Areas—Work is carried on by more than one mission in about one-sixth of the province. The overlapping areas which are most noticeable are those south of Peking where the fields of the MEFB, UMC and LMS overlap; around Peking where the MEFB field overlaps on the ABCFM field; in the northeastern section of the province, where the MEFB and UMC fields again cross; and north of Shuntehfu, where the fields of the LMS and ABCFM overlap. Note the four disconnected fields of the SPG, also the fields of the ABCFM, which seem to hang suspended from Peking as from a peg. Tientsin and Peking, being cities of over 200,000 are indicated as "common area."

Nationality—About two-thirds of the total area of the province is being worked by American societies.

Comity Agreements—The missionary situation in Chihli is unique in many ways because of the large number of small societies unclassified denominationally which have started work since the Boxer uprising. The presence of these small missions has not, however, made co-operation impossible. Cordial relationships exist between most societies.

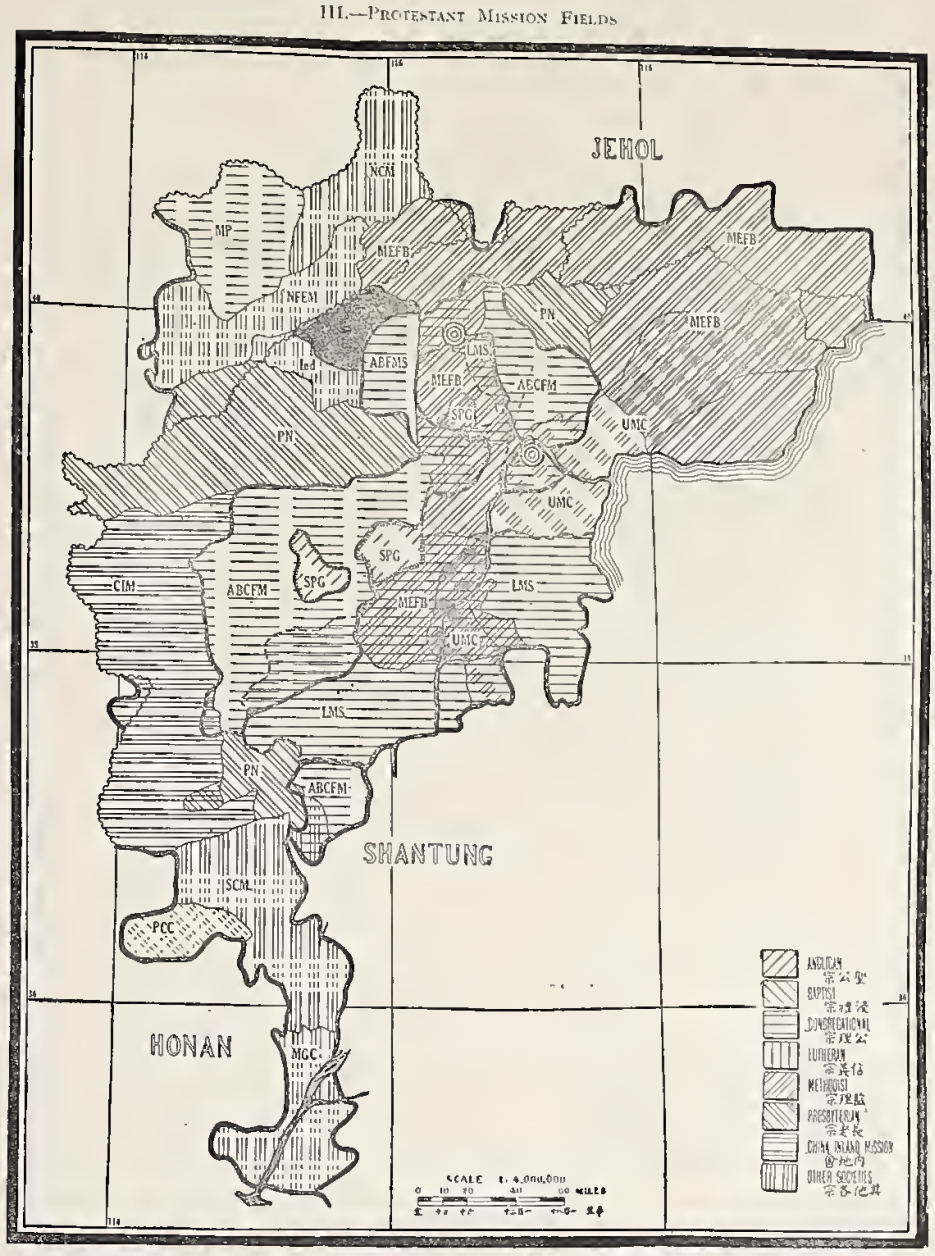
Soon after 1900 the representatives of all larger missions at work in Chihli met in Pehtaiho to confer regarding field boundaries. At that time a list of the hsiens comprising the CIM field in the west, as well as the fields of several other missions, was made and agreed to. About the same time an agreement was reached between the LMS, the ABCFM, the PN, and the MEFB missions, affecting the division of area and of work in the city of Peking. No official records of this agreement have been reported. The PN mission reports agreements made in conference with representatives of other missions, partly verbal and partly embodied in minutes and correspondence, whereby the fields around Peking, Paotingfu and Shuntehfu have been definitely delimited with practically no overlapping. The MEFB reports an old understanding between missions in Chihli affecting the area west of the Grand Canal. Other agreements by the MEFB are reported to be more or less general in character, and boundaries are not definitely defined nor strictly observed. The LMS reports no written agreements covering the Siaochang or the Tsangchow fields, although fairly definite understandings exist. Around Siaochang a scheme of joint activity with the ABCFM is being tried. The ABCFM reports mutual agreements and understandings with all neighboring missions. A general understanding regarding the delimitation of the MGC field is reported. At the present time the extension of the field of this mission into the field of the SCM is under consideration. The NFEM reports no definite agreements except with the MP Mission, whereby the northern boundary is definitely fixed between the NFEM and the MP. Some understanding also exists with the NCM. The delimitation of the MP Mission is definitely fixed by an agreement with the NFEM on the south, the Swedish Holiness Mission on the west and the SAM on the north. This mission has chosen the 114th degree longitude as its extreme eastern boundary. The NCM is also in Kalgan with the MP mission and works eastward, but no understanding exists between these missions and the MP. The SA, SCM, and SDA report no comity agreements. Replies to the question on comity agreements have not been received from the SPG, UMC, and PCC missions.

Independent Churches—"In most of the missions there has been a steadily enlarging transfer of authority and responsibility from the foreign missionary to the Chinese Church, or the cordial sharing of that authority and responsibility with Chinese leaders. This has been due in part to the increased fitness of Chinese leaders to shoulder these burdens and privileges, and in part to the purpose of fitting them therefor. At the same time all reasonable movements of the Chinese themselves in the direction of establishing independent churches, and in the hope of attracting many who shunned the Christian Church as a foreign institution, have been most sympathetically treated by the missionaries of the province, who have gladly made financial contributions to start such work and accepted service on their advisory boards. These independent church organizations both in Peking and Tientsin have found large fields of usefulness and have attracted many Chinese, prominent in educational and political circles."

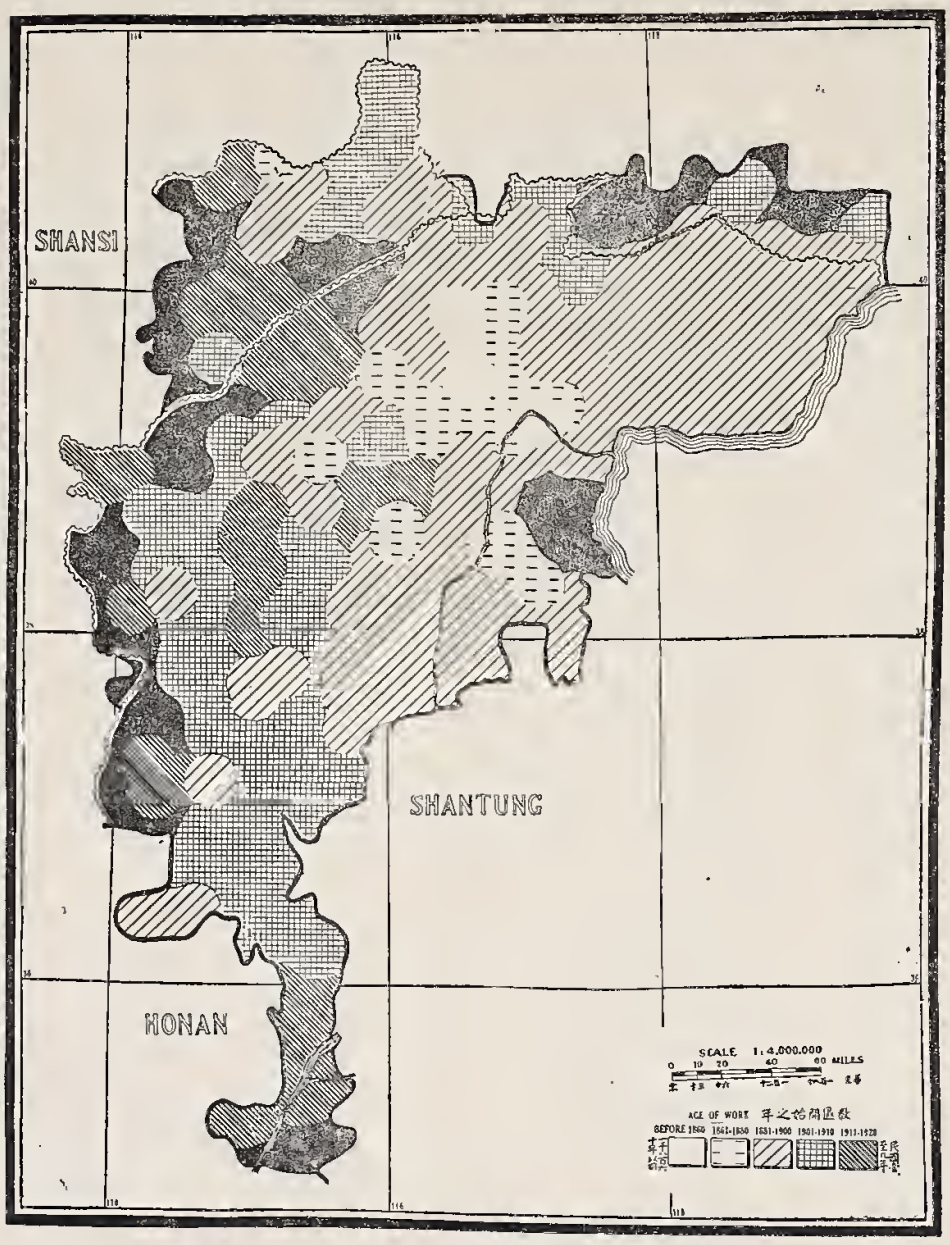
Changes During the Last Ten Years—A considerable increase in the number of single foreign women missionaries should first be noted. The foreign missionary force has increased more than 25 per cent. The number of Chinese ordained preachers has nearly doubled. An increase of over 50 per cent is recorded among other Chinese workers. One may safely say that fully half of the present Protestant Church communicants have been won over to Christianity during the last decade.

Missionary Occupation by Hsiens—Every hsien is claimed by Protestant as well as by Catholic missions, although no returns of Protestant mission work for 9 hsiens have been received. Thirty-seven hsiens out of 139 report no organized churches. Less than a score report higher primary education, and only 75, or about half the total number, report lower primary schools. Forty-eight hsiens, or about one-third of the total, have more than one Protestant missionary society at work. The Peking Administrative Area (Kingchao District) reports the highest degree of Christian occupation in terms of communicants and students in Christian schools. The Tientsin District (Tsinhai-tao) ranks next. Reports for the remaining three tao are strikingly lower. (See Appendix A.)

III.—Protestant Mission Fields



IV.—Age of Work



AGE OF WORK

Dr. Gutzlaff of the Netherlands Missionary Society, reached Tientsin in 1831, but established no permanent evangelistic work. The ABCFM was the first Protestant missionary society to establish permanent work in Chihli (Tientsin 1860 and Peking 1861). This society was followed by the UMC (Tientsin, 1861), the LMS (Tientsin and Peking, 1861), the CMS (Peking, 1861), the PN (Peking, 1865), and the MEFB (Peking, 1870). Dr. Blodget, Dr. Edkins, and Rev. J. Innocent were pioneers in Tientsin. The first Protestant missionaries to reside within the walls of Peking were Dr. Lockhart (LMS) and Dr. Burdon (CMS). Dr. Martin (PN) and Dr. Lowry (MEFB) were the first to enter Chihli for their respective missions. In 1880 the CMS withdrew from the province and passed its work over into the hands of the SPG. Before 1880 the number of ABCFM mission stations in Chihli was more than double that of any other mission.

Note the large number of stations opened during the last ten years. All of these were started by smaller societies unclassified denominationally. The ABCFM have reported no new mission stations in Chihli since 1873; the LMS none since 1888. More stations were opened by the larger societies before 1880 than was the case in the 40 years since.

Compare this map with Map V. The older fields do not show a proportionately greater number of evangelistic centers. The big period of extensive evangelistic work appears to have been from 1881 to 1900. Compare this map with Map VII. Again the oldest fields do not show a proportionately larger number of communicants. Commenting on the work of his mission one Chihli correspondent writes, "Strange to say the work around Peking is our oldest and poorest." This may be due to a variety of causes—depleted foreign or Chinese force, frequent changes in missionary personnel, differences of emphasis on various branches of missionary work. In Paotingfu the ABCFM preceded the PN by 20 years, yet reports only half as many communicants. Here again smaller working forces and frequent changes may account for the difference in the present numerical strength of these two missions. The American Board preceded the Methodists in Tientsin, yet reports less than half as many communicants and one-fifth as many students. On the other hand, the LMS preceded both the American Board and the PN missions in Peking, yet claims the smallest number among these missions both of communicants and students.

Mission Stations Arranged Chronologically

		1807-1860	1861-1880	1881-1890	1891-1900	1901-1910	1911-1920
Anglican	SPG	...	3	1	...	1	...
Congregational	ABCFM	1	3	...	...	...	...
	LMS	...	2	1	1	...	...
	MP	...	...	...	...	1	...
Methodist	MEFB	...	2	1	...	1	...
	UMC	...	2	1	...	1	...
	PN	...	1	...	1	1	...
China Inland Mission..	CIM	...	...	3	...	...	...
Other Societies	AG	...	...	...	1	7	2
	Ind	...	...	...	1	2	1
	MGC	...	...	...	...	...	2
	NCM	...	...	...	...	...	3
	NFEM	...	...	...	...	...	2
	SA	...	...	...	...	...	7
	SCM	...	...	...	...	5	...
	SDA	...	...	...	...	...	1
	YMCA	...	...	...	1	1	1
	YWCA	...	...	...	...	...	2

Effect of Boxer Uprising—Practically all mission property in churches, schools, hospitals, and foreign residences was completely destroyed in the year 1900. In addition the ABCFM lost 3 missionaries, the PN 5 missionaries and 3 children, and the CIM 3 missionaries and one child, all in Paotingfu. Several hundred missionaries and hundreds more Chinese Christians were besieged in Peking from June 20th till August 14th. Hundreds of Chinese Christians in the interior were massacred, and scores more were lost to the church rolls through desertion. As late as 1906 the Kalgan station (ABCFM) reported only one half of its membership previous to 1900 (500), although only 30 of this number had been massacred. The Tungchow station of the American Board was completely demolished and 140 Chinese Christians martyred. The Tsunhwaehow station was lost to the MEFB. The PN mission houses in Paotingfu were burned and the Chinese Christians practically annihilated. Nine-tenths of the Chinese constituency belonging to the PN mission in Peking suffered martyrdom. The Tsangchow and Siaochang stations of the LMS were razed to the ground, the foreign missionaries having escaped to the coast. Thus from the view point of figures and material equipment the missions of Chihli suffered severe loss during the spring and summer months of 1900.

On the other hand, the Boxer year could only bring a temporary set back. The progress of Christianity in China was assured. Larger and more modern plants were erected within a very few years after the Uprising, some on the very ruins of former buildings. The Uprising resulted also in closer relationships between missions, and increased participation by Chinese Christians in the leadership and government of the church. The ABCFM states that one of the results of the Boxer year in the Paotingfu station was that Chinese Christians were thereafter given full responsibility in the management of the church work in that region.

The college at Tungchow became thereafter the North China Union College, the PN and LMS sharing responsibilities with the ABCFM. In Paotingfu, federation between the PN and ABCFM missions was effected.

STATIONS AND EVANGELISTIC CENTERS

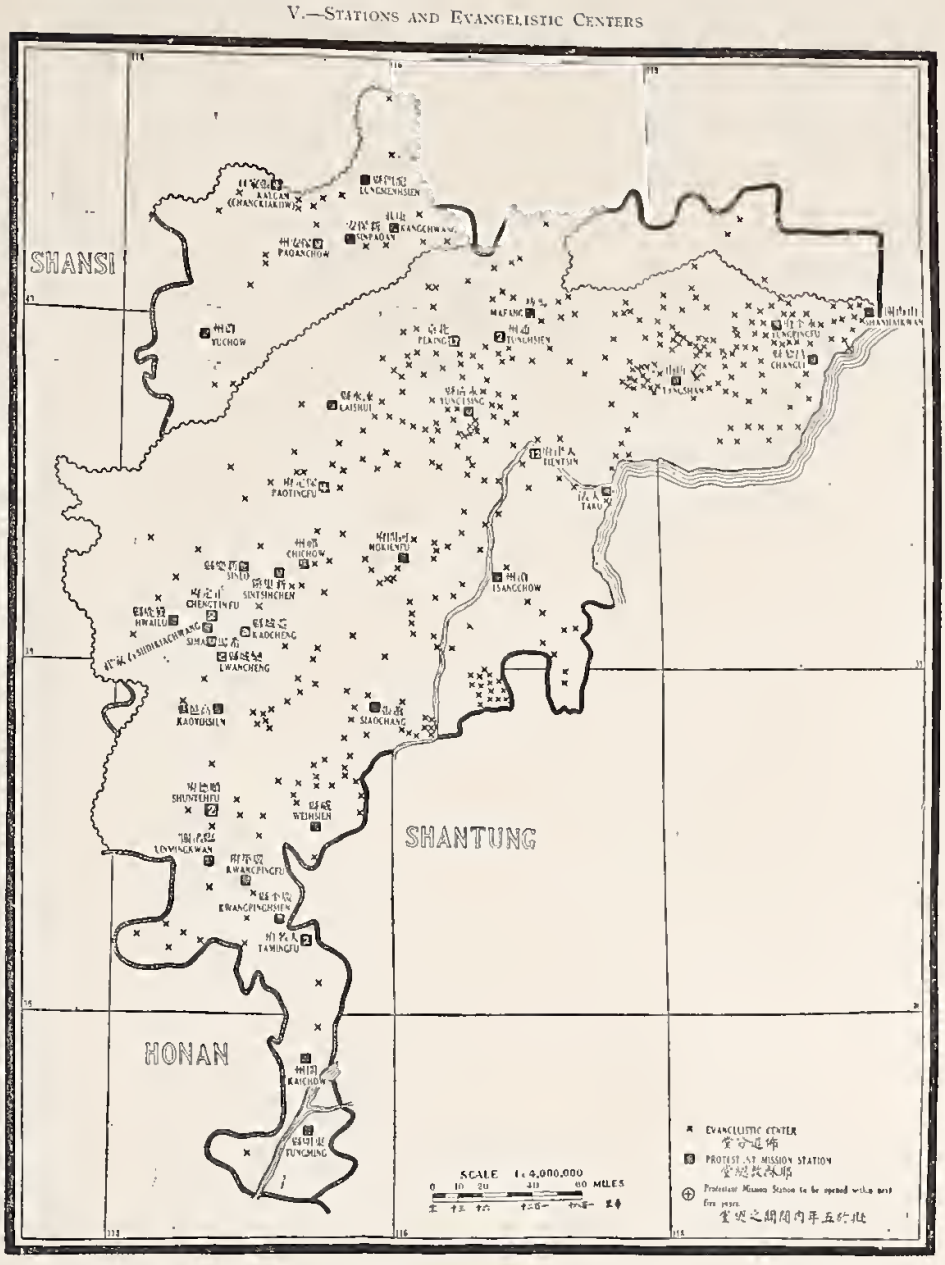
Stations and Residential Centers—Sixty-seven mission stations are reported for Chihli. These stations are located in 39 centers. Around these missionary residential centers are located 471 evangelistic centers, or an average of 7 evangelistic centers for each of the 67 mission stations. Twenty-three out of the 39 residential centers are non-denominational in their missionary personnel—that is to say, they can not be classified under any of the large denominational groups. Seven of the 39 residential centers have representatives of more than one mission society. Eight have foreign women missionaries only. If classified according to the nationality of the resident missionaries, 6 of these centers are international, 17 American, 10 British, and 6 Continental. No plans for opening new mission stations in Chihli during the next five years have been reported.

Centers of Evangelism—When compared with Chekiang, Kwangtung, or other provinces, where missionary work was begun fairly early, Chihli has relatively few evangelistic centers. This is accounted for in part by the fact that sixteen of the 39 foreign residential centers (or 41 per cent) have been opened since 1910. The highest number of evangelistic centers appears in the northeast in the MEFB and UMC fields; in the triangular area delimited by a line enclosing Peking, Tientsin, and Paotingfu; and in the UMC and LMS fields which border on Shantung. Note the scarcity of evangelistic centers north of Peking, south of Tientsin, and in the extreme western district. All three of these sections are either mountainous, swampy, or sandy, offering meager sustenance to a scant population. The extreme southern section of the province reports a dense population, and the presence of few evangelistic centers is due here more to the inability of the missions adequately to occupy the field than to unfavorable physical characteristics.

If this map be compared with Map II, the scarcity of evangelistic centers in the central and southern sections of the province where the population is relatively dense will be very noticeable.

Degree of Christian Occupation—The MEFB and UMC missions report over ½ the total number of evangelistic centers in the province. These missions average approximately one evangelistic center for every 175 square miles of territory claimed.

V.—Stations and Evangelistic Centers



In this matter of number of square miles per evangelistic center, the larger missions of Chihli rank as follows:

UMC	... ...	one evangelistic center	to	every	46	sq.	mi.
SPG	... ...	"	"	"	59	"	"
LMS	... ...	"	"	"	142	"	"
PN	... ...	"	"	"	170	"	"
MEFB	... ...	"	"	"	174	"	"
ABCFM	... ...	"	"	"	222	"	"
NCM	... ...	"	"	"	238	"	"
SCM	... ...	"	"	"	252	"	"
CIM	... ...	"	"	"	620	"	"
MGC	... ...	"	"	"	633	"	"
NFEM	... ...	"	"	"	1200	"	"

Reasons for Present Inadequacy of Occupation—The older and larger societies mention insufficiency of staff, first Chinese, then foreign, as the main reason for their present inadequacy of occupation. The need for strong intensive work is keenly felt by members of the older missions. Most of the smaller missions in giving reasons for the inadequate occupation of their fields, refer to their recent entrance upon missionary work, the inexperience of their foreign workers, and the lack of efficient Chinese Christian workers. Considerable time is given by some of the CIM missionaries to work of a business nature.

Roman Catholic Mission Work—The first attempt of the Roman Catholic Church to establish mission work of a permanent character, according to S. Wells Williams in his book entitled "The Middle Kingdom," (vol. II, p.287), was made by John of Montecorvino in the last decade of the 13th century. About 1292 this papal missionary joined a caravan going from India to Cathay, where he was kindly received by Kublai Khan. He settled in Cambaluc (Peking) where he built a church and baptized nearly 6,000 communicants. In 1307 he was appointed Archbishop by Pope Clement V, who sent him seven suffragan bishops as assistants. During the 14th century, the Franciscans laboured throughout the province against much opposition from the Nestorians. Little is heard of these Franciscans or their converts after the expulsion of Kublai Khan and the Mongols.

In 1599 Matthew Ricci, of the Society of Jesus, reached Peking. The war with Japan interfered with his work at the Court and he soon left for Nanking, returning again to Peking in 1601. Here his work was attended with marked success. Many well-known scholars were won to Christianity. Besides his own particular work in the capital, Ricci had the general management of all the work of the Jesuits in China. During the 17th century the jurisdiction of the Jesuit Bishop at Peking extended from Shensi eastward to Korea, and from southern Chihli northward to the northern borders of Mongolia. By the end of the 18th century the rule of the Jesuits had passed into the hands of the Lazarists. Chihli was detached from the other provinces and made a separate "Vicariat Apostolique de Tchely." Since then, as the work has extended and the communicant body of the Church increased, Chihli as a Vicariat Apostolique has been subdivided again and again, until to-day there exist 6 Vicariats Apostoliques de Tchely, five Lazarist, and one Jesuit, the latter being confined to the far eastern section of the province.

One hundred thirty-six foreign priests and 50 foreign nuns are reported for the province; also 234 Chinese priests and 63 Chinese nuns. Roman Catholic priests, foreign and Chinese, reside in 147 centers. One thousand six hundred and nineteen churches or chapels are reported, and 5157 evangelistic centers where annual missions are held. The total church membership for the province reaches the amazing figure of 578,573, and the church constituency numbers 608,327. In other words, the Roman Catholic constituency reported for Chihli is almost as great as the entire Protestant church constituency reported for the whole of China. During the year 1918-19, 42,587 adults received the sacrament of baptism.

II.—Force at Work—Chinese

Name of Society	Ordained	Unordained Pastors and Evangelists—Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers—Men	Teachers—Women	Total Educational Force (all grades) (a)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work (a)	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...	**62**	**567**	**124**	**753**	**485**	**223**	**713**	**53**	**2**	**44**	**161**	**260**	**1725**	**181**	**77%**	**2.6**
Anglican ... ... SPG	5	14	10	29	28	19	47	2	...	2	4	8	84	24	63%	2.5
Congregational ... ... ABCFM	3	76	30	109	47	50	97	4	...	...	...	4	210	40	60%	2.6
LMS	1	48	12	61	60	24	84	13	...	12	10	35	180	5	77%	3.8
MP	...	13	...	13	4	2	6	...	...	...	...	...	19	...	90%	9.5
Methodist ... ... MEFB	41	194	30	265	149	76	225	17	1	12	65	95	585	98	79%	5.7
UMC*	4	44	3	51	29	3	32	1	...	...	...	1	84	...	93%	12.0
Presbyterian ... ... PCC	...	5	...	5	1	...	1	...	...	...	...	...	6	1	100%	...
PN	7	56	20	83	54	39	93	9	1	9	52	71	247	8	68%	3.5
China Inland Mission ... ... CIM	...	10	1	11	...	3	3	...	...	...	...	...	14	2	70%	0.9
Other Societies ... ... AG*	...	2	...	2	...	...	...	...	...	...	...	...	2	...	100%	...
Ind*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
MGC	...	10	4	14	3	1	4	...	...	...	...	...	18	1	72%	1.5
NCM	...	13	...	13	1	...	1	1	...	1	...	2	16	2	100%	1.8
NFEM	...	4	...	4	...	...	...	...	...	...	...	...	4	...	100%	2.0
PU*	...	...	...	...	8	4	12	...	...	...	...	...	12	...	100%	...
SA	...	9	3	12	1	1	2	...	...	...	...	...	14	...	71%	0.4
SCM	...	13	3	16	8	4	12	...	...	...	...	...	28	...	75%	1.3
SDA	1	1	...	2	...	...	...	...	...	...	...	...	2	...	100%	0.5
Un Med Coll	...	2	...	2	13	...	13	6	...	8	30	44	59	...	100%	0.9
YMCA	...	53	...	53	79	...	79	...	...	...	...	...	132	...	...	2.3
YWCA	...	...	8	8	...	2	2	...	...	...	...	...	10	...	...	0.6
Bible and Religious Tract Societies§ { ABS, BFBS, NBSS, RTS	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Societies without organized evangelistic work or church constituency §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

(a) This column includes educational workers in institutions above Middle School grade

* Incomplete return

§ No returns

III.—Extent of Occupation—The Christian Community

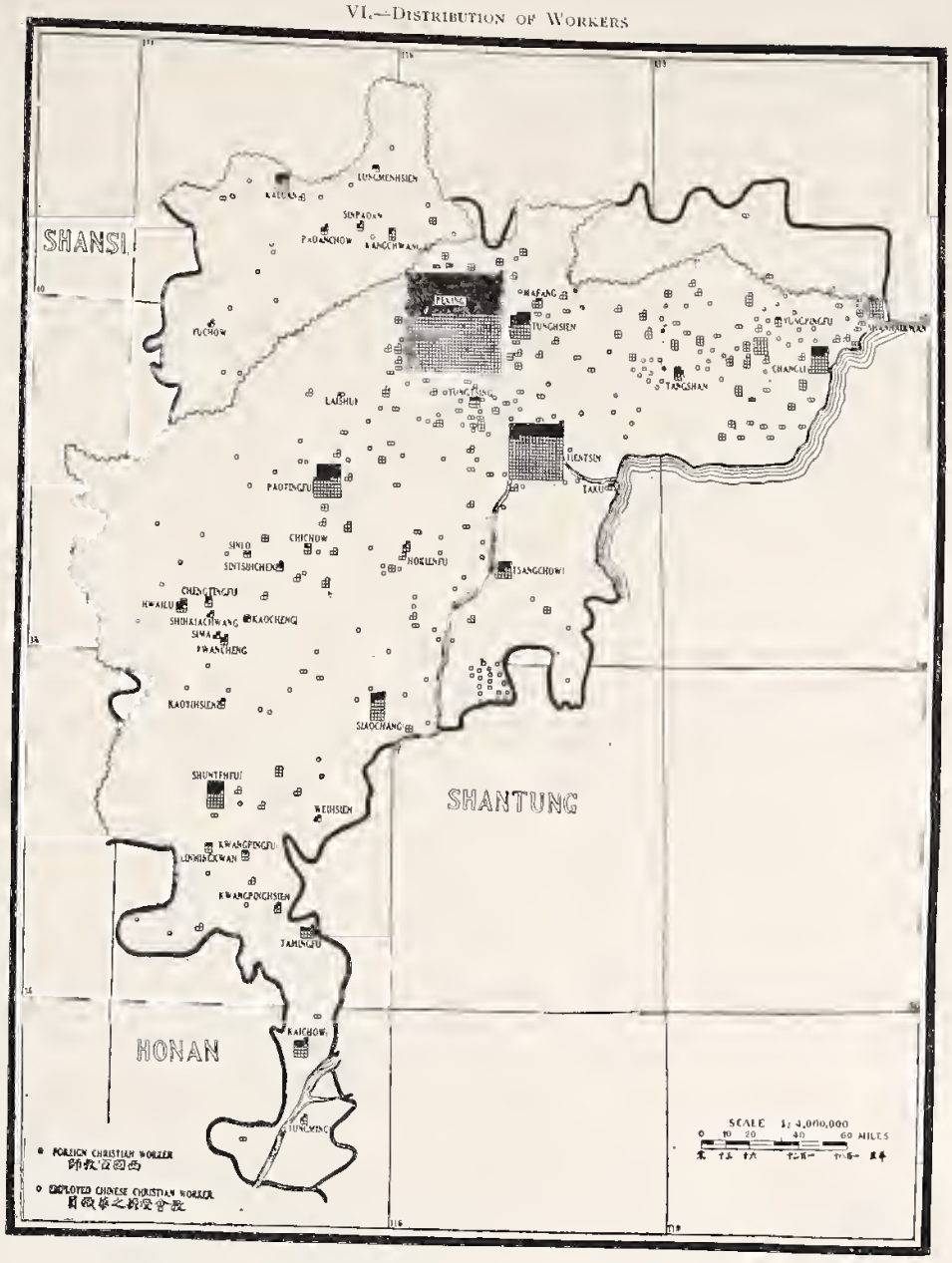
Name of Society	Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Percentage of Men Communicants	Proportion of Communicants in Cities over 50,000	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars	Average Number of Communicants in each Evangelistic Center
	1	2	3	4	5	6	7	8	9	10	11	12	13
Grand Total ...	**67**	**365**	**471**	**14,585**	**7,698**	**22,283**	**37,089**	**65%**	**34%**	**60%**	**43%**	**13,432**	**48**
Anglican ... ... SPG	5	17	17	459	345	804	1,620	57%	39%	60%	37%	247	47
Congregational ... ... ABCFM	4	67	48	2,920	1,512	4,432	5,321	66%	35%	55%	40%	690	92
LMS	4	70	63	2,096	821	2,917	4,055	71%	29%	44%	30%	682	46
MP	1	3	7	331	79	410	652	80%	20%	70%	47%	90	58
Methodist ... ... MEFB	4	125	111	5,542	3,094	8,636	14,087	64%	35%	68%	55%	6,365	77
UMC*	4	33	137	1,017	638	1,655	2,188	61%	13%	...	...	268	12
Presbyterian ... ... PCC	...	...	6	265	175	440	492	60%	0%	34%	12%	...	70
PN	3	4	34	1,207	687	1,894	2,440	64%	60%	74%	34%	1,620	55
China Inland Mission ... ... CIM	3	12	10	244	50	294	394	84%	0%	40%	30%	...	29
Other Societies ... ... AG*	10	2	4	23	14	37	37	62%	...	...	...	...	9
Ind §	4	...	3	...	...	...	...	...	...	...	...	...	...
MGC §	2	2	3	52	20	72	132	72%	0%	...	...	250	24
NCM	3	6	8	89	30	119	119	75%	12%	60%	33%	20	15
NFEM §	2	...	2	...	...	...	...	...	...	...	...	...	...
SA	7	14	6	51	43	94	565	54%	95%	...	...	910	16
SCM	5	10	11	286	187	473	473	60%	...	...	...	185	43
SDA	1	...	1	3	3	6	18	50%	100%	100%	100%	27	6
YMCA	3	...	...	...	...	...	4,496	...	...	...	...	2,078	...
YWCA	2	...	...	...	...	...	...	...	...	...	...	...	...

A number of missions report more organized congregations than evangelistic centers. This is due to the fact that in large cities like Peking, missions having more than one organized congregation, nevertheless reported these cities in each case as but one evangelistic center

§ No returns

* Incomplete returns

VI.—Distribution of Workers



FULL-TIME CHRISTIAN WORKERS

Distribution of Missionaries—Over two-thirds of all the foreign missionaries in Chihli reside in Peking and Tientsin. This results in an average of six missionaries in each of the remaining missionary residential centers. Women missionaries only are in 8 of these centers. Peking has almost five times as many missionaries as Tientsin. Thirty-nine mission stations out of the total 67 in Chihli are reported by societies which can not be classified under any of the well-known denominational groups. Moreover, these unclassified societies occupy 23 out of the total 39 residential centers. In other words, with less than 4 per cent of the total communicants in the province and 17 per cent of the foreign force, they report 60 per cent of the residential centers and 58 per cent of the mission stations.

When considering Christian occupation in terms of missionaries per million inhabitants, the larger societies rank as follows: SPG, 33 missionaries per million inhabitants; PN, 24; MEFB, 19; ABCFM, 17; LMS, 10; UMC, 4. In terms of missionaries per 1,000 communicants these societies rank as follows: SPG, 41 missionaries per 1,000 communicants; PN, 36; ABCFM, 18; LMS, 16; MEFB, 12; UMC, 4.

Twenty-eight per cent of the total foreign missionary force consists of single women, the largest number being reported by the ABCFM. About 15 per cent of the foreign force is ordained.

Chinese Force and its Distribution—The Chinese workers total 1726, outnumbering the foreign workers almost three to one. This proportion is low when compared with other provinces. A glance at this Map VI gives two impressions among others: first, how few Christian Chinese workers are residing among Chihli's twenty-seven millions outside the mission stations, and second, how large is the concentration of Chinese workers in Peking, Tientsin, and Paotingfu. Forty-one per cent of the total Chinese force in Chihli resides in Peking and Tientsin. Fifty-eight per cent resides in missionary residential centers.

Classification of the Chinese Workers—Forty-four per cent of the total Chinese force is evangelistic, 41 per cent educational, and 15 per cent medical (See Table II). The total number of full-time evangelistic workers exceeds the total number of educational workers in all missions except the SPG, LMS, and PN. Seventy-seven per cent of the entire employed Chinese force consists of men. The UMC mission reports the highest percentage of Chinese male workers.

Church Supervision—Chihli, relatively speaking, has not a large number of ordained Chinese workers. The MEFB, with approximately one-third the total number of organized churches and communicants in the province, reports 66 per cent of the ordained pastors. All other missions together report a total of only 21 ordained workers, or an average of one ordained man for every 20 organized churches and approximately every 650 communicants. Differences in policy regarding church administration are evident in the following returns:—The ABCFM reports three ordained Chinese workers among 4,432 communicants, and the LMS one ordained worker among 2,917 communicants. On the other hand, the SPG reports 5 ordained workers among 804 communicants, an average of one ordained man for every 160 church members. In this connection it will be noticed that a number of missions report more organized churches than evangelistic centers. This is due to the fact that, in large cities like Peking, a number of missions having more than one organized congregation nevertheless reported the city as one evangelistic center.

Ratio of Employed Workers to Total Communicants—The PN employs 13 out of every 100 communicants, the SPG 10, MEFB 7, LMS 6, and the ABCFM, UMC and CIM each approximately 5 out of every hundred communicants (Table VI, Column 10). The total employed Chinese force for Chihli represents 7.7 per cent of the total communicant membership. The mission fields best occupied in terms of employed Chinese workers per million inhabitants are the MEFB 106, SPG 84, and UMC and ABCFM each 44. Note the drop between the SPG and the UMC. The fields most poorly occupied are those of the PN and CIM, each with only 9 employed workers for every million inhabitants (Table VI, Column 8).

Training Schools for Workers—The following Bible Training School facilities for Christian workers have been reported. Doubtless more facilities exist of which no information has been received by the Committee:—Peking University School of Theology; The Peking Bible Institute (MEFB, UMC); North China Union Bible Institute, Peking (ABCFM, LMS, PN); Training School for Preachers, Tientsin (UMC); Union Bible Training School for Women, Peking (ABCFM, LMS, PN); Women's Bible Training School, Paotingfu (ABCFM); Thompson Memorial Women's Bible Training School, Changli (MEFB); Workers' Training Institutes and Conferences, Pehtaiho.

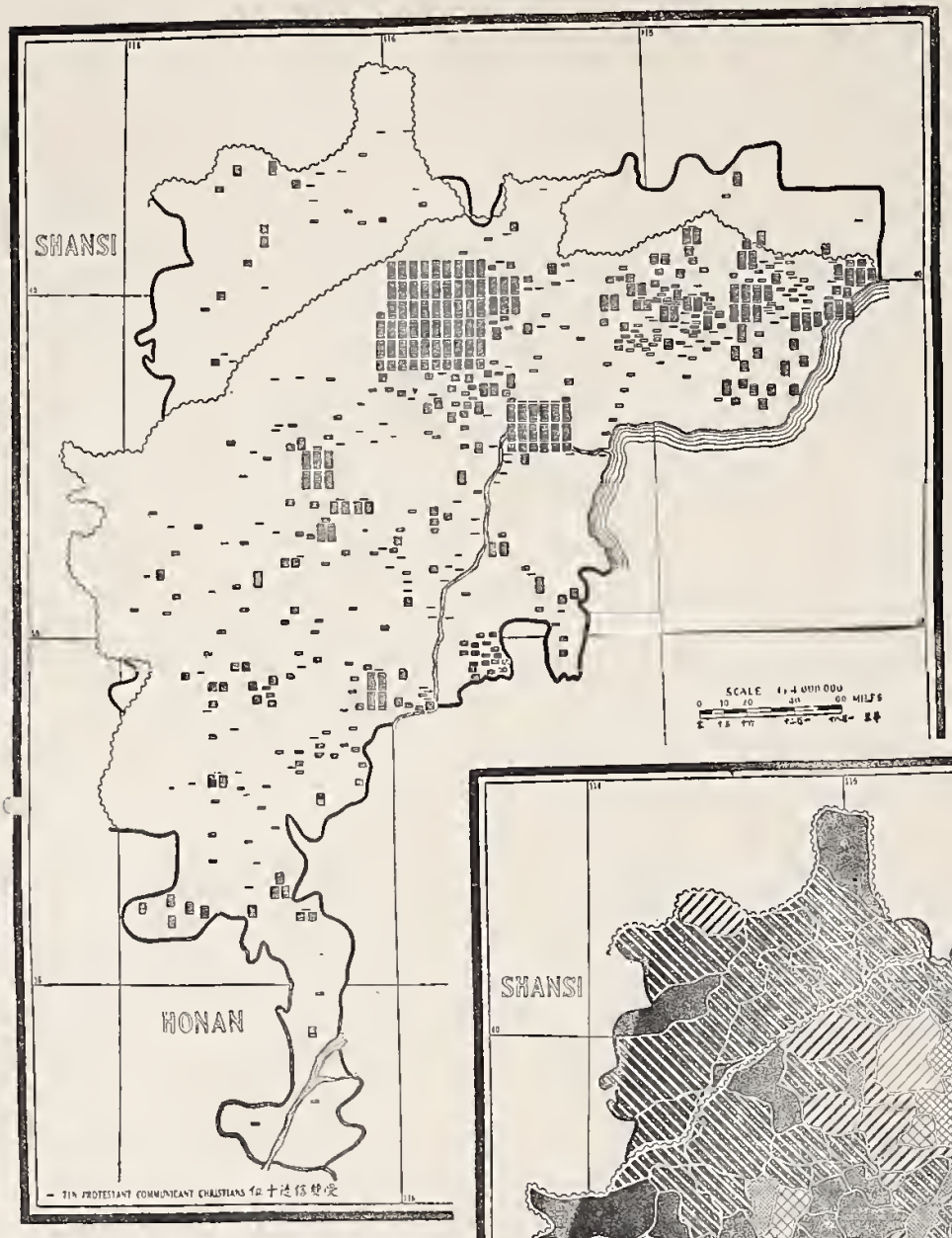
COMMUNICANT CHRISTIANS

General Survey—The Protestant churches of Chihli report 22,283 communicant members. This represents about one-twenty-fifth of the reported strength of the Roman Catholic Church within the province (578,573). Numerically at least the Roman Catholics are three times stronger in Chihli than in any of the other provinces of China. In the Peking district alone the Roman Catholic Church reports a membership of about a quarter of a million Christians. Sixty-five per cent of the Protestant membership consists of men.

Distribution of the Protestant Membership—Compare this map with Map V. Note the concentration of communicants in and around Peking, Tientsin, and the districts of Paotingfu and Siaochang. The northeastern section of the province also reveals a healthy degree of evangelism. Compare this map with Map II. Unfavorable physical characteristics and sparseness of population account largely for the lack of communicants in such areas as those east of Paotingfu, south of Tsangchow, north and south of Tientsin, south of Tangshan, and the extreme west and northwest sections around the Great Wall. No reason has been given by missions in extreme southern Chihli for the small number of communicant Christians in their populous fields. Approximately 34 per cent of the total number of communicants in the province live in cities over 50,000. The PN reports the highest percentage (60 per cent).

Membership by Denominations—The Protestant communicant church membership in Chihli may be classified into denominational groups as follows: Methodist, 46 per cent; Congregational, 35 per cent; Presby-

VII.—Communicant Christians



terian, 11 per cent; Anglican, 4 per cent, Other Societies, 3 per cent; CIM, 1 per cent. Note the absence of Baptists and Lutherans. Note also that 81 per cent of the communicant body is Congregational and Methodist.

Degree of Literacy Among Communicants—Sixty per cent of the men and 43 per cent of the women communicants are reported as literate. The PN reports the highest literacy among men, and the MEFB among women. (Table III, Columns 10 and 11).

Sunday School Work—The number of Sunday School scholars (13,432) and the total number of students of all grades in mission schools are about equal. Chihli has 9,000 more communicants than Sunday School scholars. In order to show the differences of emphasis on Sunday School work between missions in the different provinces, compare Chihli with Hupeh. This province, for example, with 7,000 fewer communicants, reports almost 3,000 more Sunday School scholars than Chihli. The Salvation Army reports 910 Sunday School scholars and 94 communicants, or almost 10 Sunday School scholars for every church member.

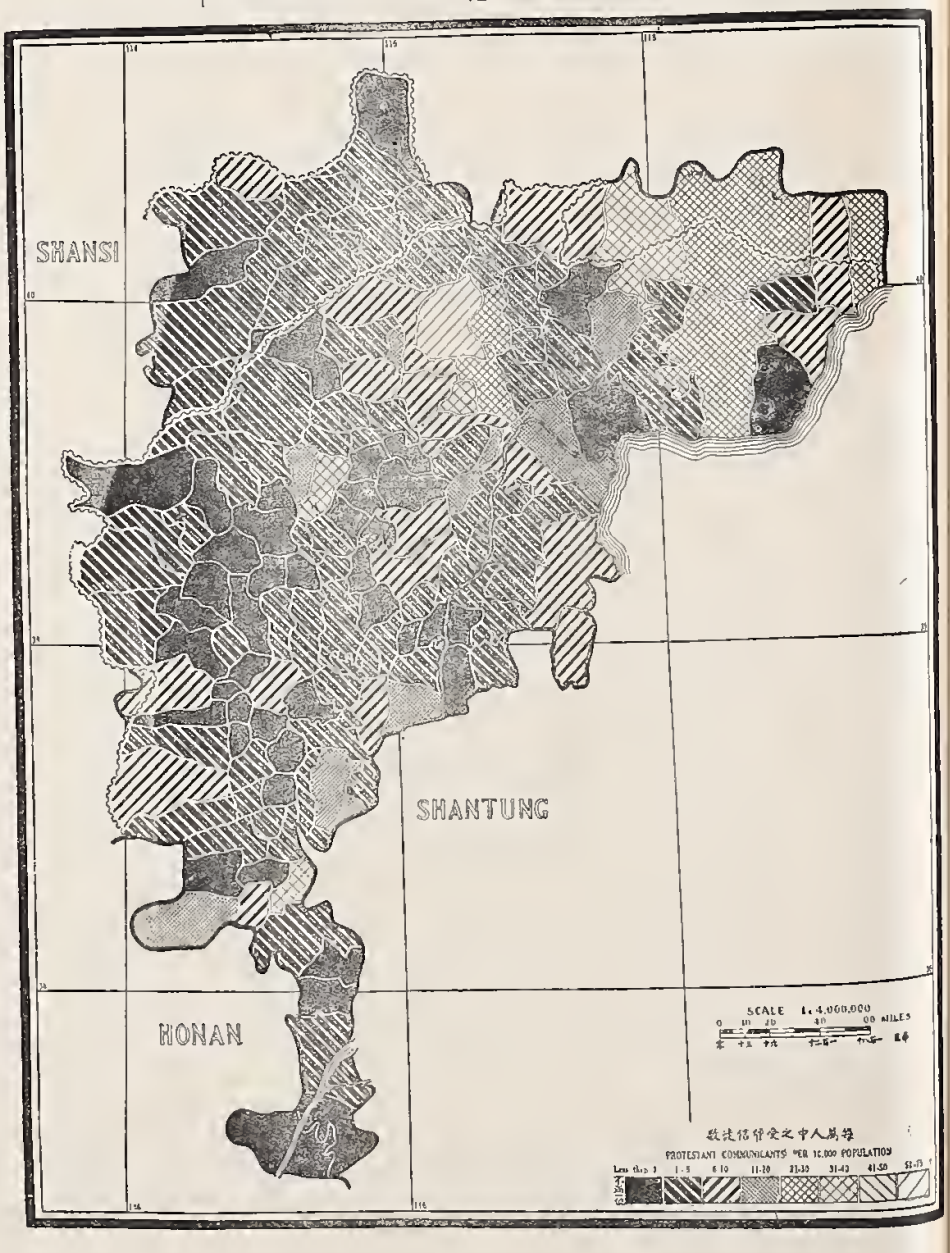
COMMUNICANTS PER 10,000 POPULATION

General Impressions—The Methodist fields appear to be best occupied in terms of communicants per 10,000 inhabitants. Hsiens reporting the smallest proportion of Protestant Christians to population are those in the PN and ABCFM fields east of Peking, the ABCFM and CIM fields south and east of Paotingfu, and the fields of the MGC and SCM missions in the extreme southern part of the province. The hsiens which border on the Canal south of Tientsin also appear to be poorly occupied.

Hsiens Relatively Unoccupied—The average number of communicants per 10,000 for the whole province is 8.2. Twenty-nine hsiens, or 21 per cent of the entire number, report one or less than one communicant per 10,000. One hundred and ten hsiens, or 79 per cent of the entire number, report fewer Christians per 10,000 than the average for the province. This indicates the presence of much unworked territory and reveals great need for more adequate occupation and more intensive work. The societies rank as follows in terms of communicants per 10,000:—MEFB, 16 communicants per 10,000; PCC, 12; UMC and ABCFM, 9 each; SPG, 8.

Proportion of Communicants to Population—The Peking Administrative District

VIII.—Communicants per 10,000 Population



(Kingchao) reports the largest proportion of communicants to population. Tsinhai-tao follows, while the three remaining tao (Kowpeh-tao in the extreme northwest, Taming-tao in the extreme south, and Paoting-tao in the middle west) claim a much smaller proportion—or less than one-third as many communicants as the first two districts (see statistical table for Chihli on Christian Occupation by Hsiens, Appendix A).

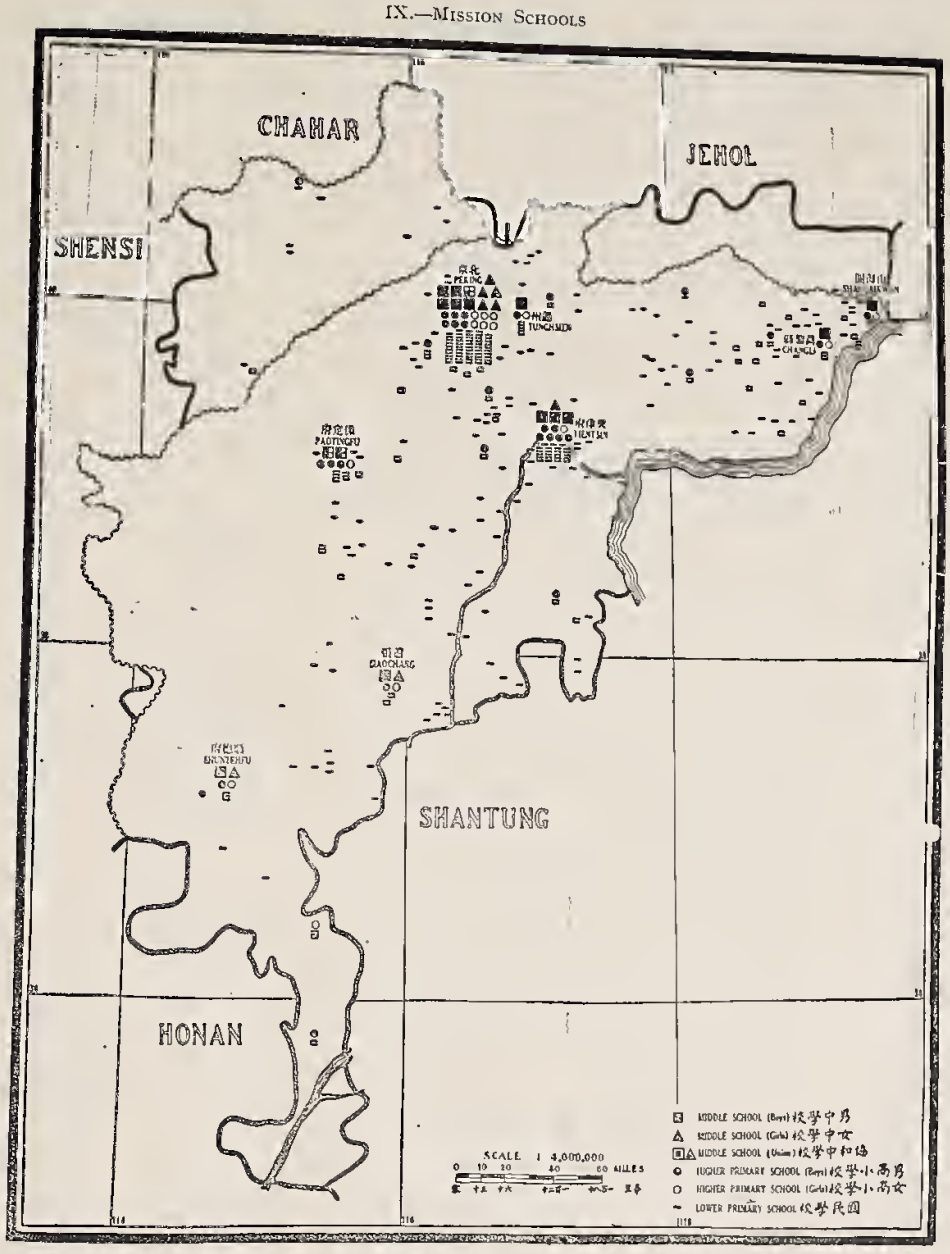
MISSION SCHOOLS

Elementary Education — Only 316 mission lower primary schools are reported for Chihli. Reference to Map V reveals the fact that these lower primary schools are located in less than half of the total 471 evangelistic centers. The total number of lower primary students for the province (8,554) is slightly more than one-third of the total number of communicants (22,283). This indicates little development in some missions in primary school education. The UMC reports the fewest number of evangelistic centers having mission lower primary schools. Incomplete returns may largely account for this unfavorable showing.

Map II shows that the southern half of the province is relatively populous, and Map VII reveals a moderate number and fairly wide distribution of Christian communicants. However, from the accompanying map, one is led to question seriously the adequacy of mission primary educational facilities. Practically no Christian educational facilities exist west of the railway line extending south from Peking to Shuntehfu.

Higher Primary Schools — Approximately 37 per cent of all mission lower primary grade students advance to higher primary schools. The highest percentages are reported by the LMS and MEFB missions, and the lowest by the UMC. The total number of mission higher primary schools in Chihli is 44, with a reported average of 72 students each. Fifteen of these higher primary schools, or approximately one-third of the total number, are for girls. Sixty-eight per cent of all mission primary students in Chihli are boys. Note the small number of higher primary schools which are located outside of the larger cities. Compare this map with Map V. Note the large number of mission stations between Paotingfu and Shuntehfu. Then observe the absence of both lower and higher primary schools. Note a similar situation in the mission fields northwest of the Great Wall.

IX.—Mission Schools



Compare this map with Map VII. Observe the large number of communicants west and southwest of Changli. Then note the relatively few centers of Christian education. Again the question arises in the interest of fair representation, may this not be accounted for by incompleteness in returns. The absence of higher primary school work south of Paotingfu and Tientsin is due largely to the physical aspect of the country and the sparseness of population. Information regarding a higher primary school in the PCC field came too late for representation on the accompanying map.

Middle Schools—Chihli reports 24 Christian middle schools, with an average of 81 students each. Six of these were not doing full-grade middle school work when the Survey returns were received. Eight of the 24 are middle schools for girls. Note the concentration of these middle schools in 8 missionary residential centers. Does this place Christian educational facilities within convenient reach of the entire communicant body scattered over Chihli? Eighty-five per cent of the mission middle school students are boys. All higher primary schools, except 6, and all middle schools, are located in centers where Christian hospitals are found.

Differences of Emphasis between Missions on Educational Work—The MGC reports 122 primary students for every 100 communicant members. Among larger societies, the PN reports 60 primary students per 100 communicants: the MEFB, 50; the UMC, 48; the LMS, 40; the ABCFM, 38; and the SPG, 12 (See Table VI, Column 13).

Higher Education—Peking University (Union) in Peking (for men), and the North China Woman's College (Union), offer the only facilities for higher education of a Christian character in Chihli. College courses in education are offered by both institutions and a kindergarten training school is connected with the latter institution. The Mary Porter Gamewell School for Girls (MEFB) also offers normal training work.

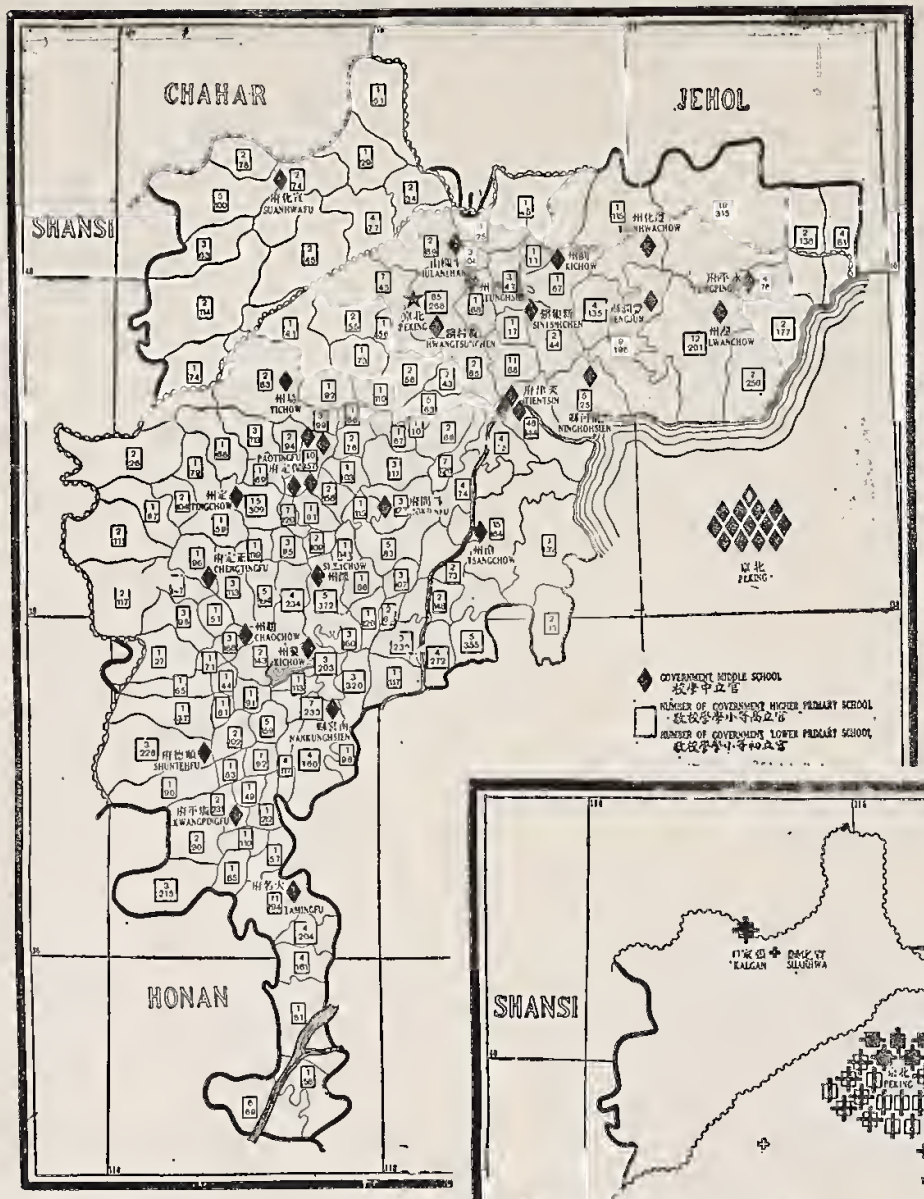
GOVERNMENT SCHOOLS

Statistical Summary—In July, 1916, Chihli reported over half a million primary students, or 1 student to every 54 inhabitants. (In the United States the prevailing average is 1 primary student for every 6 inhabitants). This, therefore, is low for Chihli. However, when considered in terms of the number of its students per unit of population, Chihli ranks among the first if not the first among the provinces of China. Much credit for this is due Dr. C. D. Tenney, who was appointed by the central government as Supervisor of Education for Chihli Province, and who, under Yuan Shih Kai's leadership, travelled extensively over the province establishing and supervising government schools. Chihli, of all the provinces of China, reports the largest number of lower primary schools and students. In the number of higher primary schools Kwangtung exceeds Chihli, reporting almost double the number. Forty-four government middle schools are reported for Chihli, of which 14 are in Peking, 4 in Paotingfu, and 3 in Tientsin. As late as 1918, only one out of all these 44 middle schools was for girls.

Comparison with Map III shows all mission fields equally favoured with government opportunities. If any neglected area needs to be pointed out, it is the 3 hsiens just northeast of the railroad line between Peking and Tientsin in the UMC and ABCFM fields.

Areas Best Provided with Elementary Education—Peking is naturally the great educational center of the province. Tientsin, Tungchow, and Paotingfu rank next in their importance as educational centers. The district around Peking, called Kingchao, with the exception of two hsiens out of its total of 20, is far below the average

X.—Government Schools



reported for the rest of the province. This is offset by the relatively large number of students in private schools.

Relative Location of Government and Mission Middle Schools—All missionary residential centers, except Changli, Shanhaikwan, and Siaochang, report government middle schools. In 21 of these missionary residential centers no mission middle schools exist. It is not known how much use, if any, is made by Christian forces of the government middle schools.

Government Normal Schools—Seven normal schools of lower grade for men, and 4 for women, are reported for the province. Higher normal schools for men exist in Peking and Paotingfu, and for girls in Peking and Tientsin.

Higher Education—Non-mission educational institutions of high grade are reported as follows: 8 universities and colleges (6 in Peking and 2 in Tientsin), 4 law colleges (3 in Peking and 1 in Tientsin), 4 medical colleges (2 in Peking, 1 in Tientsin, and 1 in Paotingfu), 3 technical colleges (1 in Peking, 1 in Tientsin, and 1 in Tangshan). Peiyang University, established at Tientsin in 1887 by Dr. Tenney for the central government, was the first to take students through a university course of Western grade.

HOSPITALS

Present Medical Facilities—Chihli ranks among the first five provinces of China in the number of its mission hospitals (24). When the number of hospital beds per million inhabitants is considered, the general impression is not so favorable. Chihli reports only 43 hospital beds per million inhabitants, while returns from Fukien show approximately 150. Complete and accurate statistics of mission medical work have been difficult to secure. The following comparisons are interesting if we keep in mind the incomplete returns of the UMC and the LMS:—

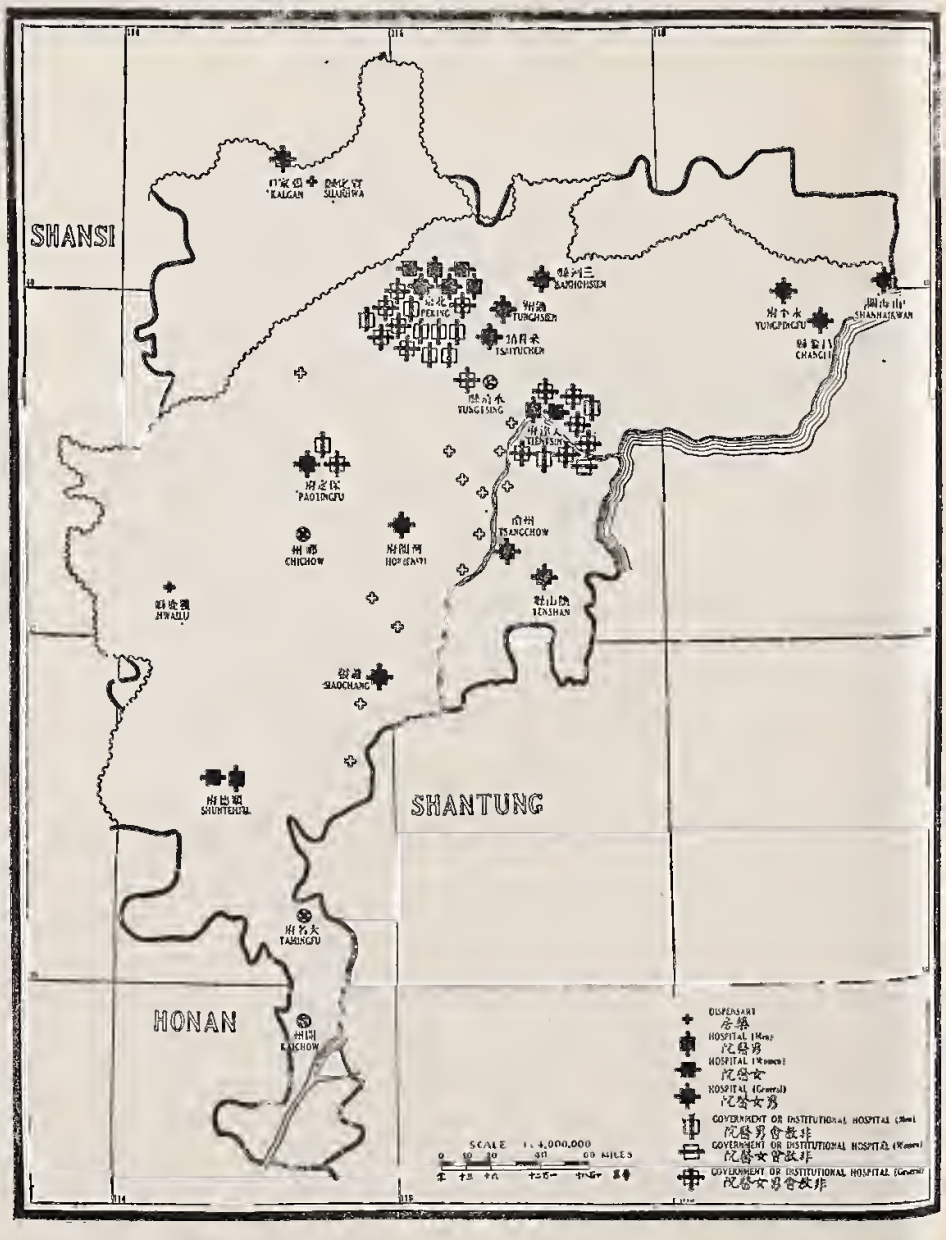
Mission Hospital Beds per 1,000,000 Inhabitants

MP & NCM	90
PN	88
SPG	58
MEFB	47
LMS	40
UMC	16
ABCFM	6

Number of Communicants per Mission Hospital Bed

PN	7
LMS	10
SPG	14
MEFB	37
UMC	55
ABCFM	147

XI.—Hospitals



IV.—Extent of Occupation—The Christian School

Name of Society	Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students —Boys	Lower Primary Students —Girls	Total Lower Primary Students	Higher Primary Students —Boys	Higher Primary Students —Girls	Total Higher Primary Students	Middle School Students —Boys	Middle School Students —Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys to Girls in Mission Primary Schools	Proportion of Boys to Girls in Mission Middle Schools	Proportion of Lower Primary School Students entering Higher Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total...	**316**	**44**	**24**	**5,418**	**3,136**	**8,554**	**2,480**	**708**	**3,188**	**1,660**	**293**	**1,953**	**13,695**	**68%**	**85%**	**37%**
Anglican ... ... SPG	22	4	3	460	260	720	95	124	219	60	82	142	1,081	59%	42%	30%
Congregational ... ... ABCFM	47	9	4	549	779	1,328	217	133	350	121	110	231	1,909	46%	52%	26%
LMS	34	6	5	660	151	811	326	38	364	258	14	272	1,447	81%	95%	45%
MP	4	1	...	65	22	87	10	6	16	...	...	...	103	73%	...	18%
Methodist ... ... MEFB	125	10	6	2,019	1,281	3,300	841	309	1,150	726	83	809	5,259	64%	89%	35%
UMC*	33	1	(a)	655	110	765	45	...	45	(a)	...	...	810	86%	...	6%
Presbyterian ... ... PCC	1	...	...	14	...	14	...	...	...	...	...	...	14	100%	...	...
PN	35	7	3	559	367	926	128	89	217	72	4	76	1,219	60%	95%	23%
China Inland Mission ... ... CIM	2	...	...	...	38	38	...	...	...	...	...	...	38	...	...	...
Other Societies ... ... AG §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ind §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
MGC	2	1	...	54	21	75	16	...	16	...	...	...	...	...	...	...
NCM	2	...	...	64	...	64	...	...	...	...	...	...	91	77%	...	...
NFEM §	...	...	...	...	...	...	...	...	...	...	...	...	64	100%	...	...
PU (b)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SA	1	...	...	29	36	65	...	...	...	...	...	...	65	45%	...	...
SCM	6	1	...	218	71	289	...	9	9	...	...	...	298	73%	...	...
SDA §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Un Med Coll (b)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
YMCA	2	4	3	72	...	72	802	...	802	432	...	423	1,297	100%	100%	...
YWCA	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

* Incomplete returns

§ No returns

(a) Union with MEFB in Peking

(b) No work of Middle School grade and below reported

Seven mission dispensaries, apart from those located on hospital premises, are reported.

Hospitals to be Built—Four new mission hospitals are to be built within the next 5 years: Kaichow (MGC), Chichow (SPG), Tamingfu (SCM), Yungtsing (SPG).

Areas in Need—Mission hospitals are found in 15 out of 39 mission residential centers. One hospital only is reported for the 23 missionary residential centers occupied by societies which are not classified denominationally. This is significant when one recalls that 28 per cent of the foreign workers live in these 23 centers.

Compare this map with Map II. In the area south of Paotingfu, which is relatively dense in population, only six mission hospitals and one dispensary (not on hospital premises) are reported. Hospital facilities are also noticeably lacking in the western section of the province, as well as in the triangular area included within lines drawn between Peking, Paotingfu, and Tientsin.

Compare this map with Map VII in order to observe how conveniently situated mission hospitals are in relation to the Protestant communicant body. Note the absence of convenient hospital facilities in the fields of the PN, MEFB, and UMC missions west of Yungpingfu. Note also the large number of communicants resident between Peking and Tientsin and south of Paotingfu who are without medical facilities.

Government and Institutional Hospitals—Government and institutional hospitals of modern medicine in Chihli are reported as follows:—8 government hospitals (generally under the supervision of the army or navy), one railroad hospital, one institutional (educational), 3 Roman Catholic, and 20 private. Of these 20 private hospitals six are under foreign, six under Japanese, and 8 under Chinese supervision. Except for those under foreign supervision, private hospitals have not been shown on this map. Most of these private hospitals are located in Peking or Tientsin. They frequently report a small number of beds. The combined total of government and institutional hospitals of modern medicine for Chihli is 59. In Table V note the extraordinary number of beds reported per foreign nurse by some of the missions.

Union Medical Work—The LMS, MEFB, and PN are united with the China Medical Board of the Rockefeller Foundation in union medical work of high grade in Peking (See statistical returns).

V.—Extent of Occupation—The Christian Hospital

Name of Society	Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds - Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
	1	2	3	4	5	6	7	8	9
Grand Total ...	**24**	**6**	**634**	**534**	**9,548**	**10**	**161**	**21**	**53**
Anglican ... ... SPG	2	...	48	10	386	1	4	29	58
Congregational ... ... ABCFM	1	...	24	6	350	...	...	8	...
... LMS*	6	...	148	46	1,382	1	10	32	194
... MP (a)	...	...	...	...	...	...	...	...	...
Methodist ... ... MEFB	6	...	120	138	2,448	3	65	17	51
... UMC*	1	4	20	10	190	...	...	30	...
Presbyterian ... ... PCC	...	...	...	...	...	...	...	...	...
... PN	6	...	100	155	3,119	4	52	25	85
China Inland Mission . CIM	...	...	...	...	...	...	...	...	...
Other Societies ... ... AG*	...	1	...	...	...	...	..	...	...
Ind*	...	...	...	...	...	...	...	...	...
MGC	...	...	...	...	...	...	...	...	...
NCM* (a)	1	...	20	20	200	...	...	40	...
NFEM	...	...	...	...	...	..	...	...	...
SA	...	...	...	...	...	...	...	...	...
SCM	...	1	...	...	...	...	...	...	...
SDA	...	...	...	...	...	...	...	...	...
Un Med Coll	1	...	154	149	1,473	1	30	20	25

* Incomplete returns

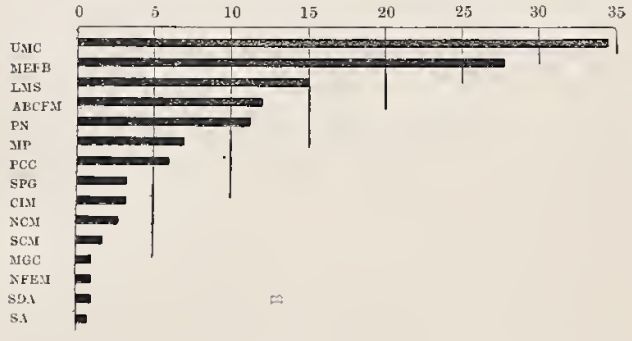
(a) MP and NCM figures combined under NCM

VI.—Degree of Occupation and Table of Urgency

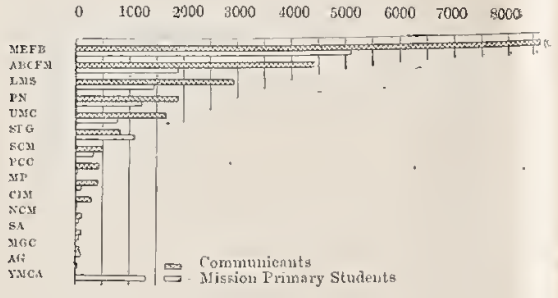
Name of Society	Nationality	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15
Grand Total...		(a) **60,000**	(a) **27,312,673**	**664**	**1,726**	**22,283**	**24**	**63**	**30**	**77**	**8.2**	**665**	**527**	**2.0**	**43**
Anglican ... ... SPG	B	1,000	1,000,000	33	84	804	33	84	41	105	8	309	115	2.0	58
Congregational ... ... ABCFM	A	10,650	4,750,000	81	210	4,432	17	44	18	48	9	157	377	0.8	6
LMS	B	8,500	4,750,000	48	180	2,917	10	38	16	62	6	235	405	1.3	40
MP	A	2,375	700,000	2	19	410	3	27	5	46	6	225	257	...	...
Methodist ... ... MEFB	A	19,300	5,552,000	102	585	8,636	19	106	12	68	16	740	505	2.7	47
UMC	B	6,200	1,900,000	7	84	1,655	4	44	4	50	9	158	480	...	18
Presbyterian ... ... PCC	B	700	350,000	...	6	440	...	17	...	14	12	...	32	...	...
PN	A	5,700	2,900,000	70	247	1,894	24	9	36	130	7	853	661	3.4	88
China Inland Mission ... ... CIM	Int	6,200	1,500,000	15	14	294	10	9	50	48	2	...	127	...	...
Other Societies ... ... AG	A	600	250,000	23	2	37	92	8	622	50	2	...	...	...	...
Ind	Int	750	...	11	...	...	...	...	...	...	...	...	...	...	...
MGC	A	1,900	850,000	12	18	72	13	21	166	257	1	3,472	1,220	...	...
NCM	Cont	1,400	450,000	9	16	119	20	36	75	133	3	167	533	2.2	90
NFEM	Cont	2,400	400,000	2	4	...	5	12	...	...	...	...	...	...	...
SA	Int	...	...	33	14	94	...	...	35	149	...	9,681	700	...	...
SCM	A	2,775	1,900,000	22	28	473	12	15	47	60	3	394	634	...	...
SDA	A	...	60,000	4	2	6	67	333	666	333	1	4,500	...	...	...
Un-Med Coll	Int	...	...	62	59	...	...	...	...	...	...	...	...	...	...
YMCA	Int	...	...	57	132	...	...	...	...	...	...	...	...	...	...
YWCA	Int	...	...	16	10	...	...	...	...	...	...	...	...	...	...
Bible and Religious Tract Societies (ABS, BFBS, NBSS, RTS	...	...	...	6	...	...	...	...	...	...	...	...	...	...	...
Societies without organized evangelistic work or church constituency	...	...	...	49	...	...	...	...	...	...	...	...	...	...	...

(a) Total for Province, not for approximate estimates by Societies as given below

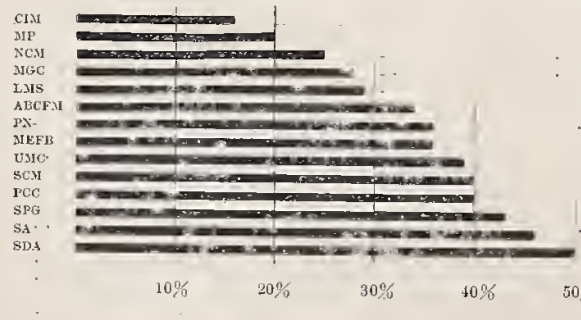
Number of Evangelistic Centers to each Mission Station



Number of Communicants and Mission Primary Students Compared



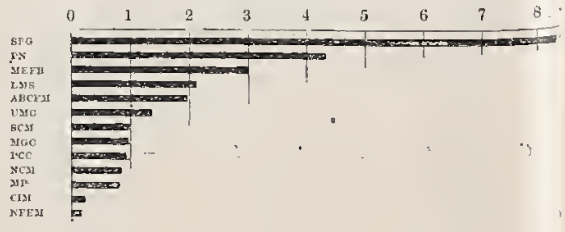
Percentage-of-Communicants-who are Women



Percentage of Employed Chinese Workers who are Women

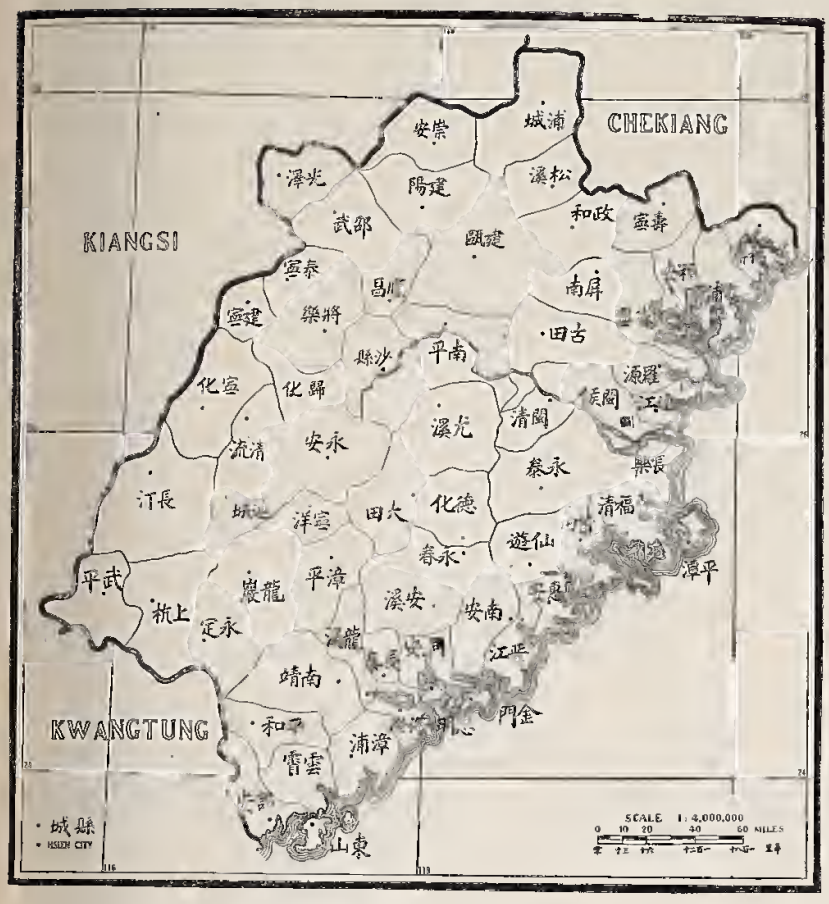
CIM	30%
MP	10%
NCM	0%
MGC	28%
LMS	23%
ABCFM	40%
PN	32%
MEFB	21%
UMC	7%
SCM	25%
PCC	0%
SPG	40%
SA	29%
SDA	0%

Number of Chinese Employed Workers per 100 Sq. Mi.



FUKIEN

I.—Hsien Boundaries



HSIEN BOUNDARIES

Area and Political Divisions—Chekiang and Kiangsu are the only provinces of China smaller in extent than Fukien which has an area of 46,332 sq. mi. This is almost equal to the area of Pennsylvania. The density of population is 368 inhabitants per sq. mi., or more than double the density of Pennsylvania. Politically the province is divided into four tao, which are subdivided into 63 hsiens. The capital city is Foochow, situated 34 miles from the mouth of the Min River. Foochow and Amoy are the only treaty ports.

Physical Characteristics—Fukien is mountainous, and its people consequently enjoy an isolation not known to inhabitants of other provinces. The watershed between the Kan River in Kiangsi and the Min River in Fukien forms the western border of the province. The mountain ranges run almost parallel with the coast, varying in altitude from 1,000 feet in the west to 6,000 feet in the north, near Chekiang. There are numerous islands along the coast, which is broken with many bays too open for shelter. The Min River drains about three-quarters of the province. It exceeds 300 miles in length and is renowned for its beautiful scenery. The Kinlung River, which reaches the sea near Amoy, is the next river of importance. The climate is semi-tropical in the east and temperate in the west. Sixty per cent of the people of Fukien are engaged in agriculture. Commercially the province is best known for its tea, rice, sugar cane, lacquer, lumber, and fishing industries. Emigration to the Philippines and Straits Settlements is extensive. At its height it exceeds 100,000 a year.

Christian Occupation by Hsiens—Fukien is generally regarded, so far as missionary work is concerned, as the best occupied province of China. Protestant missionary societies are at work in every hsien. One-third of the hsiens report mission activities by more than one missionary society. Only six hsiens report no organized churches. Twenty report less than 100 communicants each.

Language—Because of its isolation Fukien has had little difficulty in retaining local dialects which differ greatly from Mandarin and the local dialects of neighboring provinces.

One need not travel a great distant before hearing a new dialect spoken, which may or may not be intelligible 30 miles away. All this has historical significance and takes one back to the times when a number of petty and isolated states existed throughout southeastern and southern China. The Amoy dialect is spoken by approximately 5,000,000 people; the Foochow dialect by 8,000,000; and the Hinghwa dialect by approximately 2,000,000. Kienyang, Kienning, Tingchow, and Shaowu districts possess colloquial variations of their own.

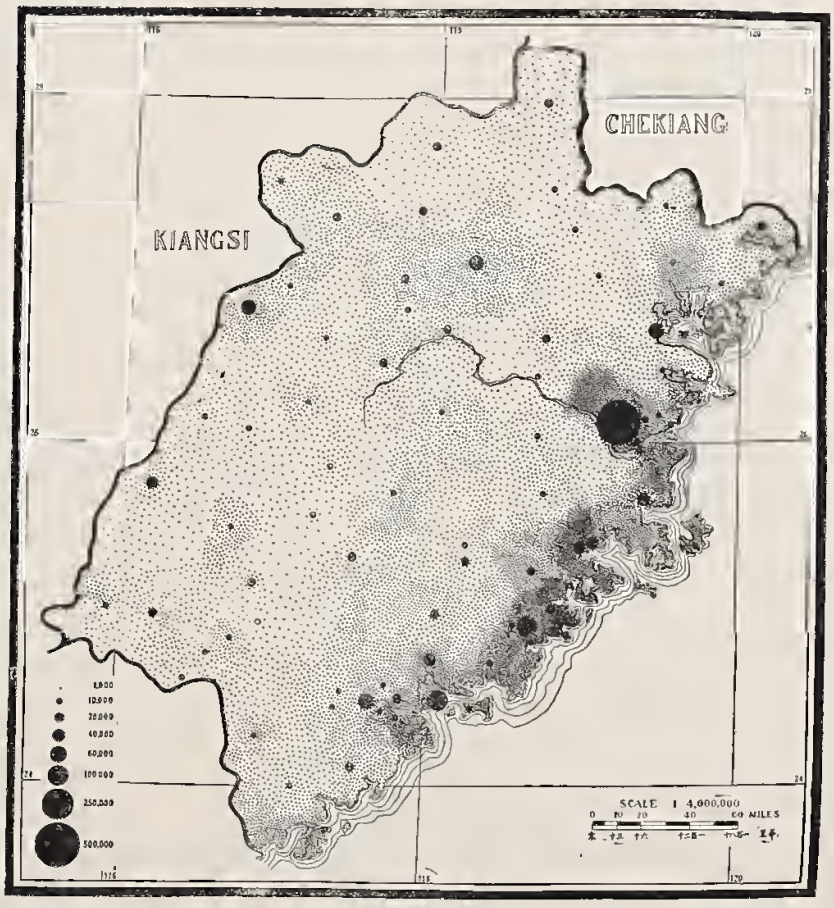
DENSITY OF POPULATION

General Estimates—The population of Fukien has been variously estimated at anywhere from 8,550,671 (1910 Census estimate), to 22,870,000 (Richard, and Census Board of Revenue 1885). The Minchengpu Estimate for 1910, which is generally regarded as conservative, credits Fukien with a population of 13,100,000. The hsien estimates received from government sources by the Survey Committee (1918) total 17,067,277. This is undoubtedly high, as the Post Office Census (1910) gives 13,157,791, thus closely approximating the Minchengpu estimate (1910). On the other hand, something may be said in support of the higher CCC estimate, when the generally accepted rate of increase in population for ten years is taken into consideration. Certainly 14,000,000 would be a conservative estimate for the province.

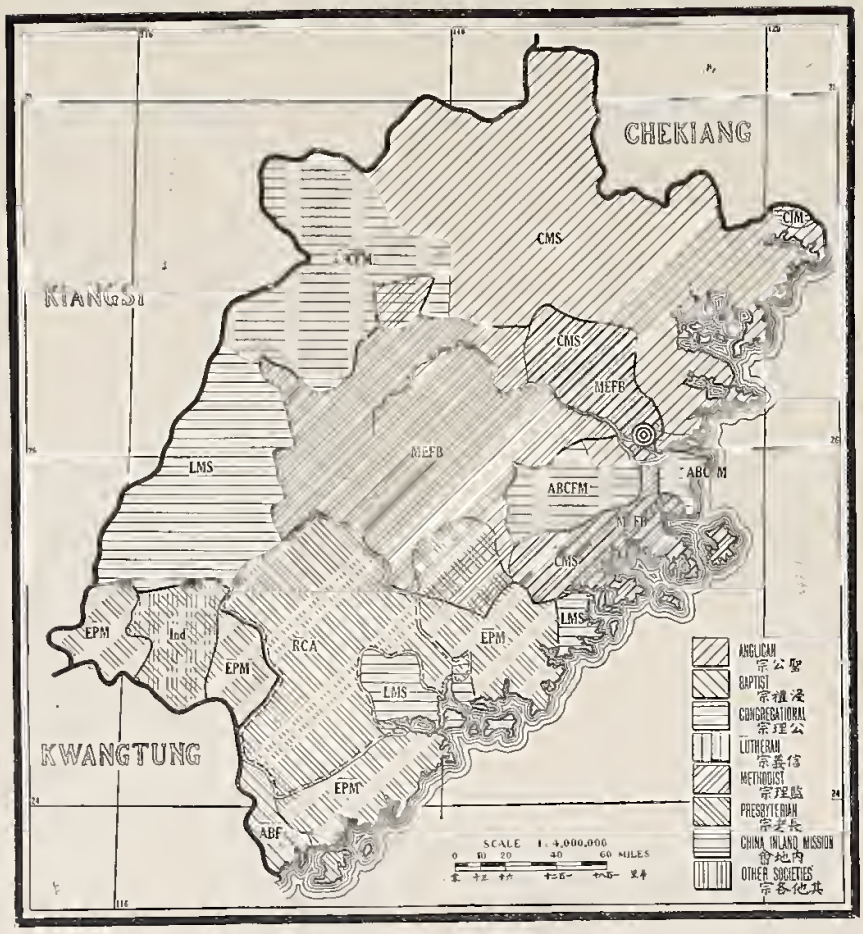
Large Cities—Fukien reports 3 cities each with a population exceeding 100,000: Foochow, 625,000, Chüanchowfu, 130,000, and Amoy, 114,000. Three cities are reported between 50,000 and 100,000: Kienningfu, Changchowfu, and Ningteh. There are 23 cities reported with populations between 20,000 and 50,000.

Eighty-eight per cent of the people of Fukien live in towns of 10,000 and less, or in rural districts. Considerable destruction of property and loss of life occurred during the Taiping Rebellion. Foochow reached its highest prosperity as a business port in 1880. Since then, owing to the competition of India and Hankow in tea production, the business of the port has slowly declined.

II.—Density of Population



III.—Protestant Mission Fields



Economic Conditions—The rich mineral resources of the province remain relatively untouched. The majority of inhabitants are agriculturists. The fishing industry is extensive along the coast. The economic welfare of the people is considerably enhanced by large sums of money annually sent back to relatives in the province by those who have emigrated and prospered in business abroad.

Areas of Greatest Density—There is considerable sparseness of population in the southwest. Here also the country is least developed. The sections along the coast, as well as around Kienningfu and north of the Min River appear to be most densely populated.

Christian Population—One small dot in every 43 represents approximately the Protestant Communicant Church membership in Fukien.

MISSION FIELDS

Societies at Work—Twelve missionary societies are now working in Fukien. They represent all the large denominational groups except the Lutheran. Half of these societies are American, and they work approximately three-fifths of the total area of the province. The CMS and the MEFB report the largest areas, each claiming about 13,000 sq. mi., slightly less than one-third the area of the province. The other larger missions rank as follows in respect to area of field claimed: EPM, 7,550 sq. mi.; ABCFM, 6,075 sq. mi.; LMS, 5,275 sq. mi.; RCA, 5,150 sq. mi. Note the presence of the CIM in a very small area in the northeastern part of the province. This work is supervised from Chekiang. Similarly the ABF claims a small area in the extreme southern part of Fukien. This work is supervised from Kwangtung. Neither of these missions has foreigners residing in the province.

Since this map was drawn, the mission whose field overlaps the EPM field in the southwest, has assumed the name of "Mennonite Brethren Mission," with the initials MPM. In place therefore of Ind, read MBM. This change in initials appears on all statistical tables and in all accompanying letterpress. The fields of the SDA as well as of the Ind missionaries now working in Foochow are not shown on this map. It is necessary when studying both the maps and letterpress of Fukien to remember that the work of the CEZMS is always included with that of the CMS.

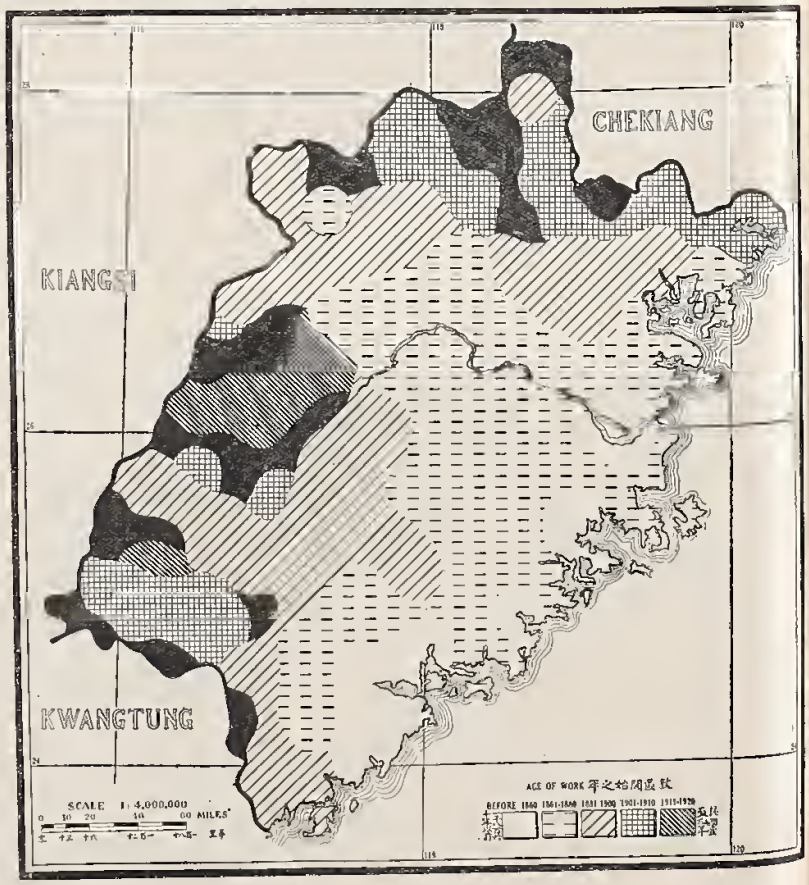
Unfortunately, the delimitation of fields in and around Amoy, while accurately traced on the larger original map cannot be satisfactorily followed here. Foochow being the only city with a population exceeding 200,000 appears on this map as "common area."

Overlapping Areas—Note the following areas where missions overlap in their work: (a) north and south of Foochow, CMS and MEFB; (b) Yungchun district, MEFB and EPM; (c) Tungan and Changchowfu districts, north and northwest of Amoy, LMS and RCA; (d) Shanghang district, in the extreme southwest, EPM and MBM; (e) northwest of Yenpingfu and southeast of Shaowu, ABCFM and MEFB.

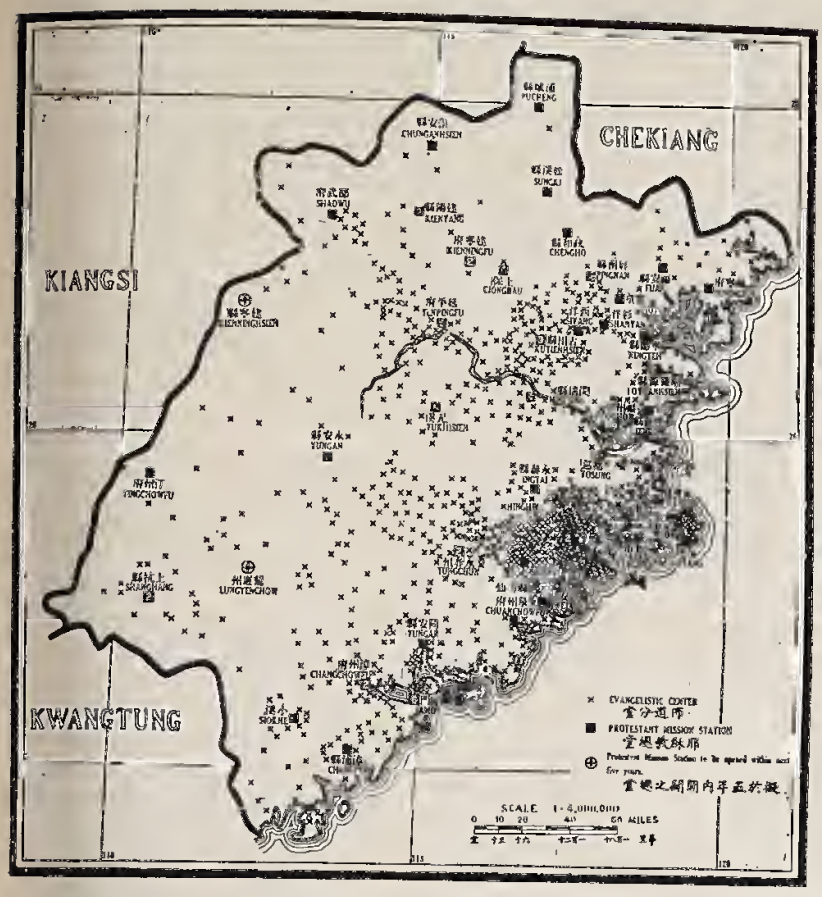
Comity Agreements—The LMS reports definite agreements with both the RCA and the EPM concerning the fields of these three missions wherever they overlap. The Chinese Church, however, has not always respected these agreements. The ABCFM reports that south of Foochow its field delimitations coincide with hsien boundaries and are agreeable to all missions concerned. In its northwestern field the ABCFM reports a definite understanding with the MEFB whereby both missions agree to keep a 10 li belt between them, and therein neither to build a chapel nor to open a school without the consent of the other. The same mission (ABCFM) reports a special agreement with the CMS regarding its eastern boundary line. An agreement also exists with the LMS whereby the ABCFM reserves the liberty of expansion in a southeastwardly direction.

The RCA and the CMS report comity agreements along lines covered by the Report on Comity submitted to and adopted by the CCC at its annual meeting in 1918. The EPM reports written agreements made from time to time, generally in the form of official correspondence. The MEFB reports definite agreements with both the CMS and the ABCFM affecting both the boundary and the work of their Yenping district. A mutual agreement exists between the ABCFM and the MEFB whereby each mission agrees not to open work within 10 li of an evangelistic center of the other mission. The SDA reports no comity agreements of any kind, and if the charge of other missions in the province be true, refuses to observe agreements already existing.

IV.—Age of Work



V.—Extent of Evangelism



AGE OF WORK

Pioneer Work—The Treaty of Nanking, 1842, officially opened Amoy and Foochow to foreign residence. Even before peace was signed, in that same year, Dr. David Abeel and William J. Boone of the ABCFM and RCA, entered Amoy. Two years later Messrs. A. and J. Stronach of the LMS arrived. Five years later (1847) the first missionaries of the American Methodist Church, Messrs. Collins and White, reached Foochow, and were welcomed by representatives of the ABCFM who arrived in the same year (Mr. and Mrs. Peet and Mr. Johnson). In 1850 Rev. D. Jackson and Rev. W. Witton, representatives of the CMS, entered Foochow where work was restricted to city limits for 14 years. In the next year, 1851, the EPM began work in Amoy. Thus by the close of the first half of the 19th century five large societies (2 British and 3 American) had representatives residing either in Foochow or Amoy. Evangelistic work at first was difficult and required great patience. The CMS, for example, reported no converts for 11 years. Cooperation between the RCA and the ABCFM in China was discontinued in 1857, and the Congregational Board withdrew from Amoy, turning over its entire field to the Reformed Church in America. Fukien, next to Kwangtung, reports the largest number of missionary residential centers opened before 1860. A glance at the table of mission stations, chronologically arranged, will show that the period of largest extension was that of 1891-1900. Areas appearing in black on this map lie a distance of 30 li beyond any evangelistic center reported.

Mission Stations Arranged Chronologically

		1807-1860	1861-1880	1881-1890	1891-1900	1901-1910	1911-1920
Anglican	CMS	1	...	6	11	7	...
Baptist	MBM	...	...	...	...	...	1
Congregational	ABCFM	1	3	...	...	...	1
	LMS	1	2	...	1	...	...
Methodist	MEFB	1	3	1	3	1	3
Presbyterian	EPM	1	...	2	1	...	1
	RCA	2	2	...	...	...	1
Other Societies	Ind	...	...	...	...	...	1
	SDA	...	...	...	...	1	1
	YMCA	...	...	...	...	1	1
	YWCA	...	...	...	...	...	1

Note that the ABCFM and RCA opened no new stations during an interval of about 40 years. At the present time, however, both societies are breaking new ground, the ABCFM at Kienninghsien, and the RCA at Lungyenchow in the old field of the LMS. Note the large number of CMS stations. Compare this map with Map V. Note that the development in evangelistic centers is greatest where the work is oldest, except in mountainous districts. Compare this map with Map VIII. The districts just outside of Amoy-hsien, and those nearest Foochow, are shaded dark, even though these districts were opened to missionary propaganda comparatively early.

EXTENT OF EVANGELISM

Stations and Missionary Residential Centers—Four provinces exceed Fukien in the number of mission stations: Chihli, Kiangsu, Kwangtung, and Szechwan. The missionaries in Fukien's 63 mission stations reside in 41 residential centers. In only 8 of these centers have we more than one society represented. When classified according to the nationality of their missionary personnel, 21 missionary residential centers are British, 12 are American, and 8 are International. Denominationally the Anglicans report more than one-third of the total number of stations in the province, and more than the Congregationalists and Methodists combined. There are only six stations manned by societies which cannot be classified among the well-known denominational groups.

Evangelistic Centers—Although one of the smaller provinces both in area and population, Fukien ranks second in the number of its evangelistic centers. Kwangtung, the first province to be opened to missionary propaganda, having an area double that of Fukien, and a larger communicant body, nevertheless reports fewer evangelistic centers. An average of 33 communicant members is reported for each of Fukien's 1,164 evangelistic centers. Each mission station averages 19 of these evangelistic centers or outstations. The MEFB reports the largest number of evangelistic centers (506), each with an average of 41 communicants, and the CMS follows with 342, averaging 15 communicants each.

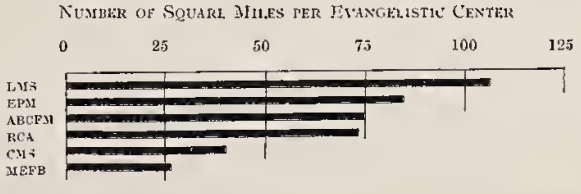
New Mission Stations—Kienninghsien and Lungyenchow are now being occupied as mission stations by the ABCFM and RCA respectively. The area in which Lungchowfu is situated is generally known as the North River district, and has only recently been turned over to the RCA by the LMS.

Distribution of Evangelistic Centers—Note the large number of evangelistic centers in the CMS and MEFB fields around Hinghwafu and Kutienhsien. The province averages one evangelistic center for every 40 sq. mi. This represents a higher degree of Christian occupation than that reported by either Shantung or Chekiang. If we compare the fields of the larger missions as regards the number of square miles to each evangelistic center we find the missions ranking as follows in the degree of their Christian occupation: MEFB, one evangelistic center to every 26 sq. mi.; CMS, one to every 40 sq. mi.; RCA, one to every 72; ABCFM, one to every 74; EPM, one to every 84; LMS, one to every 105. Compare this map with Map II. It will be seen that the areas of greater density of population report the greater number of evangelistic centers. Some light on the policies and methods of church administration and oversight among the various missions is obtained from the following comparisons: the MEFB reports 42 evangelistic centers per mission station; EPM, 18; ABCFM, 16; RCA, 14; CMS, 14; LMS, 12.

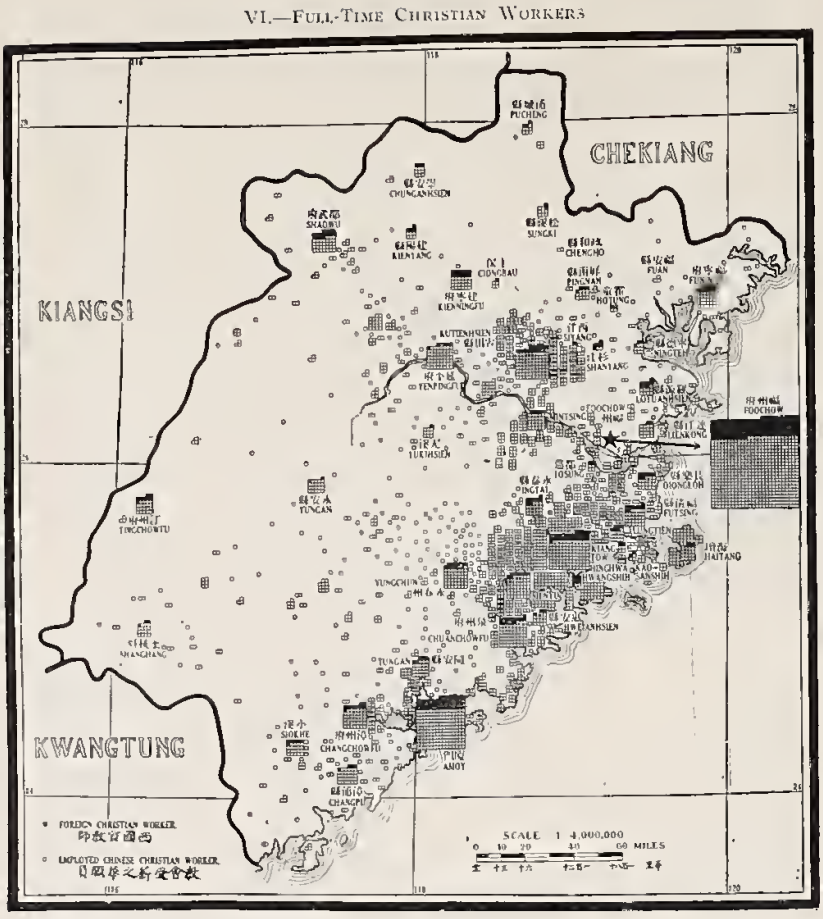
I.—Force at Work—Foreign

Name of Society		Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
		1	2	3	4	5	6	7	8
Grand Total	...	**70**	**26**	**15**	**22**	**198**	**135**	**319**	**454**
Anglican ...	CMS (+CEZMS)	17	8	7	16	95	26	116	142
Baptist	ABF	...	...	...	...	...	...	...	...
	MBM	1	...	...	...	...	1	1	2
Congregational	ABCFM	13	3	2	1	15	25	31	56
	LMS	6	3	...	1	6	9	15	24
Methodist ...	MEFB	19	5	4	3	46	35	87	122
Presbyterian...	EPM	5	3	2	...	19	12	27	39
	RCA	6	4	...	1	11	13	23	36
China Inland Mission	CIM	...	...	...	...	...	...	...	...
Other Societies	Ind	1	...	...	...	3	1	4	5
	SDA	2	...	...	...	...	5	5	10
	YMCA	...	...	...	...	...	8	7	15
	YWCA	...	...	...	...	3	...	3	3

Number of Square Miles per Evangelistic Center



VI.—Full-Time Christian Workers



Reasons for Inadequacy of Occupation—All missions when accounting for the present inadequacy of the Christian occupation of their fields, refer first to the lack of workers, especially Chinese workers, and second to financial restriction occasioned largely by the war and unfavourable exchange. It is difficult to know, after a perusal of the reports, whether or not this lack of Chinese workers is due to any one cause more than another. The need of more intensive work is emphasized by several correspondents.

FULL-TIME CHRISTIAN WORKERS

Foreign Force—Fukien ranks sixth among the provinces in the number of its foreign missionaries, 454. Of this number, 70, or 15 per cent, are ordained; 63, or 14 per cent, are engaged in medical work. The per cent in educational work is unknown. About 43 per cent are single women. This large number of foreign single women is significant when one considers the emphasis it ought to bring on evangelistic work among women. Eighteen out of the 63 mission stations in Fukien are staffed by foreign women missionaries only.

The Distribution of the Foreign Force—Approximately 33 per cent of the entire missionary body resides in Foochow (154); 48 per cent, or almost half the total number of missionaries, live in the three cities of over 100,000 inhabitants, namely Foochow, Amoy, and Chüanchowfu. Outside of these cities the average number of foreigners per foreign residential center is slightly over six.

Nationality—There are no continental missionaries in Fukien. British missionaries number 205 and reside in 29 centers. American missionaries number 249 and reside in 20 centers. This smaller number of residential centers for American missionaries reveals greater concentration of force, necessitated undoubtedly by the larger educational programs of American mission societies.

The Chinese Employed Force—Fukien reports a higher proportion of employed Chinese workers to foreign workers than any other province, about eight to one. Shantung and Chekiang follow with about 5 Chinese workers to every foreign worker. When classified according to forms of work, the Chinese employed force is divided as follows: 43 per cent evangelistic; 47 per cent educational; and 10 per cent medical. Four out of the 6 leading missions report a larger educational than evangelistic Chinese force. These missions are the CMS, ABCFM, LMS, and RCA.

Ordained Chinese Workers—Fukien ranks first among the provinces in the number of its ordained Chinese workers, reporting twice as many ordained workers as Chekiang. This large number is due in part to the age of mission work throughout the province, and in part to the policy of the Methodist Church regarding ordination.

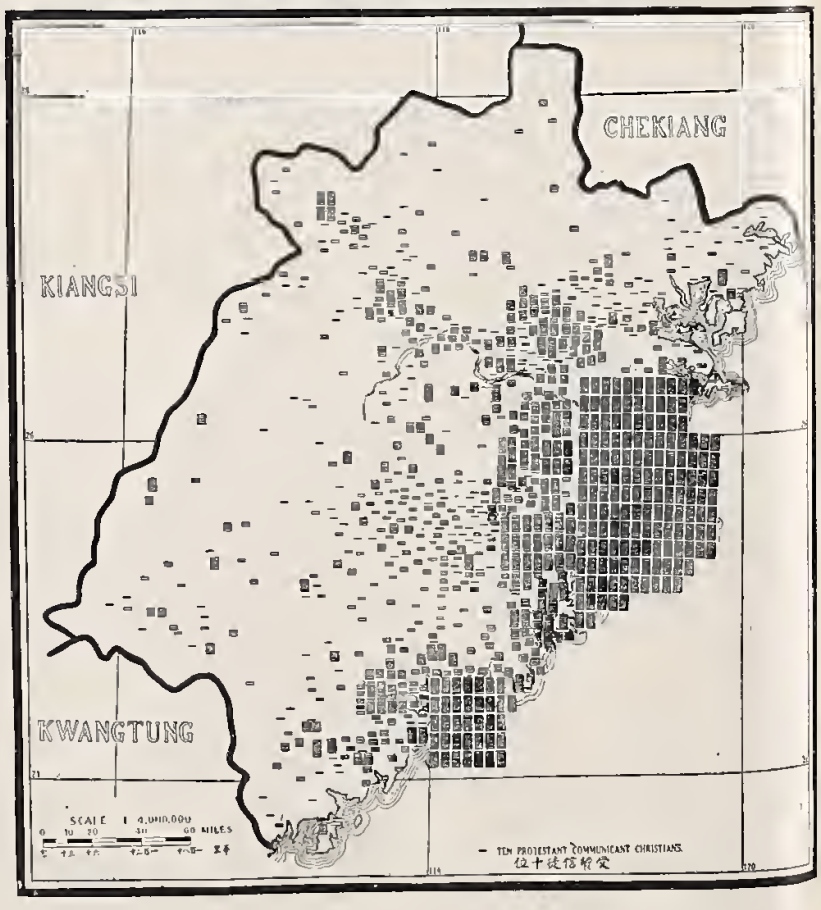
Wide differences in administration are made evident by the degree of pastoral oversight which exists among the churches of various missions. The LMS, for instance, reports one ordained worker for every 13 organized churches, and the CMS one for every 11 organized churches. The RCA and MEFB report one for every four organized churches while the EPM reports one ordained worker for one organized congregation. Sixty-seven per cent of the Chinese employed force consists of men.

Distribution of Chinese Workers—Compare this map with Map V and Map VII. Relatively few evangelistic centers or large groups of communicants appear to be without resident Chinese workers. It is significant to note further that while over 48 per cent of the missionary body resides in the three largest cities of the province, scarcely 20 per cent of the employed Chinese force is found in these centers. May not this wide distribution of Chinese workers over country areas accelerate evangelism? Fifty-eight per cent of the Chinese employed staff resides in rural districts, beyond any mission station.

The missions employ a relatively high percentage of their communicant body: CMS, 15 per cent; EPM, 13 per cent; ABCFM, 11 per cent; RCA, 10 per cent; MEFB, 7 per cent; and LMS, 6 per cent.

Training Schools for Workers—(Information not complete)—The Methodists report Bible training schools for women in Hinghwafu, Kutienhsien, Lungtien, Mintsinghsien, Sienyu, Yenpingfu and Foochow; also Bible training schools for men in Hinghwafu, Yenpingfu, and Yungchun.

VII.—Distribution of Communicants

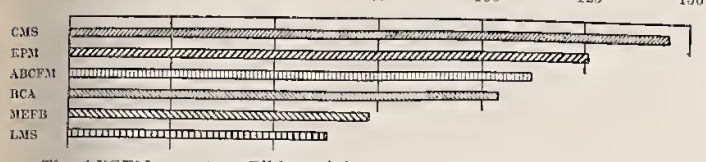


II.—Force at Work—Chinese

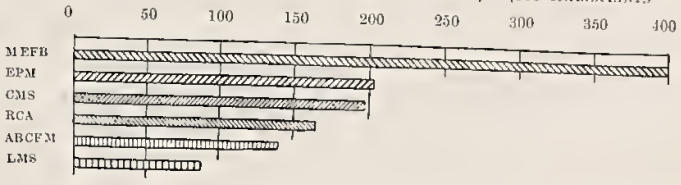
Name of Society		Ordained	Unordained Pastors and Evangelists - Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers – Men	Teachers—Women	Total Educational Force (all grades) (a)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work (a)	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...		**220**	**948**	**403**	**1,571**	**1,023**	**648**	**1,699**	**54**	**15**	**78**	**173**	**320**	**3,590**	**589**	**67%**	**7.9**
Anglican	CMS (+CEZMS)	20	164	109	293	133	188	327	16	4	32	56	108	728	41	51%	5.1
Baptist	ABF	...	...	1	1	...	...	...	...	...	...	...	...	1	...	...	...
	MBM	9	3	9	21	...	...	...	...	...	...	...	...	21	...	57%	10.5
Congregational	ABCFM	14	70	42	126	132	75	213	5	...	4	9	18	357	16	65%	6.4
	LMS	6	50	20	76	71	30	101	2	...	4	5	11	188	...	72%	7.8
Methodist	MEFB	130	380	198	708	418	229	659	20	10	37	70	137	1504	532	68%	12.2
Presbyterian	EPM*	26	150	16	192	112	59	171	6	1	1	20	28	391	...	79%	10.0
	RCA	14	57	8	79	104	66	174	5	...	...	13	18	271	...	70%	7.5
China Inland Mission	CIM	...	3	...	3	...	...	...	...	...	...	...	...	3	...	100%	...
Other Societies	Ind	...	5	...	5	...	1	1	...	...	...	...	...	6	...	100%	1.2
	SDA	...	45	...	45	19	...	19	...	...	...	...	...	61	...	100%	6.4
	YMCA	...	21	...	21	32	...	32	...	...	...	...	...	53	...	100%	3.5
	YWCA	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Chinese Church	1	...	...	1	2	...	2	...	...	...	...	...	3	...	100%	...

(a) This column includes educational workers in institutions above Middle School grade

NUMBER OF EMPLOYED CHINESE WORKERS PER 1,000 COMMUNICANTS



NUMBER OF EMPLOYED CHINESE WORKERS PER 1,000,000 INHABITANTS



The ABCFM reports a Bible training school for men in Shaowu. The CMS reports Bible training schools for women in Hinghwafu, Ningteh, Lienkong, and Funingfu. The RCA reports Bible training schools for men and women in Amoy. The LMS reports a Union Bible women's training school in Amoy. The EPM reports a Bible training school for men in Chüanchowfu. A Union Theological School (ABCFM, CMS, and MEFB) exists in Foochow, affiliated with the Fukien Christian University.

VIII.—COMMUNICANTS PER 10,000 POPULATION

COMMUNICANT CHRISTIANS

General Summary—Fukien ranks third among the provinces of China in the number of its Christian communicants, and first in the number of its Sunday School scholars. The Protestant societies report 38,581 communicant church members. The Roman Catholic Church reports a membership of 61,712. Of the total Protestant church membership approximately 20 per cent live in cities of over 50,000. The membership of the Methodist church in Fukien is 4 times larger than that of any other mission. Sixty per cent of the Protestant communicants are men.

Distribution of Communicants—Fukien ranks first in the number of its church communicants per 10,000 inhabitants, the average proportion being 24 communicants per 10,000 inhabitants. This is almost double the number reported by any other province. Compare this map with Map II. The communicants appear to be more numerous where the density of population is greatest. Compare this map with Map III. The overlapping areas seem to have the larger number of church members. If the distribution of communicants be considered in terms of population, the MEFB fields are by far the best evangelized, reporting 55 communicants per 10,000 population. The ABF field in the southern part of the province ranks second, and the RCA field third with reports of 19 and 16 communicants per 10,000 inhabitants respectively.

Membership by Denominations—The communicant body in Fukien may be classified denominationally as follows: Anglican, 5,136; Baptist, 235; Congregational, 6,217; Methodist, 20,672; Presbyterian, 5,728. Note that over half the communicant members in Fukien are Methodists.

Literacy—Fukien ranks second or next to Shansi in the degree of literacy among Christian communicants (70 per cent of the men and 49 per cent of the women). The CMS and ABCFM report the highest degree of literacy.

Sunday School Scholars—Sunday School scholars in Fukien (33,022) exceed the total number of students in mission schools of all grades by almost three to one. Moreover Fukien reports 3 times the number of Sunday School scholars reported by any other province. Of the 33,000 Sunday School scholars in Fukien the MEFB enrolls 22,878 or 69 per cent.

Church Organization—The number of church organizations almost equals the number of evangelistic centers. These churches appear to be well provided with resident Chinese workers and administration is largely in the hands of Chinese leaders. Fukien leads in union church movements.

III.—Extent of Occupation—The Christian Community

Name of Society	Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Percentage of Men Communicants	Proportion of Communicants in Cities over 50,000	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars	Average Number of Communicants in each Evangelistic Center
	1	2	3	4	5	6	7	8	9	10	11	12	13
Grand Total ...	**63**	**965(a)**	**1,164**	**23,133**	**15,451**	**38,584**	**86,094**	**60%**	**20%**	**70%**	**49%**	**33,022**	**33.0**
Anglican ... ... CMS (+CEZMS)	25	221	342	3,175	1,961	5,136	13,431	61%	15%	80%	48%	4,559	15.0
Baptist ... ... ABF	...	4	4	52	3	55	83	94%	...		...	150	13.7
MBM	1	2	8	130	50	180	480	72%	...	...	...	...	22.5
Congregational ... ... ABCFM	5	88	82	2,085	1,110	3,195	6,077	65%	29%	78%	57%	2,643	39.0
LMS	4	77	50	1,750	1,272	3,022	4,903	58%	23%	...	...	...	60.4
Methodist ... ... MEFB	12	483	506	12,280	8,392	20,672	45,571	59%	18%	54%	35%	22,878	40.8
Presbyterian ... ... EPM *	5	26	90	1,912	1,189	3,101	6,812	62%	16%	...	...	...	34.4
RCA	5	53	71	1,389	1,238	2,627	5,693	53%	31%	60%	48%	500	37.0
China Inland Mission ... ... CIM	...	1	1	6	2	8	8	75%	...	...	...	...	8.0
Other Societies ... ... Ind	1	1	...	72	48	120	120	60%	...	...	...	...	...
SDA	2	8	10	204	136	340	540	60%	80%	...	...	400	34.0
YMCA	3	...	...	...	...	...	2,072	...	...	...	...	1,892	...
YWCA	1	...	...	...	...	...	...	...	...	...	...	...	...
Chinese Church	...	1	...	78	50	128	304	60%	...	...	...	...	...

* Incomplete returns. (a) This total differs from the total for organized congregations given on the Hsien Table, Appendix A, due to additions for the EPM

IV.—Extent of Occupation—The Christian School

Name of Society	Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students—Boys	Lower Primary Students—Girls	Total Lower Primary Students	Higher Primary Students—Boys	Higher Primary Students—Girls	Total Higher Primary Students	Middle School Students—Boys	Middle School Students—Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys to Girls in Mission Primary Schools	Proportion of Boys to Girls in Mission Middle Schools	Proportion of Lower Primary School Students entering Higher Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...	**852**	**96**	**20**	**17,526**	**8,042**	**25,568**	**3,284**	**1,328**	**4,612**	**1,291**	**219**	**1,510**	**31,690**	**69%**	**85%**	**18%**
Anglican ... ... CMS (+CEZMS)	160	19	3	2,262	1,375	3,637	415	306	721	96	16	112	4,470	61%	86%	20%
Baptist ... ... ABF	...	...	...	...	...	...	...	...	...	...	..	...	...	...	...	...
MBM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Congregational ... ... ABCFM	88	11	4	2,176	668	2,844	482	192	674	186	32	218	3,736	76%	85%	24%
LMS	63	7	...	1,488	333	1,821	149	87	236	...	...	...	2,037	80%	...	13%
Methodist ... ... MEFB	408	24	5	6,741	3,634	10,375	945	499	1,444	226	150	376	12,195	65%	60%	14%
Presbyterian ... ... EPM	72	14	2	2,532	912	3,444	410	115	525	155	...	155	4,124	74%	100%	15%
RCA	54	14	2	2,067	1,080	3,147	365	129	494	136	21	157	3,798	67%	86%	16%
China Inland Mission ... ... CIM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Other Societies ... ... Ind	1	...	...	...	40	40	...	...	...	...	...	...	40	...	...	...
SDA	4	2	2	180	...	180	135	...	135	153	...	153	468	100%	100%	75%
YMCA	...	5	2	...	...	...	383	...	383	339	...	339	722	100%	100%	...
YWCA	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chinese Church	2	...	...	80	...	80	...	...	...	...	...	...	80	100%	...	...

V.—Extent of Occupation—The Christian Hospital

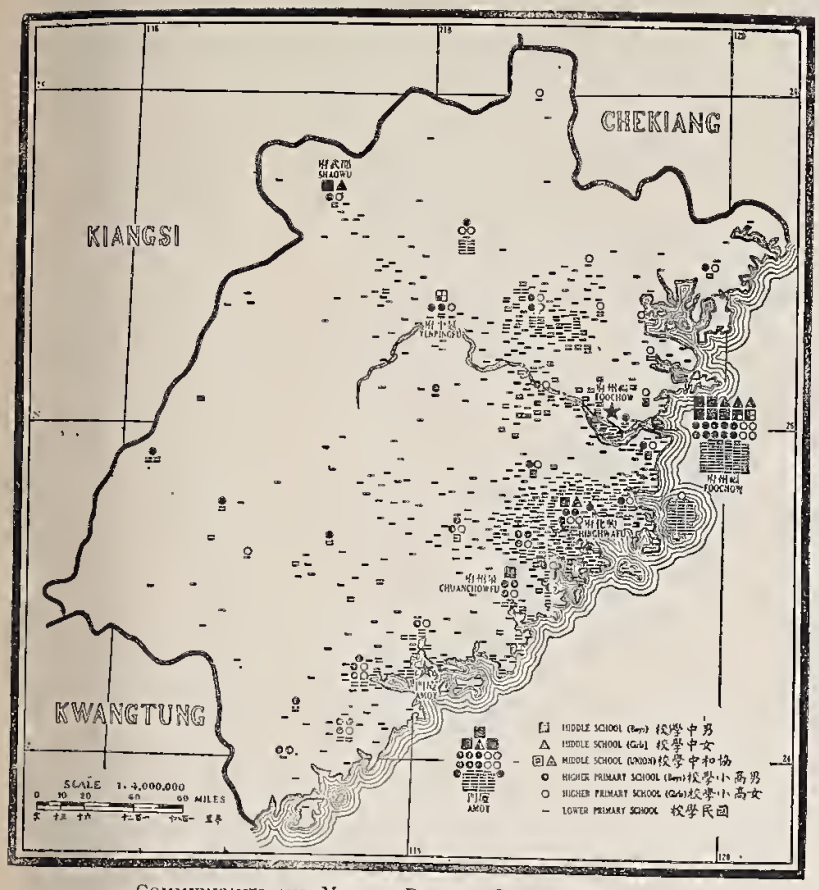
Name of Society	Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
	1	2	3	4	5	6	7	8	9
Grand Total ...	**41**	**9**	**1,242**	**1,188**	**21,125**	**13**	**132**	**59**	**110**
Anglican ... CMS (+CEZMS)	16	2	374	662	8,401	6	56	69	64
Baptist ... ... ABF	...	...	...	...	...	...	...	...	...
MBM	...	...	...	...	...	...	...	...	...
Congregational ABCFM	5	1	156	86	1,006	1	6	48	212
LMS	3	...	86	40	1,225	...	...	42	126
Methodist ... MEFB	10	6	271	180	4,969	6	70	50	150
Presbyterian... EPM	4	...	205	120	3,511	...	...	65	...
RCA	3	...	150	100	1,983	...	...	62	250
China Inland Mission CIM	...	...	...	...	...	...	...	...	...

COMMUNICANTS PER 10,000

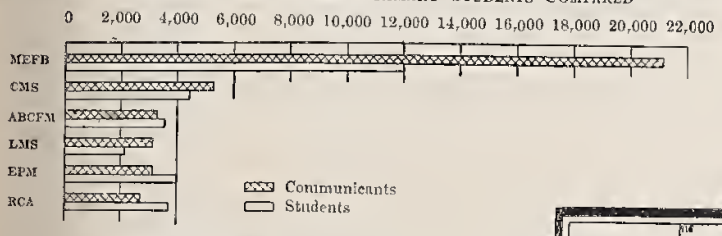
General Impressions—By comparing this map with similar maps for the other provinces, one is convinced by the graphical presentation alone that Fukien is the best evangelized province of China. On the other hand, lest this fact lead to any hasty conclusions, it may be well to add that the needs of Fukien are for this very reason more pressing than those of other provinces, and that there is still only one Christian communicant in Fukien among 444 non-Christians.

Black Areas—The areas which appear to be least touched by Christian influence are those in the extreme north, in the west between the ABCFM and LMS fields, and the North River district of the RCA field, recently relinquished by the LMS. Minhow-tao (Foochow), and Amoy-tao are the best occupied in terms of communicants per 10,000. Tingchang-tao in the southwest reports the lowest degree of Christian occupation. Haitang, together with some neighboring islands which have received the name of Pingtanhsien, is perhaps the best occupied hsien in China when considered in terms of Christian communicants per 10,000. This one hsien reports approximately 1,300 church members, and a Christian constituency of almost 4,000. The population estimate for Pingtanhsien is 82,150. This means that one person in every 63 inhabitants in this hsien is a communicant church member, and that one in every 25 is in some way interested in and related to Christian church activities.

IX.—Mission Schools



Communicants and Mission Primary Students Compared



MISSION SCHOOLS

Although Fukien has fewer church communicants than either Kwangtung or Shantung, it reports a larger number both of higher and lower primary school students (over 30,000). However, a comparison of this map with Map V reveals a large number of evangelistic centers still without educational facilities. In this connection, note especially the EPM field in the southwestern section of Fukien, the MEFB field around Yukihsien in the central part of the province and the populous district around Fuan in the northeast. Approximately 25 per cent of the evangelistic centers, one may safely conclude, are without mission lower primary schools.

There are 96 mission higher primary schools in Fukien, 39 of which are for girls. Note the relatively small number of higher primary schools in the Hinghwafu district, which is densely populated and which reports a large number of communicants.

Compare this map with Map V. Eleven missionary residential centers, or about 25 per cent, are without educational facilities above lower primary school grade. Only five mission higher primary schools are located in centers where no missionaries reside.

Middle Schools—Twenty mission middle schools, six of which are for girls, are reported for Fukien. These are located in 5 out of a total of 41 missionary residential centers. Fourteen are located in Foochow and Amoy alone. Fifteen were reported as doing full grade middle school work when the Survey returns were received. Note the absence of middle schools north of the Min River and east of Yenpingfu. Reference to Maps V, VI, and VII, indicate an intensive evangelistic work and many communicants in this district.

The difference between missions in the relative emphasis which each places upon education is well shown by the number of primary students per 100 communicants which each mission has enrolled in its schools. The RCA reports 140 primary students for every 100 communicant members; EPM, 128; ABCFM, 110; CMS, 85; LMS, 69; MEFB, 57. Much of the Christian lower primary education in Fukien is in the hands of the Chinese Church and there are many self-supporting schools connected with self-supporting churches which may not be included in mission returns.

Sixty-nine per cent of the students in mission lower and higher primary schools and 85 per cent of the students in mission middle schools throughout Fukien are boys.

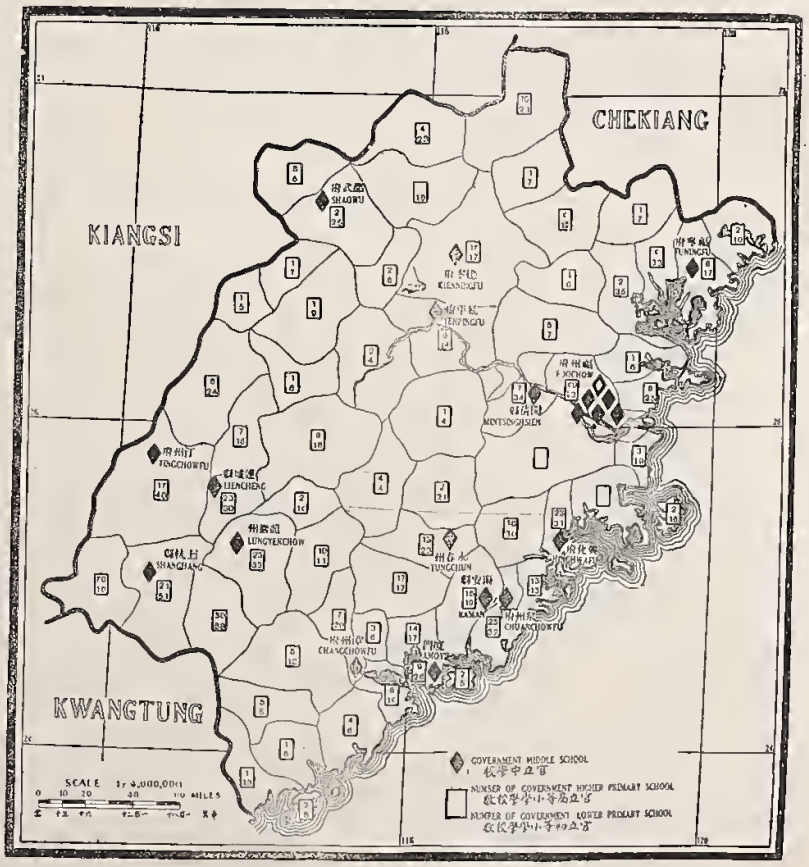
Higher Education—Facilities in Fukien for higher education of a Christian character are found only in Foochow: the Fukien Christian University (CMS, ABCFM, MEFB), the Women's College of South China (MEFB), Trinity College (CMS), and the Anglo-Chinese College (MEFB).

Teacher Training Facilities—The following teacher training facilities are offered by the missionary societies: Women's Normal School (CMS), Foochow, where normal training is given to prospective teachers both of lower and higher primary schools; Union Normal School (ABCFM and MEFB), Foochow, which trains teachers for lower primary and occasionally for higher primary school work. Trinity College (CMS), Foochow, offers a higher normal training course for middle school graduates, and trains its students both for lower and higher primary school work. The Guthrie Memorial Middle School (MEFB), Hinghwafu; Talmage College (RCA), Amoy; and the Jesse Johnston Memorial School (EPM), Amoy, offer normal courses as a special department of their curricula. Two kindergarten training schools exist in Fukien, the Kulangsu Kindergarten School at Amoy (EPM), and the Union Kindergarten Training School in Foochow (CMS, MEFB and ABCFM).

GOVERNMENT SCHOOLS

Educational Facilities—One-third of the elementary education reported for Fukien is given in mission primary schools. (Appendix A—Christian Occupation by Hsiens—Fukien, Column 20). The total number of government primary students is 64,123. The province averages 38 government primary students per 10,000 population as compared with 290 per 10,000, which is the average for Shansi. This comparison prepares the reader for the following. In statistical tables of government education received from the Ministry of Education in Peking, Fukien ranks next to the poorest among the provinces of China in its elementary educational facilities. Chekiang with one-third more inhabitants than Fukien reports five times the number of primary students.

X.—Government Schools



XI.—Hospitals

Chinese officials estimate that only 7 to 10 per cent of the inhabitants in the rural districts of Fukien are able to read or write in the vernacular, and that not more than 25 per cent of the people in the capital city of Foochow are literate. During the past decade the attendance of girls in government schools increased 50 per cent, while the increase in the enrollment of boys reached only 20 per cent. Schools for girls are still largely under mission auspices.

Middle Schools—Twenty-one government mid schools are reported. Only one of these, situated Foochow, is for girls. Half the government middle scho are located in centers where mission middle schools a are found. Four government normal schools for m and one for women are reported. Little is known the grade of these schools or the quality of their wo A girls' higher normal school is reported in Amoy; t non-mission law colleges, and one higher techni college, are located in Foochow. A large Chinese u versity is now being planned for Amoy and funds h already been subscribed for adequate buildings, ye maintenance, and endowment.

HOSPITALS

Occupation—Fukien is well provided with Christ medical facilities. All six of the large mission socie report successful medical work. The CMS and MI do the largest amount. There is a total of forty- mission hospitals, almost twice the number reported any other province. These hospitals have a tota approximately 2,430 beds. Forty-one foreign doc and 69 Chinese physicians are in charge, assisted by foreign and 78 Chinese graduate nurses.

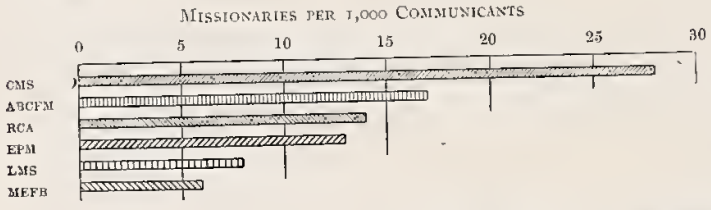
Three new hospitals are now being built, one Tungan (RCA), one at Lungyenchow (RCA), and a t at Kienninghsien (ABCFM). Nine dispensaries, clusive of those situated on hospital premises, are reported.

Distribution—Compare this map with Maps II, V, VI, and VII. The hospitals are located in a where the density of population is greatest. They pear to be within convenient reach both of comm cants and of mission students. Compare this map Map IX. Wherever there is a mission middle s we also find a mission hospital.

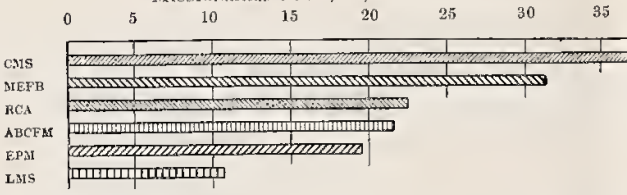
Relative Need—The CMS ranks first among mi societies in Fukien in meeting the medical needs o people in its field as well as of its communicant mem ship. The LMS and ABCFM rank last in this re (Table VI, Column 12). The RCA and the ABCF port the fewest number of foreign nurses. The nu of hospital beds per foreign physician is 59, per fo nurse is 110. In the RCA and ABCFM it runs as hi 242 beds per foreign nurse (Table V, Columns 8 an

Government Hospitals—Two Japanese hospital reported, one in Amoy and another in Foochow; als Roman Catholic hospital in Changchowfu, one go ment hospital in Foochow, and one community ho in Amoy.

Missionaries per 1,000 Communicants



Missionaries per 1,000,000 Population



VI.—Degree of Occupation and Table of Urgency

Name of Society	Nationality	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population
	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Grand Total...		(a) 46,330	(a) 17,067,277	454	3,590	38,584	27	211	12	93	22.6	858	782	2.4
Anglican ... ... CMS (+CEZMS)	B	13,750	3,594,000	142	728	5,136	39	202	28	146	14	894	850	4.1
Baptist ... ... ABF	A	650	287,000	...	1	55	...	3	...	18	19	2,778	...	...
MBM	A	1,375	...	2	21	180	...	...	11	117	...	...	...	...
Congregational ... ... ABCFM	A	6,075	2,530,000	56	357	2,195	22	143	18	112	13	825	1,100	2.
LMS	B	5,275	2,112,000	24	188	3,022	11	90	8	63	14	...	690	1.4
Methodist ... ... MEFB	A	13,225	3,763,000	122	1,504	20,672	32	407	6	73	55	1,111	570	2.4
Presbyterian ... ... EPM	B	7,550	1,935,000	39	391	3,101	20	206	13	126	16	...	1,280	2.6
RCA	A	5,150	1,606,000	36	271	2,627	23	169	14	104	16	192	1,390	2.5
China Inland Mission ... ... CIM	Int	125	212,000	...	3	8	...	15	...	375	...	...	...	...
Other Societies ... ... Ind	A	...	...	5	6	120	...	...	42	50	...	...	333	...
SDA	A	...	...	10	64	240	...	...	29	188	...	1,177	523	...
YMCA	Int	...	...	15	53	...	...	...	...	...	...	...	...	...
YWCA	Int	...	...	3	...	...	...	...	...	...	...	...	...	...
Chinese Church	...	...	...	...	3	128	...	...	...	...	...	...	620	...

(a) Total for Province, not for Society figures below

HONAN

I.—Hsien Boundaries

HSIEN BOUNDARIES

Area and Political Divisions—Honan, because of its central position, and its consequent railroad and industrial development in the near future, ranks among the most important provinces of China. Its area is 67,940 sq. mi., which is slightly more than that of England and Wales combined. It is divided politically into 4 tao. These are subdivided into 108 hsiens. The capital city is Kaifeng.

Physical Characteristics—For convenience of study, Honan may be divided into 3 large river basins: the Yellow River in the north, the Hwai River in the southeast, and tributaries of the Han River in the southwest. These 3 river basins form the famous yellow earth districts of China, upon which the forefathers of the Chinese descended from the mountainous and less fertile regions in the west, and founded the "Middle Kingdom." From the legendary days of Fu Hsi, 2953 B.C., Honan has been the seat of the imperial government more frequently than any other province. At the tomb of Fu Hsi in Chenchowfu, a great festival is held every spring in Fu Hsi's honor, when thousands of people come from long distances to worship at his shrine. Between the Han and the Hwai river basins, and especially in the western and southwestern sections of Honan, the country is quite mountainous. The central plain slopes gradually toward the east.

The following paragraph from "The Chinese Empire," edited by Marshall Broomhall, aptly describes southern Honan: "Conceive a vast plain, bordered by mountains on its western side, and crossed by streams running at right angles to those mountain ranges—a plain, unrelieved by undulating hills, green in the season of growing and harvest, but brown for the rest of the year, the central part buried in sand and loess deposit brought down by the Yellow River. Conceive this plain dotted over with cities, towns and villages, and crossed in every direction with brown earth roads, wide in the northern and central sections, and narrow and paved in the south, teeming with the hardy farming population, and you have a picture of Honan south of the Yellow River."

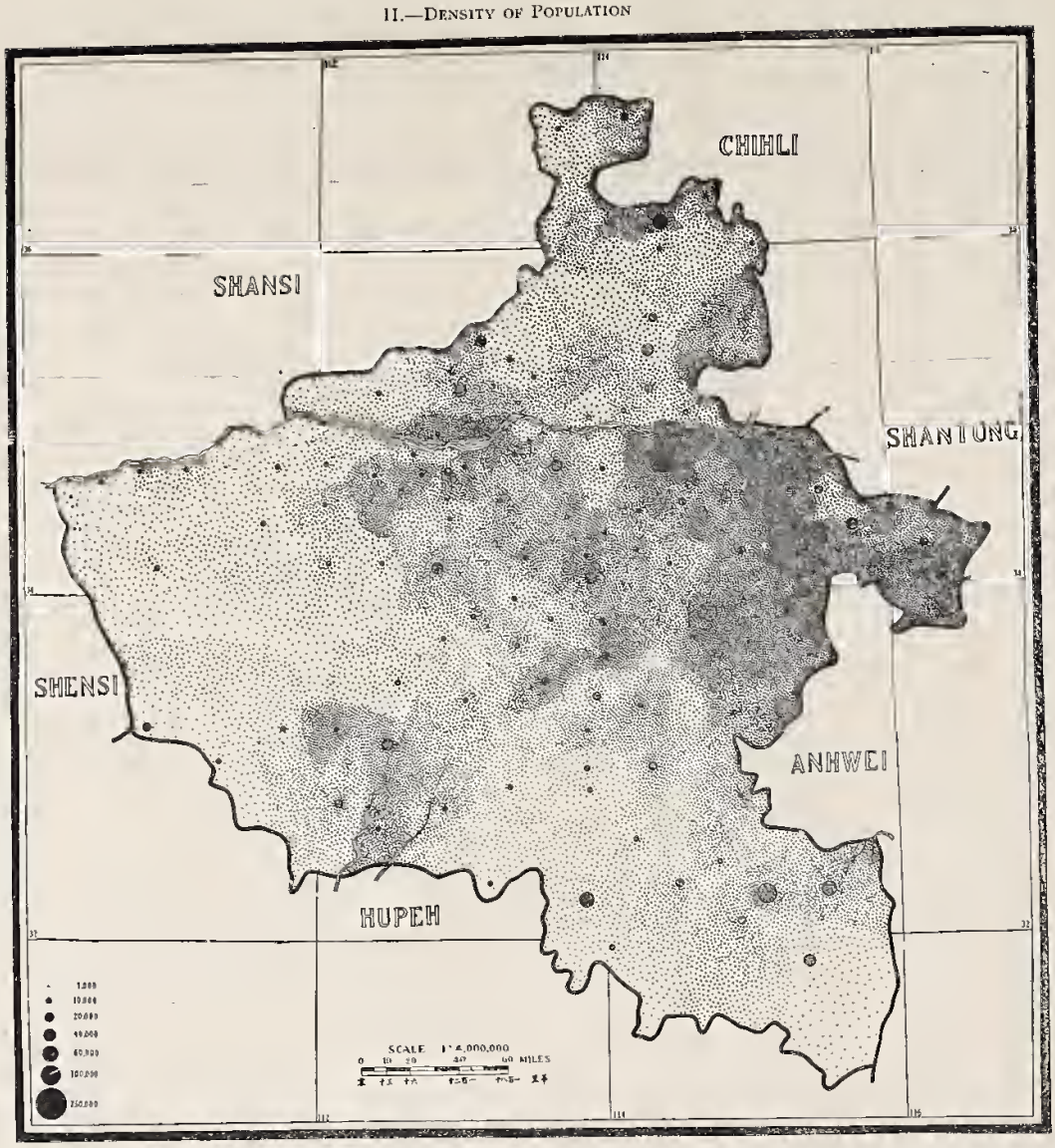
North of the Yellow River the country is level and fertile, except toward the west, where a range of mountains known as the Taihangshan extends in a northeasterly direction. Owing to the lack of natural banks the Yellow River frequently overflows in flood season, and for this reason has been a source of sorrow more than once to the millions along its shores.

Climate—Honan is a healthy province, having a temperate and invigorating climate. The cold winds from the north, however, make the winters rather severe, the thermometer occasionally dropping several degrees below zero on the plains. In summer the temperature rises sometimes to 110 degrees F. Kikungshan, situated at a distance of 3 hours by rail from Hankow, in the extreme southern part of the province, provides a delightful mountain resort where several hundred missionaries gather every summer from all sections of Honan, as well as from Hupeh, Shansi, Southern Chihli, and elsewhere.

Language—Mandarin is spoken throughout the province.

Communications—The Peking-Hankow Railway crosses Honan from north to south via Sinyangchow, Weihwei, and Changte. A branch line extends from Weihwei to the rich coal mines in northwest Honan. The Lung-Hai Railway crosses the province from east to west, intersecting the Tientsin-Pukow Railway at Süchowfu, Ku., and the Peking-Hankow line at Chengchow, Ho. This line now extends westward beyond Honanfu, and eventually it is proposed to extend it further to Sianfu, Shensi, and on to Lanchowfu, Kansu. Another line is proposed which will also cross the province from east to west, but further south and

II.—Density of Population



passing through Sinyangchow, connecting with the Tientsin-Pukow line in the east just a few miles north of Pukow, and extending westward to Chungking and Chengtu in Szechwan.

Water Communications—Honan possesses good water communications, although the Yellow River is navigable only in places. By means of the native junks, for example, it is possible to go from Chowkiakow, via the Sha and the Hwai Rivers, the Hungtseh Lake and the Grand Canal, all the way to Chinkiang on the Yangtze. Water connections are also possible with Hankow and Tientsin. Several important highways cross the province. In some places these are broad enough to accommodate carts. Were these roads improved, especially the old imperial road from Peking to Hankow, which passes through Chengtingfu (Chi.) and Kaifeng, the industrial and agricultural development of the province would be immeasurably accelerated.

Post and Telegraph Offices—Government post offices were first opened in Honan about 1898. These have been surprisingly well patronized ever since and have multiplied rapidly. Over 650 post offices of all grades were reported for 1919, showing an increase of 140, or 30 per cent, during the last two years. The telegraph service leaves much to be desired in efficiency, though it is greater in extent than one might expect.

Christian Occupation by Hsiens—A glance at the table on Christian occupation by hsiens (Appendix A) reveals that out of 108 hsiens, only two are without Protestant Church communicants. Sixty-three hsiens, or 58 per cent, report a Christian constituency of less than 100 each, and 33 hsiens report fewer than two paid workers each. Approximately one-fourth of all the hsiens of Honan are occupied by more than one Protestant mission society.

DENSITY OF POPULATION

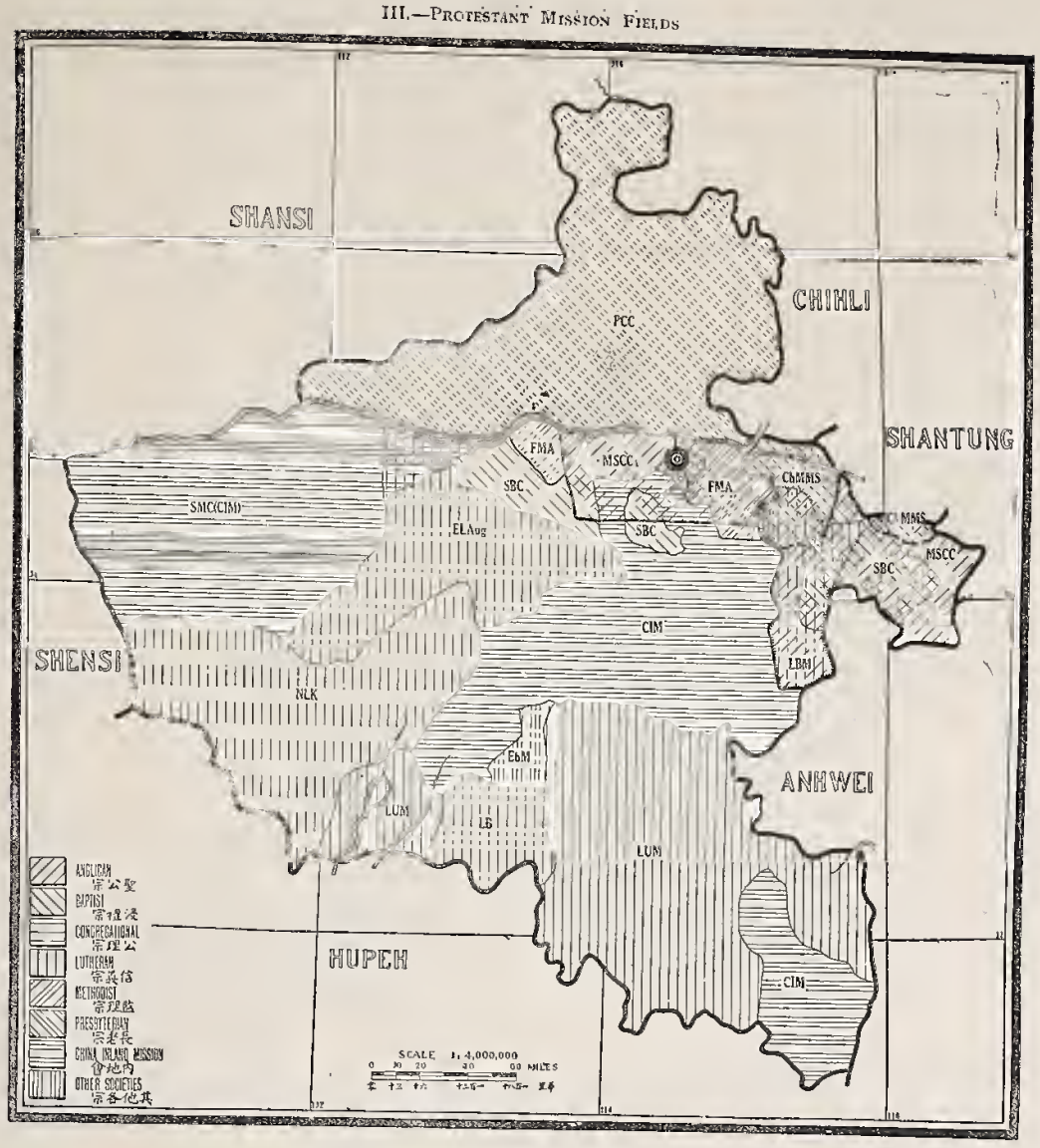
Population Estimates for the Province—Honan is one of the densely populated provinces of China, having more inhabitants than Sinkiang, Mongolia, Kansu, Shensi, and Shansi combined. The population estimates have varied all the way from 35,310,000 (Statesman's Year Book, 1902) down to 22,100,000 (Board of Revenue, 1885). As early as 1842 the population was estimated at 29,669,771. The low estimate for 1885 is accounted for by the severe famine of 1877-78, when Chinese authorities estimate that at least 9,000,000 people in Honan perished. In 1910 Minchengpu Census, which was computed from an estimate by fam and not by individuals, reported 5,120,000 families, or a total popula of 25,600,000 (5 individuals being reckoned to the family). This mate of 5 individuals per family has since been regarded both by C ese officials and experienced missionaries as being too low, and 6.6 dividuals per family is suggested as being more nearly correct. this multiple (6.6) been used instead of 5, the total population of Ho according to the Minchengpu Census (1910), would have been incre to 33,792,000. This is interesting in view of the more recent ce returns. The official hsien estimates secured by the CCC Survey mittee (1918) report a total population for Honan of 32,547,366. The Office Census (1919) records a total of 30,831,909. Note that all 3 mates (the revised Minchengpu, the CCC and the Post Office estim are approximately the same. If we accept the CCC estimate as bei happy mean, then the density of population in Honan amounts to 47 habitants per sq. mi. Even this is lower than the density figure by Marshall Broomhall in his work entitled "The Chinese Empire which he reports 520 people per sq. mi. This almost equals the de of Belgium (560 per sq. mi.), and is doubtless too high.

Cities—There are 3 cities in Honan, each with 100,000 inhabitan above: Kaifeng, 280,000; Chowkiakow, 200,000; Kwangchow, 10 Four other cities are reported, each with a population ranging some between 50,000 and 100,000: Changte, 60,000; Kushihsien, 6 Kweiteh, 50,000; and Nanyangfu, 50,000. Thirty-five cities are rep each with a population estimated somewhere between 20,000 and 5 All city population estimates have been received from missionary respondents and compared with all other available estimates, and best approximate. Practically 91 per cent of the people in Hona in rural districts or in towns of 10,000 or under.

Christian Population—Twenty-one dots of the smallest size ou total of 32,000 on the accompanying map represent the numerical str of the Protestant church constituency in Honan. Fifty-two dots sent the number of Christians reported for the province by the R Catholic Church.

Economic Conditions—The inhabitants of Honan, like those of Anhwei, south Chihli, and Shantung are not economically well-fa

III.—Protestant Mission Fields



G. W. Guinness writes: "Poverty and squalor prevail everywhere. The inhabitants are indifferent to discomfort or dirt and apparently lack the enterprise necessary to ameliorate their own condition. Houses, roads, animals, people—all suffer from neglect. The land is well tilled, however, and the harvests are good. The majority of the inhabitants are farmers, somewhat uncouth in manner, and of an independent turn of mind. They are distinctly intelligent and are often marked by strong individuality."

Honan produces an abundance of food of all kinds, grains, fruits, and vegetables. Some years rain is scarce or unevenly distributed, and this results in scant harvests, followed occasionally by severe famine and destitution such as now prevail over north Honan during this winter (1920-21). Salt is plentiful in the neighborhood of the Yellow River, and valuable coal fields are found between the valleys of the Sha and Ju Rivers. Many modern industries are being started throughout the province, some on a large scale. These are usually situated near railway centers and operated under Chinese management. Because, then, of its strategic position, its fertile soil, and the future industrial development which is almost certain to follow the improvements in roads and the extension of railways, Honan is destined sooner or later to rank among the most important provinces of China.

PROTESTANT MISSION FIELDS

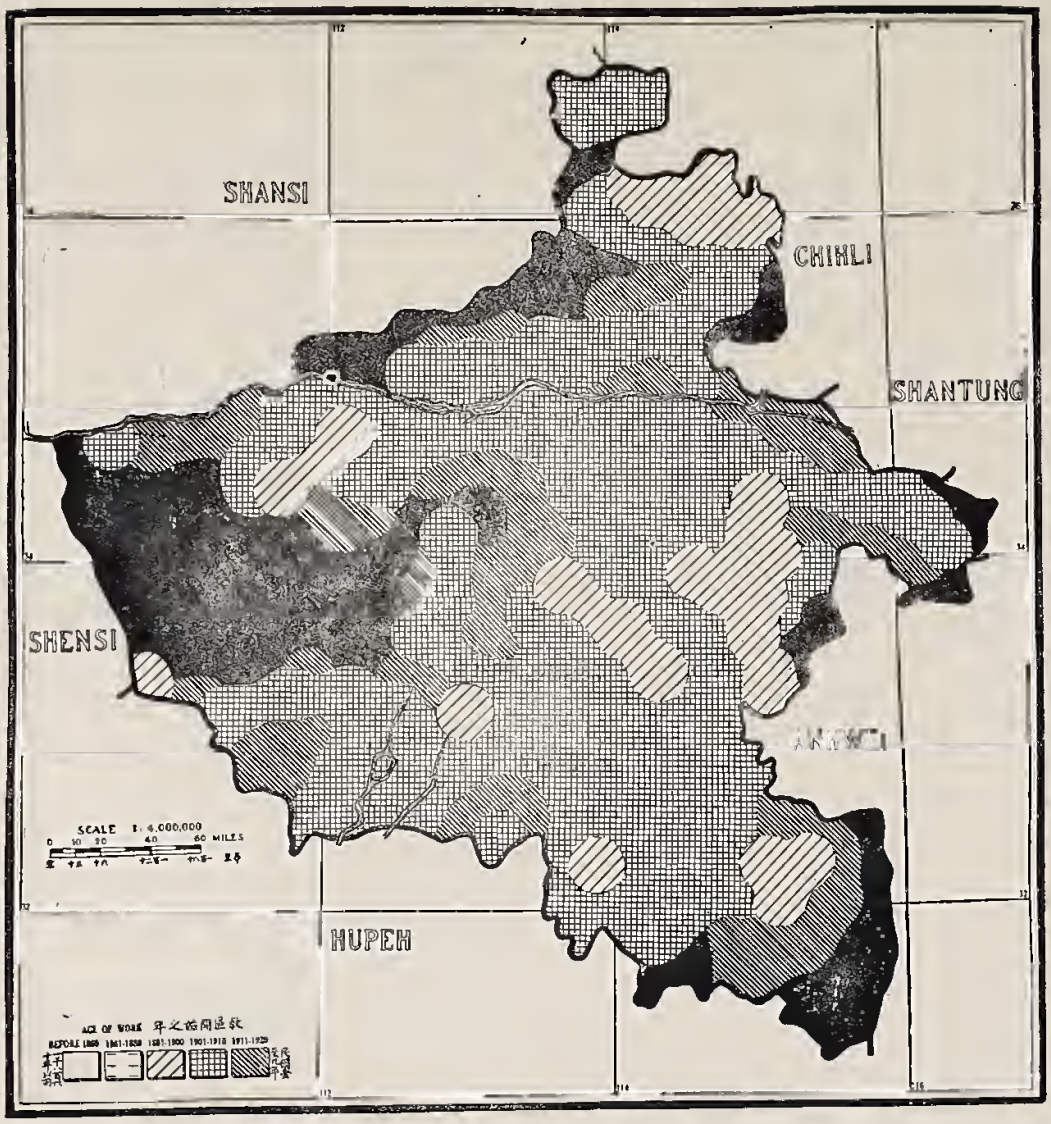
Mission Fields Compared—No part of Honan is unclaimed by Protestant missions. Sixteen societies, representing all denominational groups except the Congregational, are reported. Of these there are only three societies which cannot be classified under any of the well-known denominational groups: EbM, SDA, YMCA. The CIM and its affiliated mission (SMC) claim approximately one-third of the total area of the province. The PCC and the LUM rank next in the extent of areas claimed, each attempting to work slightly less than one-fifth of the total area of the province. The ILM, SDA, and YMCA are without field delimitations on the accompanying map. Both Kaifeng and Chowkiakow, being centers of 200,000 inhabitants and over, should be indicated on the accompanying map as city areas common to all missions. The population estimate for Chowkiakow arrived too late for our purposes.

Ten of the 16 societies are American, 2 British, 2 Continental, and 2 International (CIM and YMCA), in the nationality of their home constituencies. Note the approximate populations of different mission fields (Table VI, Column 3).

Overlapping Areas—The province presents no overlapping fields except immediately south of the Yellow River, around Hounanfu in the west, and from Chengchow eastward to the border of the province. Honanfu, Kaifeng, Kwangchow, Kweiteh, Tengchow, Suichow, and Yencheng are the only cities where more than one mission society has foreign resident workers. Moreover, reference to statistical returns soon convinces one that the overlapping east of Kaifeng is more apparent than real. The missions whose fields overlap report few stations. Much of the work is in its initial stages. Evangelistic centers are somewhat distant one from another. Only about 1,000 communicants are reported for overlapping areas. Yet these areas are located in the most densely populated sections of Honan as well as of all China.

Comity Agreements—At the Shanghai Missionary Conference (1890) it was agreed among mission representatives that the territory in Honan north of the Yellow River should henceforth be regarded as the special field of the PCC, on condition that said mission adequately occupy it. Agreements have since been made by the PCC with the ABCFM in Shantung, delimiting the PCC field of responsibility in that province. The LUM reports definite understandings with the CIM regarding the delimitation of its fields, and each mission is confining its efforts accordingly. The NLK reports written agreements with the ELAug covering certain sections of its field. A definite understanding concerning field limits exists between the NLK and CIM as well. As a result missionaries of one society have refrained from opening work in districts already occupied by missionaries of the other society. The SMC (CIM) reports an agreement with the ELAug which concerns especially the overlapping areas around Honanfu. The ELAug reports written agreements with all neighboring missions, whereby no chapels are to be built or work encouraged beyond the territory now marked out as the special responsibility of these missions. Christian converts residing on or within 10 li of the boundary lines may attach themselves to whichever of the neighboring missions they prefer. The ChMMS reports definite agreements

IV.—Age of Work



with missions working to the north of their present field, but none with missions working to the south where overlapping occurs. Certain hsiens south of Kaifeng are recognized as the special responsibility of certain missions, and this recognition virtually amounts to a formal agreement. Throughout the south the CIM reports a definite understanding regarding field delimitation and responsibility. Most of these understandings are verbal, and field limitations are expressed in terms of hsien boundaries. Although no agreements affecting the boundaries of the Shekichen district have yet been made, they are likely to mature after work is more developed. The boundaries of the CIM Kwangchow field have been fixed in consultation with representatives of the LUM. The LBM, SBC, MSCC, FMA, and SDA report no definite agreements regarding field delimitations.

AGE OF WORK

Pioneer Period—Missionary work of a permanent character was not begun in Honan until 1884, when the CIM secured premises in Chowkiakow, an important trading center connected by water with the Yangtze River. For ten years representatives of this mission were the only Protestant workers in the province.

"The Honanese farmer is conservative, independent, easily roused to anger, indifferent to discomfort or dirt, and in many districts, until recently, anti-foreign." For this and other reasons, it was very difficult for foreign missionaries to secure any foothold, especially in the larger fu cities. They were forced to settle in smaller places, to face opposition and suspicion on every hand, and patiently to wait till more favorable opportunities came.

In 1894 the Canadian Presbyterian Mission began work in Changte. Four years later the American Norwegian Lutheran Mission, now a part of the LUM, entered southern Honan and opened stations in Sinyangchow and Kioshan. In 1899 the Swedish Mission in China, associated with the China Inland Mission, commenced work in Sinanhsien, a city in the northwest of the province, one day's journey west of Honanfu. When the Boxer Uprising occurred in 1900, four missionary societies were at work in the province: LUM, 2 stations; PCC, 3; CIM, 8; SMC, 1. Two cities occupied as stations by the PCC before the Boxer Uprising have since been abandoned for more favorable locations.

Mission Stations Arranged Chronologically

		1807-1860	1861-1880	1881-1890	1891-1900	1901-1910	1911-1920
Anglican	...MSCC	...	...	...	...	2	...
Baptist	...CbMMS	...	...	...	...	...	5
	SBC	...	...	...	...	3	...
Lutheran	...ELAug	...	...	...	...	3	2
	ILM	...	...	...	...	...	1
	LB	...	...	...	...	1	1
	LBM	...	...	...	...	...	3
	LUM	...	...	...	2	4	6
	NLK	...	...	...	...	5	...
Methodist	...FMA	...	...	...	...	3	...
Presbyterian	...PCC	...	...	...	1	4	2
China Inland Mission	CIM	...	...	2	6	3	1
	SMC	...	...	...	1	2	1
Other Societies	...EbM	...	...	...	...	1	...
	SDA	...	...	...	...	...	1
	YMCA	...	...	...	...	...	1
	Total...	...	...	2	10	31	24

Note that approximately four-fifths of the mission stations in Honan have been opened since the Boxer Uprising. Note also that the first decade of the twentieth century was the period of greatest expansion, 7 new societies entering Honan between 1900-10, and 5 since 1910.

Occupation of Kaifeng—Kaifeng was the last provincial capital in China to be opened to Protestant missionaries. Until within the last 15 years this city was notoriously anti-foreign. In 1898, Mr. Powell of the CIM spent his first night in Kaifeng, but not until 1902 was he able to rent premises and formally establish a mission station. About the middle of that year he was joined by Dr. G. Whitfield Guinness. The following year better premises were secured in a more favorable quarter. On the arrival of Mr. and Mrs. Ford work was begun among women. In 1907 Rev. and Mrs. C. F. Appleton, representing the AFM, reached Kaifeng. The following year the SBC sent Rev. and Mrs. Sallee. In 1910, two years later, Bishop W. C. White, representing the Episcopal Church of Canada, began laying foundations for the work of this mission. At that time, ten years ago, Kaifeng reported but 12 missionaries, 7

V.—Extent of Evangelism

employed Chinese workers and 34 communicants. To-day the capital city reports 46 foreign workers, 57 employed Chinese workers and 520 church communicants.

Ages of Various Fields Compared—The areas shaded black and distant therefore 30 li or more from any evangelistic center, adjoin sections in neighboring provinces which either are unclaimed by any Protestant mission at the present time or are very inadequately worked. Compare this map with Maps V and VII. The main inpression received is that the degree of Christian occupation in terms of evangelistic centers and communicant members is more or less proportional to the age of work. Compare this map with Map IX. It does not follow that the longer any mission has worked in a field the greater its Christian educational facilities. The educational policies of missions at work in Honan vary too greatly to justify this more or less hasty conclusion.

EXTENT OF EVANGELISM

Missionary Residential Centers—Sixteen mission societies with a total of 67 stations are now at work in Honan. Their missionaries are located in 56 residential centers. Only 7 of these have representatives of more than one mission. There is an average of 7 evangelistic centers to each station, each averaging 27 communicants. Kaifeng reports the largest number of societies. Seven residential centers in Honan are International in the personnel of their missionary body, 27 are American, 16 British, and 6 Continental. One center in Honan reports women missionaries only.

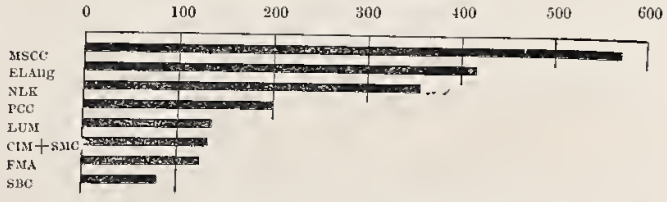
New Mission Stations—Plans are being made to open eleven new mission stations during the next five years, 5 of these are to be opened by Lutheran societies, 3 by the Canadian Presbyterians, and 3 by the CIM. The proposed locations of these new mission stations, with the initials of the society opening each, are as follows: Kushihsien (LUM); Sintsai (LUM); Wukiatien (LUM); Luyi (LBM); Yenshihsien (ELAug); Yehsien (CIM); Shangchenghsien (CIM); Shanchow (SMC-CIM); Linhsien (PCC); Sinsiang (PCC); and Tsiyüan (PCC).

Distribution of Evangelistic Centers—At first glance one is impressed by the large number and fairly general distribution of evangelistic centers. The province appears well worked. After comparison, however, with such provinces as Fukien and Shantung this first impression gives way to a second, namely that there is a sparseness of centers of evangelism in Honan, and that the Christian occupation of the province is only begun. In Fukien there is one evangelistic center for every 40 sq. mi., in Honan there is one to every 150 sq. mi. Note the grouping of evangelistic centers around Kwangchow in the CIM and LUM fields. The areas just south of the Yellow River where a number of mission fields overlap, report no more evangelistic centres than areas where one mission alone is at work; as for example the area of the LUM in the southern part of the province between the fields of the LB and NLK missions. Comparison with Map II shows this area where fields overlap to be the most densely populated section of the province.

Few evangelistic centers are reported for the extreme western section of Honan in the fields of the NLK, SMC (CIM), and ELAug. There is also a marked absence of evangelistic centers in the extreme southeastern section of the province bordering on Anhwei and Hupeh, also in the extreme western section north of the Yellow River in the PCC field. All these regions are mountainous in character. People are widely scattered and travel is difficult.

The CIM reports the largest number of evangelistic centers, 166, or 36 per cent of the total number. The LUM ranks second with 92, and the PCC third with 63.

Number of Sq. Mi. per Evangelistic Center



Reasons for Present Inadequacy of Occupation—In stating the reasons for the present inadequacy of Christian occupation, four-fifths of the societies mention as their first reason lack of workers, both Chinese and foreign. Two societies particularly emphasize the need of more and better trained Chinese evangelists. Other reasons given are: (1) Insufficiency of funds, (2) Difficulty of communications, (3) Recent arrival on the field, and (4) General unrest throughout the province.

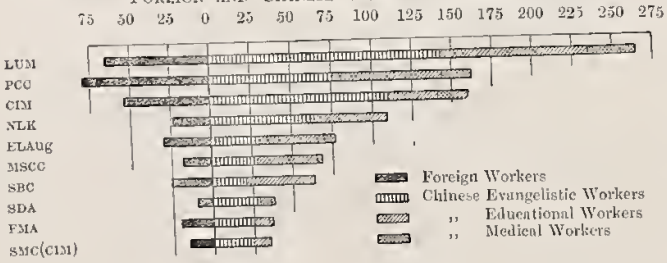
VI.—Distribution of Workers

FULL-TIME CHRISTIAN WORKERS

Distribution of Missionaries—The foreign missionary body numbering 394 resides in 56 cities. Kaifeng has the largest community, almost 60, or approximately 15 per cent of the total foreign force in the province. Honan is unlike other provinces in that its foreign missionaries are more widely scattered and do not reside chiefly in the few larger cities. Chowkiakow, for example, with a population of over 100,000, had only 6 missionaries, and Kwangchow, the third city in the province, with a population exceeding 100,000, reported only 7 foreign missionaries when the information for this Survey was gathered. There are only 9 residential centers in Honan out of the total 56, which report over 10 resident missionaries: Changte, Honanfu, Hwaikingfu, Kaifeng, Kioshan, Kweiteh, Sinyangchow, Weihwei, and Yencheng. Nine mission stations have 10 or more missionaries each. The remaining 58 mission stations in Honan average four missionaries each. Note the distinction between a mission station and a missionary residential center.

Foreign Force Classified Denominationally—If we attempt to classify the foreign force into denominational groups we find that over one-third of the missionary body is Lutheran, and approximately one-fifth Presbyterian. When classified according to nationality we find that 202 missionaries are American, 152 British, and 40 Continental. About 65 per cent of the male missionaries are ordained. Twenty-two per cent of the entire missionary force are single women. The medical force has been greatly depleted, due mainly to the European war. Only 4 female and 19 male physicians are reported.

Foreign and Chinese Workers Classified



I.—Force at Work—Foreign

Name of Society		Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
		1	2	3	4	5	6	7	8
Grand Total ...		**100**	**19**	**4**	**12**	**87**	**152**	**242**	**394**
Anglican	MSCC	6	1	1	1	7	6	12	18
Baptist	ChMMS	2	...	...	...	2	5	8	13
	SBC	9	1	...	...	4	11	15	26
Lutheran	ELAug	11	2	...	3	4	11	19	30
	ILM	1	...	...	...	2	3	5	8
	LB	3	...	...	...	2	3	5	8
	LBM	3	...	...	...	1	3	4	7
	LUM	21	4	...	3	16	24	42	66
	NLK	10	...	...	1	5	10	14	24
Methodist	FMA	6	1	...	1	5	8	13	21
Presbyterian	PCC	21	7	2	2	21	30	50	80
China Inland Mission	CIM	3	2	1	1	10	21	33	54
	SMC (CIM)	2	...	...	...	6	6	10	16
Other Societies ...	EBM	1	...	...	...	2	3	4	7
	SDA	1	1	...	...	...	5	5	10
	YMCA	...	...	...	...	...	3	3	6

II.—Force at Work—Chinese

Name of Society		Ordained	Unordained Pastors and Evangelists—Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers—Men	Teachers—Women	Total Educational Force (a) (all grades)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work (a)	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...		11	462	141	614	312	97	409	17	1	20	45	83	1,106	161	77%	2.8
Anglican	MSCC	1	18	9	28	29	8	37	1	...	2	...	3	68	5	74%	3.7
Baptist	ChMMS	3	11	10	24	3	...	3	...	...	...	...	...	27	...	63%	2.0
	SBC	...	17	4	21	35	7	42	...	...	...	...	...	63	3	83%	2.4
Lutheran	ELAug	...	26	4	30	34	6	40	3	...	1	3	7	77	...	87%	2.6
	ILM	...	2	1	3	...	...	...	...	...	...	...	...	3	...	67%	0.3
	LB	...	9	1	10	3	2	5	...	...	...	...	...	15	...	80%	1.8
	LBM	...	4	2	6	3	1	4	...	...	...	...	...	10	...	70%	1.4
	LUM	...	110	33	143	67	25	92	4	...	5	21	30	265	11	76%	4.0
	NLK	...	48	16	64	34	11	45	...	...	...	...	...	109	3	75%	4.5
Methodist	FMA	...	18	7	25	6	3	9	...	...	...	3	3	37	4	71%	1.8
Presbyterian	PCC	6	51	19	76	47	21	68	8	1	...	10	19	163	6	73%	2.0
China Inland Mission	CIM	...	87	23	110	25	6	31	1	...	12	6	19	160	110	80%	3.0
	SMC (CIM)	...	20	4	24	8	3	11	...	...	...	...	...	35	12	80%	2.2
Other Societies	EbM	...	13	4	17	3	2	5	...	...	...	...	...	22	3	73%	3.1
	SDA	1	24	4	29	5	2	7	...	...	...	2	2	38	4	83%	3.8
	YMCA	...	4	...	4	10	...	10	...	...	...	...	...	14	...	100%	2 3

(a) This column includes educational workers in institutions above Middle School grade

III.—Extent of Occupation—The Christian Community

Name of Society		Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Percentage of Men Communicants	Proportion of Communicants in Cities over 50,000	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars	Average Number of Communicants in each Evangelistic Center
		1	2	3	4	5	6	7	8	9	10	11	12	13
Grand Total ...		67	247	455	8,344	4,074	12,418	20,636	66%	12%	58%	34%	5,689	27
Anglican	MSCC	2	4	11	115	51	166	641	69%	56%	94%	91%	726	15
Baptist	ChMMS	5	8	6	20	13	33	33	60%	...	...	...	...	6
	SBC	3	5	26	392	260	652	1,032	60%	26%	52%	20%	399	25
Lutheran	ELAug	5	5	12	287	74	361	685	79%	...	33%	23%	696	30
	ILM	1	...	4	3	2	5	6	60%	...	...	...	...	1
	LB	2	1	8	24	5	29	60	83%	...	98%	80%	53	4
	LBM	3	1	6	17	6	23	95	73%	70%	70%	66%	15	4
	LUM	12	27	92	1,989	842	2,831	4,773	70%	10%	67%	41%	1,005	31
	NLK	5	7	28	551	175	726	1,373	76%	...	70%	30%	430	32
Methodist...	FMA	3	10	14	122	98	220	220	55%	12%	70%	30%	290	18
Presbyterian	PCC	7	25	63	1,316	712	2,028	3,324	65%	14%	46%	26%	687	32
China Inland Mission	CIM	12	115	135	2,786	1,406	4,192	6,334	66%	9%	62%	32%	555	31
	SMC (CIM)	4	16	31	360	218	578	632	62%	...	67%	27%	156	19
Other Societies	EbM	1	9	10	98	58	156	477	62%	...	100%	90%	100	16
	SDA	1	14	14	264	154	418	418	63%	...	59%	26%	397	30
	YMCA	1	...	...	...	...	...	533	...	...	...	...	180	...

In the degree of Christian occupation, the societies rank from 7 missionaries per 1,000,000 inhabitants (MSCC), up to 22 (FMA). (See diagram, and Table VI, Column 7, on page 89).

It is interesting to compare the Christian occupation of Honan in terms of foreign force with that of Fukien or any other of the coast provinces, where most of the larger societies seldom fall below an average of 20 missionaries per 1,000,000 inhabitants.

The societies rank as follows in the number of missionaries per 1,000 communicants:

MSCC	112	missionaries per 1,000 communicants
FMA	95	,, ,, ,, ,,
ELAug	83	,, ,, ,, ,,
PCC	40	,, ,, ,, ,,
SBC	40	,, ,, ,, ,,
NLK	33	,, ,, ,, ,,
LUM	24	,, ,, ,, ,,
CIM and SMC	15	,, ,, ,, ,,

In all proportions such as the above, it must be remembered that the number of missionaries appearing after the initials of any society furnishes no index whatever to the number of missionaries actually reported by these same socities. For example, the MSCC with 112 missionaries per 1,000 communicants reports only 18 missionaries, while the LUM with 24 missionaries per 1000 communicants has in reality 66 missionaries. The reason for this will be obvious to all.

Chinese Force and Its Distribution—There are 3 employed Chinese workers to every foreign worker in Honan. The NLK reports the highest proportion of employed Chinese to foreigners. The LUM ranks second, and the PCC and FMA rank last. (See Table II, Column 16). Fifty-five per cent of the employed Chinese force in Honan reside in missionary residential centers. Compare this map with Map V. Over 360 evangelistic centers out of a total of 455 report resident Chinese workers.

Classification of Employed Chinese Workers—Approximately one-half of the employed Chinese workers in Honan devote their entire time to evangelistic effort. Less than one-third are employed in educational work. The CIM and its affiliated mission report approximately three-fourths of all their workers as evangelists. The MSCC, SBC, and ELAug report more educational than evangelistic workers. (See Table II). Seventy-seven per cent of the employed Chinese force are men.

Ordained Workers—Honan is poorly provided with ordained Chinese workers, only 11 ordained Chinese as compared with 100 ordained foreigners, being reported. If these 11 Chinese ministers were to serve at large throughout the Chinese church of Honan each one would have under his personal charge 1,128 communicants scattered in 40 centers over an area of approximately 6,000 sq. mi. The PCC with 2,028 communicants reports 6 ordained clergymen, over half the total number in the province, or one for every 338 communicants. The ChMMS with 33 communicants, reports 3, and the MSCC and the SDA one each. The CIM reports the largest number of voluntary workers.

VII.—Distribution of Communicants

Christian Occupation in Terms of Chinese Workers

Workers per 1,000,000 inhabitants		Workers per 1,000 Communicants	
EbM	100	MSCC	424
SDA	84	ELAug	214
LUM	53	FMA	169
NLK	47	NLK	151
PCC	41	EbM	138
FMA	39	SBC	97
ELAug	34	LUM	92
MSCC	27	SDA	90
SBC	23	PCC	82
CIM and SMC	22	CIM and SMC	41

The province averages 34 Chinese employed workers per 1,000,000 inhabitants and 92 workers per 1,000 communicants. Note that in both columns the CIM is below the average. This fact however must not be viewed apart from another equally important fact, namely that the CIM reports by far the largest number of voluntary workers for the province, or 110 out of the total 161.

In connection with the second table, note that the Canadian Episcopal Mission reports 4 out of every 10 communicants as in the employ of the church, the SBC, LUM, SDA, and PCC each less than one out of every 10, and the CIM one out of approximately every 24.

City Occupation—A recent study of the Christian occupation of Kaifeng, by R. H. Stanley, gives the following classification of the employed Chinese force in that city: 34 per cent evangelists, 59 per cent educational workers, and 7 per cent medical workers. There is one employed Chinese worker in Kaifeng for every 20,000 inhabitants. Mr. Stanley also makes this surprising statement, that in 1918 the proportion of new converts to missionaries was less than one to one. Yet in that same year Protestant missions in Kaifeng reported 1278 students under Christian instruction, and 59 per cent of the employed Chinese force as engaged in educational work.

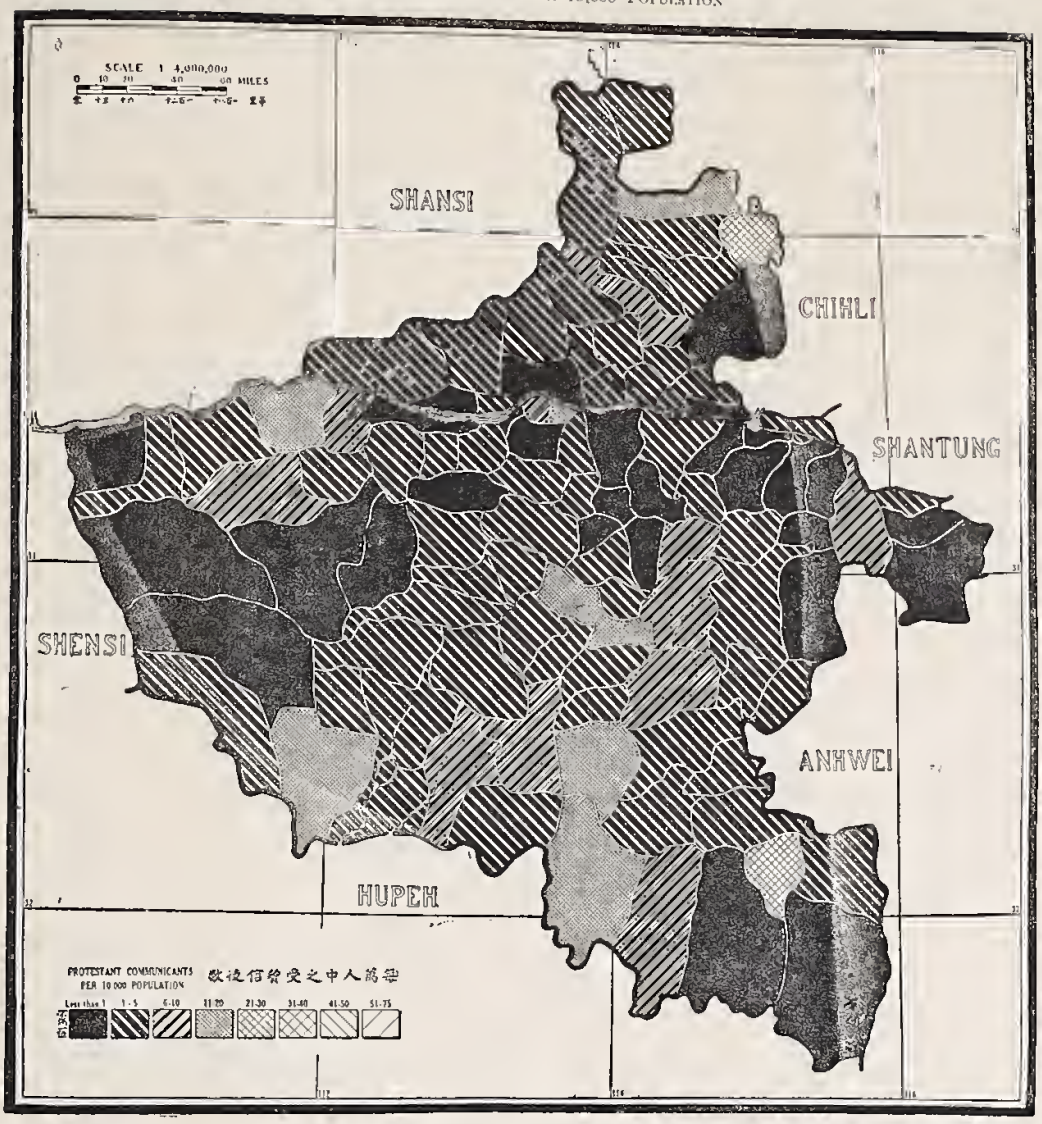
Training Centers for Chinese Workers—No entries for Honan appear on the list of normal training schools in China prepared by a special committee of the Central China Christian Educational Association at Kuling, 1920. Furthermore no Bible training school is reported for Honan on the list prepared by Dr. H. W. Luce of the China Christian Educational Association during the summer of 1919. Bible training classes are however known to be conducted by the different missions. These are short term classes and meet each year for a number of weeks. Students preparing for the ministry and connected with Lutheran churches are sent to the Union Lutheran Theological Seminary at Shekow, Hupeh.

COMMUNICANT CHRISTIANS

General Summary—Honan, Hunan, Hupeh, and Szechwan report approximately the same number of communicants. The total Protestant church membership in Honan is 12,418. Sixty-six per cent of this membership is composed of men. When one considers that most of Honan has been opened to Protestant missionary activities since 1900, that many churches are still not ten years old, and that opposition still exists in many places, the present strength of the Protestant church is most encouraging. The Roman Catholic reports a Christian constituency approximately four times greater and numbering 51,592. Honan is divided into four vicariats apostoliques. Bishops' residences are located at Weihwei, Kaifeng, Hiangcheng, and Nanyangfu.

Distribution of Protestant Church Members—Four facts seem to be brought out strikingly by the accompanying map. (1) The small proportion of church members in the larger cities. Scarcely 12 per cent of the entire church membership of Honan resides in cities over 50,000. Compare this map with similar ones for Chihli and Fukien. Are the cities of Honan receiving sufficient attention? (2) Except for the western and northwestern sections of the province which are sparsely populated and mountainous, the distribution of communicants over Honan is fairly even. (3) The areas south of the Yellow River where several missions overlap in their work do not show any larger proportion of communicants than other areas where overlapping does not exist. (4) The scarcity of Protestant church members in eastern Honan where the density of population is relatively greatest.

VIII.—Communicants per 10,000 Population



Compare this map with Map IV. All areas which were opened earliest or during the third period, 1881 to 1900, report a proportionately larger number of communicants. This greater development in church work is particularly noticeable in the extreme north (PCC field), and in the southeast around Kwangchow (LUM and CIM fields). The districts around Sinyeh and Tengchow (LUM field), though opened after the Boxer Uprising, appear to have as many communicants as areas which were opened earlier.

Membership by Denominations—The CIM reports the largest membership, 4,770 communicants. The Lutherans rank second, with 3,975 the Presbyterians third with 2,028; and the Baptists, Methodists, and Anglicans follow in order.

Literacy—Fifty-eight per cent of the male church members and 34 per cent of the female members are reported as literate, according to the definition adopted by the CCC for the purposes of this Survey. There is considerable variation in the returns of the societies: the Anglicans (MSCC) report 94 per cent of the male membership and 91 per cent of the female membership as literate. The ELAug, at the other extreme, reports only 33 per cent of the male members and 23 per cent of the female members as literate.

Missionary Occupation in Terms of Communicant Members—The average for the province is 3.8 communicants per 10,000 inhabitants. Among the larger societies the LUM and CIM report the highest proportions of communicants to population (6 per 10,000). The MSCC reports the lowest proportion, one communicant for every 10,000 (See Table VI, Column 11).

Church Organization—"There has been great advance throughout Honan in the spirit of independence and self-support. Congregations with more or less complete organizations have been formed and are now supporting their own evangelists or pastors, and largely managing their own congregational affairs. In the Canadian Presbyterian Mission in 1909 the Chang-Wei-Hwai Presbytery was formed and has since been assuming its full share of responsibility for the work among the congregations of the mission." (W. H. Grant).

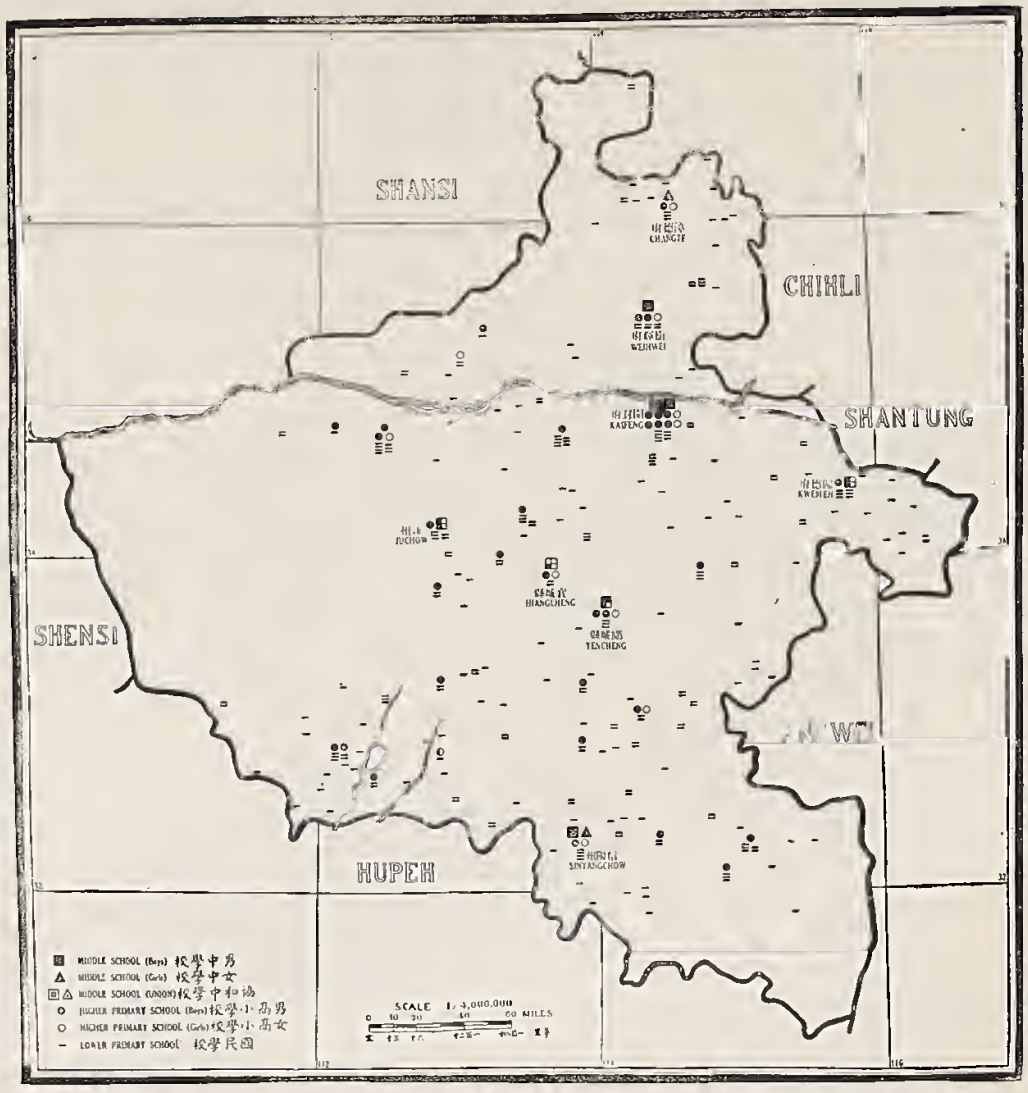
The presence in Honan of a large number of Lutheran missions has resulted in considerable progress along lines of church federation. "In the spring of 1915 an important conference was held at Shekow (Hupeh), at which the organization of a united Lutheran Church of China was discussed and preliminary suggestions for a constitution drafted. A temporary council of the Lutheran Church of China was elected and in the summer of 1917 this Council called a general conference in which every Lutheran mission in Central China was represented. The result of this conference was the unanimous adoption of a proposed 'Constitution of the Lutheran Church of China.' The plan of organization calls for a federation of synods (missions) within the larger organization. Each synod will have full autonomy in all matters directly concerning itself and its work. The larger organization will be governed by a triennial general assembly, and by a permanent church council. The chairman of the various synods shall be ex-officio members of this Council, and shall constitute one-third of its membership. The other two-thirds, of which at least one-half must be Chinese, shall be elected by the General Assembly."

During the summer of 1920, thirty-three delegates, representing the ELAug, FMS, LUM, NMS, and the Church of Sweden Missionary Society, met at Kikungshan in the first General Conference of the Lutheran Church in China. At that time the completed constitution, referred to above, was adopted and signed. Of the five missions signatory to this new constitution, one church, the Church of Sweden Mission, is just beginning work in China. A union hymn-book has been prepared and plans for a union church-book, together with a union industrial school, missionary home and agency in Hankow, and a union normal school were considered. This meeting at Kikungshan marks the formal beginning of a United Lutheran Church in China.

COMMUNICANTS PER 10,000 POPULATION

General Impressions—In terms of communicants per 10,000 Honan ranks among the last five provinces of China, with an average of 3.8. When political divisions within Honan are compared, Juyang-tao in the southern part of the province south of Yencheng and Lushan reports the highest proportion (5.9). Hopeh-tao situated north of the Yellow River ranks next, 3.8 per 10,000 communicants. Kaifeng-tao, south of the Yellow River and in the central eastern section of the province, and

IX.—Mission Schools



Holo-tao south of the Yellow River and in the central western section of the province, report the lowest proportions, 2.5 and 2.4. It is worth noticing that the western section of the province, which is relatively poorly occupied because of its unfavourable physical characteristics, nevertheless, when regarded in terms of communicants per 10,000 inhabitants, appears as well occupied as the tao just south of the Yellow River in which Kaifeng and Kweiteh are located.

Black Areas—Note the black hsiens in the west, where the population is sparse and where as yet little missionary work has been attempted. Note also the hsiens north of Honanfu, as well as the two in the extreme southeast, Shangcheng and Kwangshan. Previous study of the maps has led us to anticipate this much. However, one is surprised to find the hsiens east and west of Kaifeng and Tungsü shaded black; also the hsiens east and west of Kweiteh. All these hsiens are claimed by more than one mission. They were opened to evangelistic work comparatively early. Undoubtedly the low proportion of communicants per 10,000 inhabitants is due to the small missionary force at work, foreign and Chinese, the few evangelistic centers, and especially to the dense population as indicated by estimates received.

MISSION SCHOOLS

Elementary Education—Honan is relatively backward in mission educational work, reporting only 257 lower primary schools, and 45 higher primary, 11 of which are for girls. The total number of primary students is approximately half that of the communicant membership and slightly more than a third that of the Christian constituency. Only three and three-tenths per cent of all primary students in Honan, both government and mission, are enrolled in mission schools. Compare the statistics of mission education in Honan with those for Anhwei. How are the differences to be explained?

Two hundred evangelistic centers out of 455 in Honan appear to be without lower primary schools. There are fewer higher primary schools in Honan than missionary residential centers. Compare this map with Map V. While the lower primary schools are distributed uniformly over the field, there are several districts where they are noticeably few, for example, around Kwangchow, where the evangelistic centers are relatively numerous. The following table offers a striking comparison between the number of evangelistic centers and the number of primary schools reported by each of the larger missions:

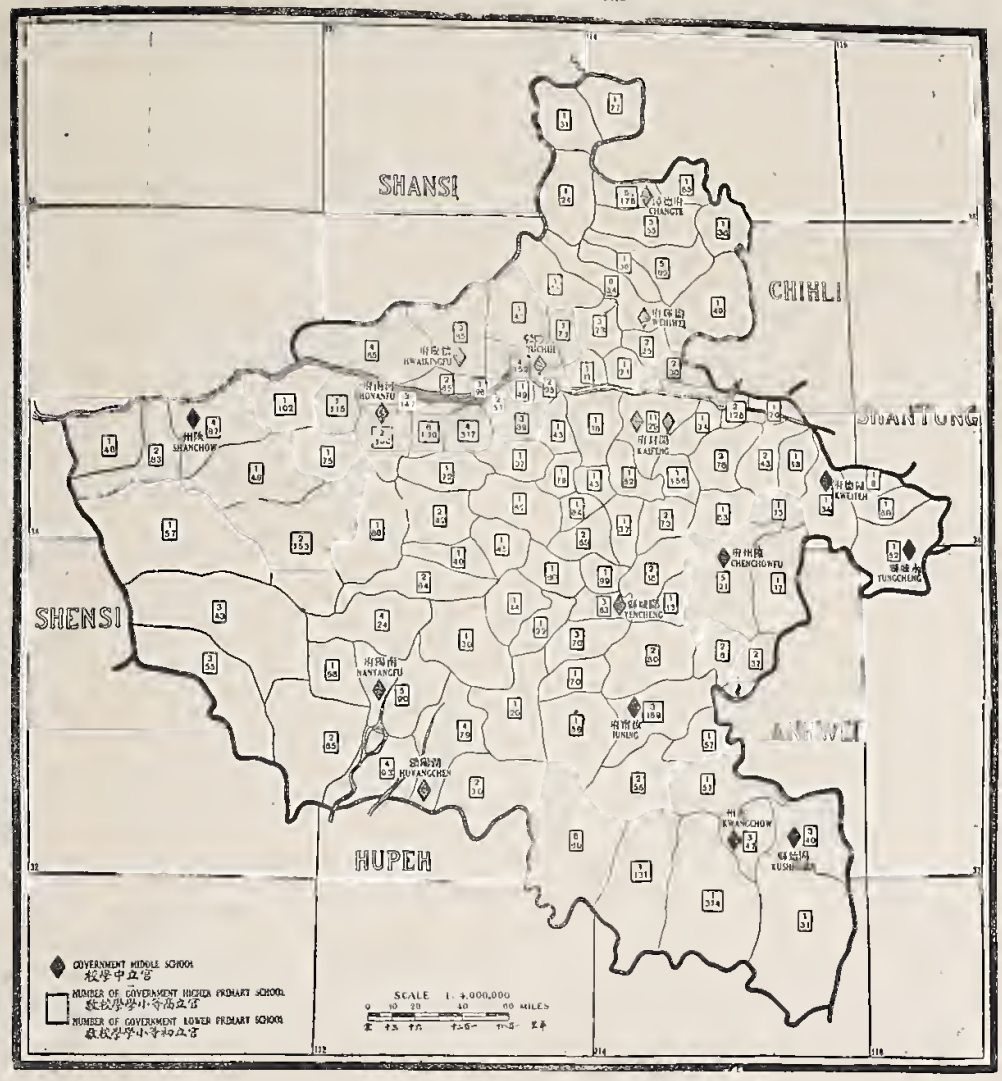
CIM and SMC	166	evangelistic centers and		43	lower primary	schools.	
LUM	92	,,	,,	65	,,	,,	,,
PCC	63	,,	,,	40	,,	,,	,,
NLK	23	,,	,,	21	,,	,,	,,
SBC	26	,,	,,	28	,,	,,	,,
SDA	14	,,	,,	4	,,	,,	,,
FMA	14	,,	,,	6	,,	,,	,,
ELAng	12	,,	,,	22	,,	,,	,,
MSCC	11	,,	,,	16	,,	,,	,,

Eighty-three per cent of the students in lower primary schools do not continue work in schools of higher primary grade. The two Canadian Missions (PCC and MSCC) report the highest proportions of students advancing from lower to higher primary schools, if we except the EbM and SDA. Out of every ten mission primary students in Honan, 7 are boys.

Mission Middle Schools—There are 10 mission middle schools reported for Honan, 2 of which are for girls. Four of these middle schools were doing full-grade work when the Survey returns were received. No union educational institutions are reported. Eighty-five per cent of the middle schools students are boys. Note that the following missions report no middle school work: LB, LBM, NLK, FMA, SMC, ChMMS, EbM, and YMCA. The 10 mission middle schools are located in 8 missionary residential centers. Only 2 are removed any considerable distance from the railroads. Notice the proportion of higher primary schools in the southern part of the province just west of the railroad. No middle schools, however, are located in this district.

The PCC, LUM, SBC, and MSCC report most of the middle school work. These four missions have 242 students out of the total 280 reported for the province. Kaifeng is the most important mission educational center. Mission hospitals are established in all cities where mission middle schools are located, except in Juchow and Hsiangcheng. Among missions reporting no middle schools, the CIM, ELAng, NLK, and YMCA have the larger numbers of higher primary students.

X.—Government Schools

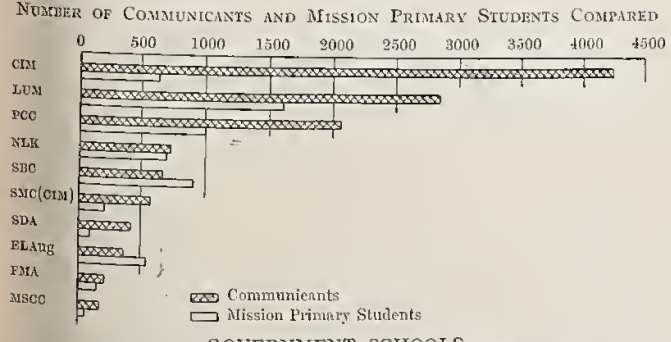


Compare this map with Map II. Notice the few mission educational centers in the eastern section of the province, where the density of population exceeds 500 inhabitants per sq.mi. Note also that with the exception of Kaifeng the area just south of the Yellow River, where mission fields overlap, is no better provided with educational facilities than other parts of the province.

Educational Facilities Expressed in Terms of Hsiens—Thirty-eight out of a total of 108 hsiens in Honan report no mission lower primary schools. Only 3 hsiens however report no evangelistic centers. Two-thirds of the hsiens in Honan report less than 50 mission lower primary students each. Only 25 per cent of all the hsiens report mission higher primary schools.

Higher Education and Teacher Training Facilities—No mission educational facilities above middle school grade are reported for Honan. Several middle schools offer normal courses with a view to preparing their students to teach in lower and higher primary schools, but as yet no mission normal school has been established.

Number of Communicants and Mission Primary Students Compared



GOVERNMENT SCHOOLS

General Summary—The total number of government primary students in Honan (Report of the Ministry of Education, 1916) is 197,914. This is equivalent to one primary student in every 164 inhabitants. The proportion reported for the United States is one primary student in every 5 inhabitants. Less than 4 per cent of the total number of primary students in Honan are enrolled in mission schools. Slightly over 6 per cent of the government lower primary students pass on to higher primary schools.

Honan is considerably below the average for China in educational facilities and in the number of its students. Roughly speaking, less than 2 per cent of the inhabitants of China may be said to be in primary schools. The average for Honan however is lower than the average for the whole country, being 198,000 out of 32 million or considerally under one per cent. If the hsiens of the province were shaded so as to represent the number of government primary students per 10,000, the lighter areas would be in the central western section, and in the districts through which the Peking-Hankow Railway passes from north to south. The darkest areas, revealing the lowest number of government primary students per 10,000, would appear in the dense districts of eastern Honan. This is noteworthy and of special significance to missions, for although no mission schools exist in many hsiens of the SMC field for example, the educational facilities are apparently greater there than in hsiens elsewhere in Honan where missions may be carrying forward large educational programs, and therefore be justified therein.

Government Middle and Normal Schools—There are 17 government middle schools for boys and none for girls in Honan. These schools are located in 11 cities where as yet no mission middle schools have been established. On the other hand, mission middle schools are found in 3 cities where as yet no government middle schools exist.

The following cities report government middle schools and no mission middle schools: Hwaikingfu and Wuchih in the PCC field; Juning, Kwangchow, and Kushihsien in the LUM fields; Yungcheng in the MSCC field; Huyangchen in the LB field; Shanchow in the SMC field; and Chenchowfu in the CIM field, near Chowkiakow. All cities listed above except three, Wuchih, Yungcheng, and Huyangchen, are occupied as mission stations at the present time, or are to be occupied as such within the next five years.

In 1918 five normal schools for boys and one for girls were reported. The schools for boys are located in Kaifeng, Honanfu, Weihwei, Chenchowfu, and Juning; the school for girls in Kaifeng.

Higher Educational Institutions—One higher normal school, one agricultural college, and two law colleges, all of which are located in Kaifeng, constitute the only higher educational facilities in the province.

XI.—HOSPITALS

HOSPITALS

General Survey—There are 16 mission hospitals in Honan, one of which reported too late by the SDA is not located on this map. These 16 hospitals averaging 56 beds each are in 13 missionary residential centers. Forty-three cities with almost 200 missionaries are therefore without mission hospital facilities. One mission station is 150 miles distant from the nearest mission hospital. Ten mission dispensaries, not located on hospital premises, are also to be noted. Four of these unfortunately were reported too late for entry on the accompanying map. They are located

IV.—Extent of Occupation—The Christian School

Name of Society		Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students —Boys	Lower Primary Students —Girls	Total Lower Primary Students	Higher Primary Students —Boys	Higher Primary Students —Girls	Total Higher Primary Students	Middle School Students —Boys	Middle School Students —Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys to Girls in Mission Primary Schools	Proportion of Boys to Girls in Mission Middle Schools	Proportion of Lower Primary School Students entering Higher Primary Schools
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total	...	**257**	**45**	**10**	**4,096**	**1,754**	**5,850**	**757**	**225**	**982**	**240**	**35**	**275**	**7,107**	**71%**	**85%**	**17%**
Anglican	MSCC	16	4	2	416	84	500	86	20	106	40	...	40	646	82%	100%	21%
Baptist	ChMMS*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	SBC	28	3	1	542	250	792	63	40	103	50	...	50	945	66%	100%	13%
Lutheran	ELAug	22	4	1	404	78	482	57	2	59	13	...	13	554	85%	100%	12%
	ILM*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	LB	5	...	...	62	78	140	...	...	...	...	...	...	140	44%	...	...
	LBM	4	...	...	55	18	73	...	...	...	...	...	...	73	75%	...	...
	LUM	65	11	2	912	430	1,342	181	68	249	50	21	71	1,662	68%	70%	18%
	NLK	21	2	...	445	219	664	22	...	22	...	...	...	686	68%	...	3%
Methodist	FMA	6	1	...	98	45	143	5	...	5	...	...	...	148	70%	...	4%
Presbyterian	PCC	40	7	2	461	343	804	133	59	192	69	8	77	1,073	59%	89%	23%
China Inland Mission	CIM	38	6	1	432	127	559	52	12	64	7	...	7	630	77%	100%	11%
	SMC (CIM)	5	3	...	119	61	180	25	11	36	...	...	...	216	67%	...	20%
Other Societies	EbM	2	1	...	20	7	27	3	3	6	...	...	...	33	70%	...	22%
	SDA	4	1	1	30	14	44	23	10	33	11	6	17	94	68%	65%	75%
	YMCA	1	2	...	100	...	100	107	...	107	...	...	...	207	100%	...	...

* Incomplete returns

at Hiangcheng, CIM; Fukow, CIM; Chenchowfu, CIM; and Kihsien, FMA. Besides mission hospitals 7 non-mission hospitals have been reported; 4 are under government supervision, 2 under the Roman Catholic Church, and one under the supervision of the Chinese gentry.

Hospitals to be Built—Plans have been approved for 6 new mission hospitals to be built within the next 5 years: Kihsien, FMA; Taokow, PCC; Kweiteh, LBM; Sinsiang, PCC; Tungpeh, LB; and Wuan, PCC.

Areas in Need—Note that the entire western half of Honan south of the Yellow River is without a single mission hospital. Only 2 are situated west of the railway which runs north and south through the province. The extreme eastern section is also noticeably lacking in hospital facilities. Compare this map with Map II. A number of the larger cities in the province appear sadly in need. For instance, Chowkiakow (CIM) with 200,000 inhabitants; Kushihsien (CIM and LUM), and Nanyangfu (NLK), each with 50,000; Jnchow (ELAug) with 45,000; Kihsien (FMA) with 40,000; Suihsien (LBM) with 35,000; Juning (LUM) with 30,000; and Suiping (LUM) with 30,000. All these cities are important commercial and missionary centers, yet no one of them has hospital shelter where the ministry of healing is offered. Compare this map with Map V. The areas southeast of the railroad below Hsüchow and Yencheng, as well as those west of Kioshan and Hsüchow, report comparatively many evangelistic centers. Yet no hospitals are as yet provided for Christian converts by missions concerned in any of these areas. Compare this map with Map VIII. There are 14 cities reporting mission higher primary schools, which offer no mission hospital facilities, and there are two cities with mission middle schools where as yet no mission hospitals have been built. This is significant when the responsibility of missions and the Chinese Church for the medical oversight of Christian students is considered.

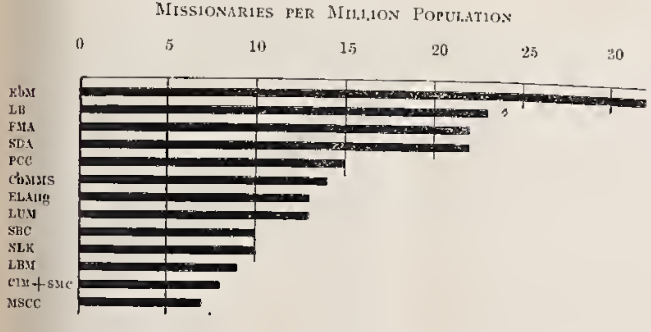
Christian Occupation in Terms of Doctors and Beds per Million Inhabitants—Honan averages 27 mission hospital beds per million inhabitants. The larger missions rank as follows: PCC, 58 beds per million inhabitants; MSCC, 43; LUM, 36; ELAng, 30; FMA, 30; CIM and SMC, 16; SBC, 11. As for doctors per million inhabitants, the average for Honan is less than 1 (0.7). The PCC and FMA are the only missions reporting more than one doctor for every million people in their fields. There is one mission hospital in Honan for every 4,250 sq. mi. and for approximately every 2,000,000 inhabitants.

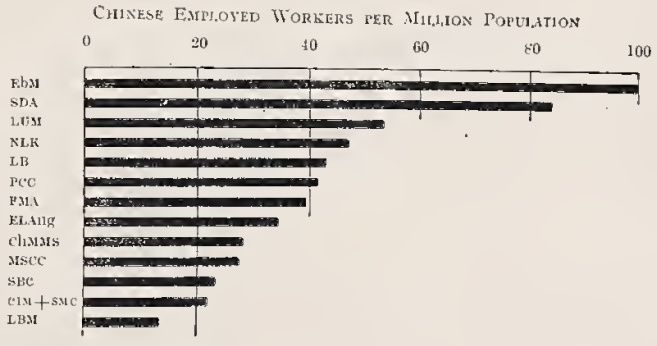
V.—Extent of Occupation—The Christian Hospital

Name of Society		Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
		1	2	3	4	5	6	7	8	9
Grand Total		14(a)	10	586	299	8,006	4	30	39	74
Anglican	MSCC*	1	...	60	40	...	...	...	50	100
Baptist	ChMMS	...	...	...	...	...	...	...	...	...
	SBC*	1	...	20	10	24	...	...	30	...
Lutheran	ELAug	2	...	63	5	371	1	3	34	23
	ILM	...	...	...	...	...	..	...	...	...
	LB	...	1	...	...	...	...	...	...	...
	LBM	...	1	...	...	...	...	...	...	...
	LUM	3	...	161	19	1,771	2	21	45	60
	NLK	...	...	...	...	...	...	...	...	...
Methodist	FMA*	1	...	20	10	200	...	...	30	30
Presbyterian	PCC	4	2	152	155	4,072	...	...	34	154
China Inland Mission	CIM	1	5	90	50	1,352	1	6	47	140
	SMC (CIM)	...	1	...	...	...	...	...	...	...
Other Societies	EbM	...	...	...	...	...	...	...	...	...
	SDA*	1	...	20	10	...	...	...	...	...
	YMCA	...	...	...	...	...	...	...	30	...

* Incomplete returns

(a)—This total does not agree with the total number of mission hospitals shown on Map IX, page 88, nor with the total number of hospitals credited to Honan in the first line of the paragraph on the same page. Chengchow has one general mission hospital and not two, and Kihsien, which is credited with one hospital on Map IX, has none at the present time. These errors were detected after page 88 was printed.





VI.—Degree of Occupation and Table of Urgency

Name of Society		Nationality	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Grand Total			67,954(a)	32,547,366(a)	394	1,106	12,418	12	34	32	92	3.8	474	550	0.7	27
Anglican	MSCC	B	6,275	2,451,000	18	68	166	7	27	112	421	1	4,271	365	0.9	43
Baptist	ChMMS	A	4,625	975,000	13	27	33	14	28	394	818	...	...	...	...	...
	SBC	A	2,075	2,669,000	26	63	652	10	23	40	97	2	614	1,378	0.4	11
Lutheran	ELAug	A	4,975	2,377,000	30	77	361	13	34	83	214	2	1,936	1,503	0.8	30
	ILM	A	...	...	8	3	5	...	...	...	...	...	...	...	...	...
	LB	A	2,000	350,000	8	15	21	23	43	275	517	1	1,733	4,828	...	...
	LBM	A	1,825	782,000	7	10	23	9	13	304	434	...	652	3,174	...	...
	LUM	A	12,450	5,001,000	66	265	2,831	13	53	24	92	6	357	562	0.8	36
	NLK	Cont	8,150	2,265,000	24	109	726	10	47	33	151	3	590	940	...	...
Methodist	FMA	A	1,725	951,000	21	37	220	22	39	95	169	2	1,318	673	1.1	30
Presbyterian	PCC	B	12,500	5,311,000	80	163	2,028	15	41	40	82	4	344	491	1.7	58
China Inland Mission	CIM	Int	22,125	8,726,000	54	160	4,192	8	22	15	41	6	132	176	0.3	16
Other Societies	SMC (CIM)	Cont			16	35	578						269			
	EbM	A	500	225,000	7	22	156	32	100	47	138	7	641	206	...	...
	SDA	A	...	454,000	10	38	418	22	84	24	90	9	945	183	2.5	60
	YMCA	Int	...	...	6	14	...	...	...	...	...	...	...	...	...	...

(a) Total for Province, not for approximate estimates by societies as given below.

HUNAN

I.—Hsien Boundaries

HSIEN BOUNDARIES

Area and Political Divisions—Hunan is slightly larger than Korea, being 83,398 sq.mi. It is situated in the same latitude as Egypt and the State of Florida. Politically it is divided into three tao, which are subdivided into 75 hsiens or counties. The capital city is Changsha. Yochow, situated 120 miles from Hankow, on the southern bank of the Yangtze, and at the outlet of Tungting Lake, is the only other treaty port.

Physical Characteristics—Hunan is one of the picturesque provinces of China, and is frequently described as three-tenths hill, six-tenths water, and one-tenth plain. The mountains in the west and south are well-wooded, the inhabitants of these regions deriving considerable income from the exportation of timber. The rivers of Hunan flow mainly in a northeasterly direction, emptying into Tungting Lake. The Siang River is the largest. It rises in Kwangsi, and flows north through the province, forming the chief highway of trade between the Yangtze Valley and Kwangtung. The Yüan River, which rises in Kweichow, and also flows in a northeasterly direction through the cities of Shenchowfu and Changteh, is next in importance. The Tze and the Li rivers drain the central and northern sections of the province respectively. At one time, Tungting Lake formed a part of a great inland sea. Recently it has silted up, until it is now almost dry during the winter months. In the summer months, however, when the rainy season prevails in Hunan, and the Yangtze is at flood, Tungting Lake becomes a large and important body of water extending over more than 4,000 sq.mi.

Climate—Hunan has a sub-tropical, moist climate. The temperature rarely falls below freezing point. The summers are warm and humid, while the winters are exceedingly chilly by reason of the excessive dampness. There is a rainy season during the summer months, the rainfall being heaviest in June.

Economic Conditions—The American Consul in Changsha estimates that 60 per cent of Hunan's inhabitants are tillers of the soil. The chief products are cereals, beans, cotton, tea, grass fibers, sweet potatoes, peanuts, tobacco, and fruits. Three to five million bags of rice, 200 lbs each, are exported annually. "Generally speaking, the farmer of Hunan leads a hand-to-mouth existence. Absentee landlords are the rule. Clan and individual wealth is reckoned in number of acres owned. The land is often situated at a considerable distance from the village where the clan or individual owner resides. Perhaps 75 per cent of the actual tillers of the soil in Hunan are tenant farmers. They pay their rent in kind to the landlord, generally once a year."

Communications—Hunan has two railroads in operation: (1) the Wuchang, Changsha and the Changsha-Chuchow sections of the Canton-Hankow Railway, constructed by Chinese with capital raised locally; and (2) the Pingsiang (Kiangsi)-Chuchow Railway, constructed and operated by the Pingsiang coal mines from Chuchow to Liling and beyond. The proposed Canton-Hankow line will follow the route of this railway from Liling. It will run south through Yuhsien and Chaling, and probably touch the city of Chenchow before crossing the boundary into Kwangtung. Another proposed line is one connecting Changsha, via Liling, Chuchow, and Nanchang (Kiangsi), with Hangchow and Ningpo in Chekiang. Another road of importance, which has only been projected thus far, promises to connect the Yangtze River trade center, Shasi, with Changteh, the chief distributing port for the Yüan River valley. From Changteh this line will extend along the course of the Yüan River westward to Hingi in Kweichow.

Most of the large cities of Hunan can be reached by water. Steam launches ply regularly between Hankow and Changsha and Siangtan about nine months of the year. Chinese junks go on as far as Hengchowfu, and smaller craft reach the borders of Kwangsi. By means of a canal in Kwangsi, and the Kwei River, direct connection is afforded with Canton, via the West River. All rivers of the province flowing from the southwest to the northeast are also navigable by native boats for long distances. The varities of Hunan junks are numerous, each adapted to the particular needs of its own locality. A careful Japanese estimate gives 30,000 as the number of junks entering Hankow from Hunan in the course of a year.

Practically no cart roads are found in Hunan, only narrow footpaths paved with a single line of heavy stone slabs. Two ancient highways are reported, one extending from Wuchang in Hupeh through Yochow, then Changsha, whence it follows the Siang River to Hengchowfu, Chenchow, and Yiyang, whence it crosses into Kwangtung and on to Canton. The second highway enters Hunan from Shasi in Hupeh, passes south through Lichow and Changteh, thence west and south, following the Yüan River, through Shenchowfu and Yüanchow, till it crosses the boundary of the province, ending at Kweiyang in Kweichow.

Post and Telegraph Offices—Hunan reports 57 first, second, and third-class post offices and sub-stations, and 338 postal agencies, only Shansi, Shensi, Kansu, Kwangsi, Kweichow, and Yünnan reporting fewer main offices. Honan, with a slightly greater population, reports almost double the number of post offices. All the prineipal cities in Hunan are connected with Changsha by telegraph.

Language—The prevailing language is Mandarin, with local variations. Approximately one-tenth of the inhabitants are still aborigines belonging to the Miao family. These aborigines inhabit the mountain fastnesses in the south and southwest. They live in small, isolated communities, retaining manners and customs that have changed little since the days of Fu Hsi.

Christian Occupation by Hsiens—Only 3 hsiens in Hunan remain unclaimed by Protestant mission societies: Chengpu, Jncheng, and Kweitung. Twenty hsiens out of 75 are occupied by more than one society, and 11 hsiens although claimed, report no evangelistic work. Forty-eight, or almost two-thirds of the hsiens, report less than 100 communicants each. Siangkiang-tao has over half the total number of communicant Christians reported for the province. Hengyang-tao, in the southeast, reports the smallest number.

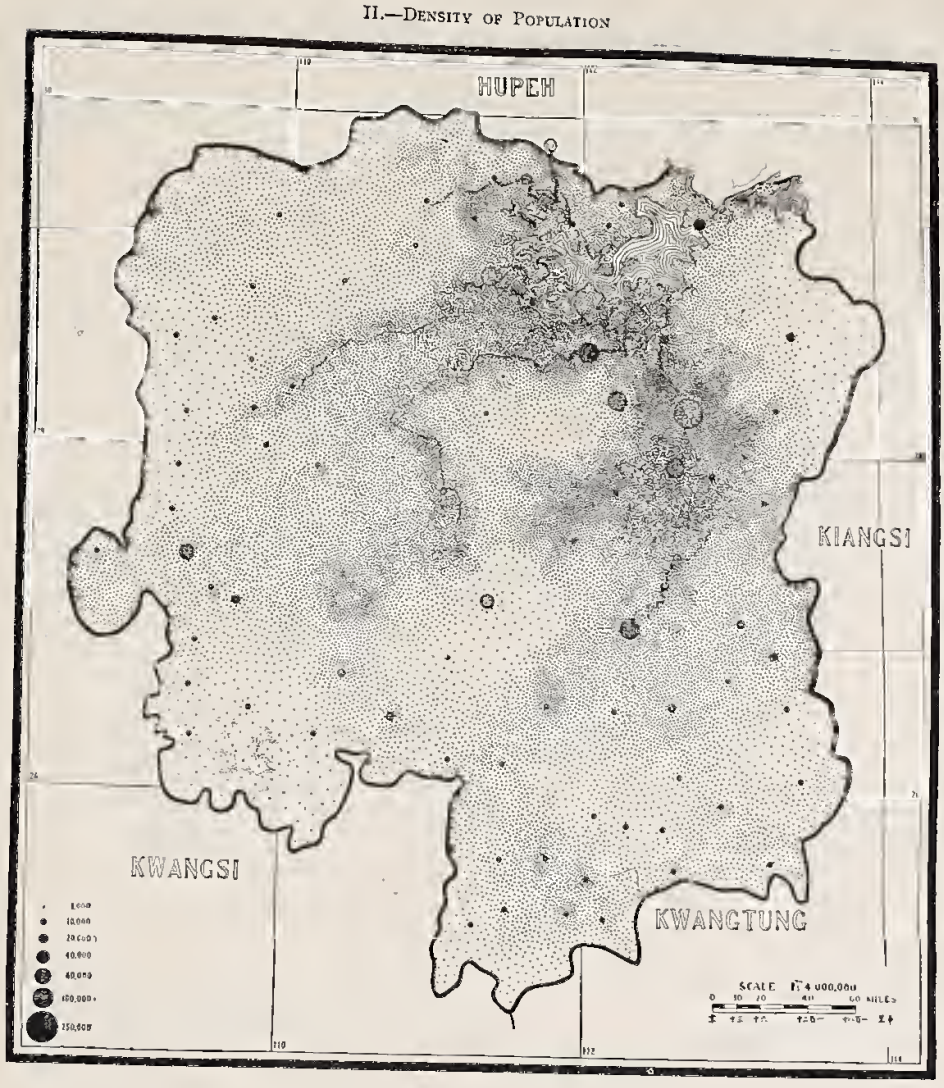
DENSITY OF POPULATION

Population Estimates—The inhabitants of Hunan number one-fourth of the total population of the United States. These people live in an area no larger than the State of Kansas. Available population estimates vary from 18,000,000 (Customs Decennial Report, 1911), to 28,443,279 (Post Office Census, 1919). In this last census, figures for 6 hsiens were unobtainable: Kianghwa, Paotsing, Suining, Tungan, Yungning, and Yungshun. The official population estimates by hsiens as furnished to the CCC, 1918, give a total for the province of 29,519,272. This is approximately 900,000 more than the recent post office estimate, and undoubtedly represents the population of the above-named 6 hsiens, for which no returns were obtainable from local post office officials. The average density of Hunan, if we accept the CCC estimate as not being too high, is 355 individuals per square mile.

Areas of Greatest Density—The accompanying map is the result of information received directly from missionary correspondents. The state of the country was too unsettled during 1919, when hsien population estimates were being called for, to make a more scientific method possible. Official hsien estimates have only recently come to hand. The density of population is greatest along the Siang River and in the lower courses of the Yüan. Most of the larger cities are situated in these areas, or just south of Tungting Lake.

Cities—Four cities are reported, each with populations exceeding 100,000: Changsha, 250,000; Changteh, 200,000; Siangtan, 200,000; and Hengchowfu, 100,000. Four cities are registered somewhere between 50,000 and 100,000: Paoking, 90,000; Ningsiang, 80,000; Yiyang, 80,000; and Tsingshih, 58,000. The names of 16 cities have been sent to the Committee ranging between 20,000 and 50,000. All 24 cities referred to above, with the exception of 3, are mission stations. Approximately 93 per cent of the inhabitants of Hunan live in the country or in cities of 10,000 and under.

II.—Density of Population



The Christian Community—Eleven dots of the smallest size, out of an aggregate of 29,528, each representing 1,000 inhabitants, indicate the numerical strength of the Protestant Christian church membership in Hunan.

PROTESTANT MISSION FIELDS

Societies at Work—Nineteen Protestant missionary societies are at work in Hunan. The following, however, have no clearly defined evangelistic country fields: ABS, BTP, BIOLA, PE, SDA, YM, YMCA, and YWCA. Among these societies, only the PE and SDA report church constituencies. The work of the PE is restricted to the cities of Changsha and Changteh. The SDA limits itself to no special area. The CMS reports work in the city of Siangtan as well as in the southern section of the province. The evangelistic work of the BIOLA extends over the entire province, and is inter-mission in character. Note that 7 per cent of Hunan is still unclaimed by any Protestant mission.

Entrance of New Mission Society—The Lutheran National Church of Sweden, which supports missionary work in South Africa and South India, has recently decided to enter China. In 1919, after correspondence with Lutheran missions in Honan and Hupeh, the Home Board definitely committed itself to mission work along higher educational lines. At the formation of the new United Lutheran Church of China (Kikungshan, August 1920), the Lutheran National Church of Sweden was one of the five constituent church bodies to join in this federation. The other four missions will cooperate in a college soon to be established by this Swedish Lutheran Mission in Taohwalun, near Yiyang, where the NMS has a large middle school.

Areas Occupied—The L(CIM) claims approximately 20 per cent of the province. The PN ranks second with 15 per cent, the FMS third with 14 per cent, and the NMS and the WMMS last in order among larger societies, each with about 10 per cent. The following four denominational groups divide the province about equally between them: Lutheran, Methodist, Presbyterian, and CIM. There are no Baptist or Congregational missions at work in the province.

Overlapping Areas—Twenty hsiens out of 75 are occupied by more than one mission society. Most overlapping of fields occurs in the Siang River valley south of Changsha. The missions concerned are: UE and WMMS, NMS and WMMS, UE and PN, and L(CIM). A number of small mission fields exist around Changteh, where overlapping occurs between the CIM and PN fields, CHM and PN fields, and CHM and FMS fields. The RCUS and EA fields in the western section of the province overlap slightly, and the CMS and WMMS in the south.

Nationality of Societies—Nine of the societies at work in Hunan are American, 3 British, 3 Continental, and 4 International. Changsha, Siangtan, and Changteh, being cities of over 200,000 inhabitants, are indicated on this map as evangelistic fields common to all missions.

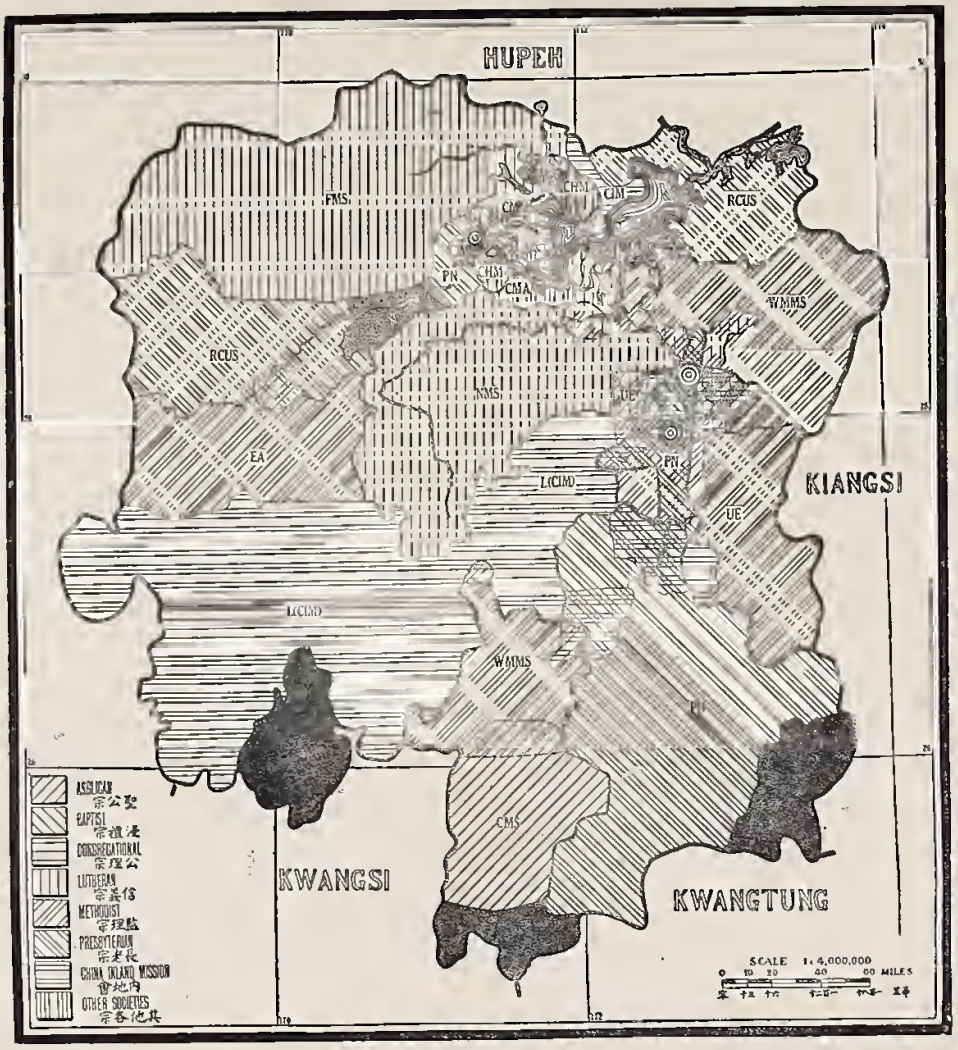
Unoccupied Areas—The area shaded black in the southeastern section of the province borders on the field of the Bu in Kwangtung, and of the CIM in Kiangsi. The unclaimed area in the extreme southern part of the province adjoins a field of the PN in Kwangtung, and the SBC in Kwangsi. The unclaimed area in the southwest borders on the CMS and CMA fields in Kwangsi. All these unclaimed areas are sparsely populated, while missionary work across the border is still only begun. Aboriginal tribes inhabit these districts, and travel is difficult.

Comity Agreements—The following Principles of Comity were adopted by the Hunan Missionary Conference 1913:

"That union can best be furthered by a wise division of the field. Therefore, (a) the respective spheres of influence of each mission should be strictly recognized by all other missions, and (b) missions wishing to enter the territory of other missions, or new missions wishing to enter the province, should first consult with the Hunan Continuation Committee, and with the missions already in occupation."

The FMS reports an agreement signed at Changsha in 1904, whereby the northwestern section of the province was turned over to that mission as its special evangelistic responsibility. The CIM reports no definite agreements with respect to its Changteh district, although there exists among the missionaries a mutual recognition of places already opened, and a conscientious endeavor is being made to prevent further overlapping. The PN reports no oral or written agreements covering boundary lines, although as a mission they have committed themselves to the Principles of Comity adopted by the CCC in 1918. The WMMS reports a similar conformity to these Principles of Comity, and indicates its agreement with the position of the missions expressed in the 1903 Conference, that wherever practicable, only one mission should assume responsibility for a single hsien, except in the case of the larger cities. The CMS has a

III.—Protestant Mission Fields



general understanding with the WMMS not to work north of Yungchowfu. The NMS works a large field to the west of Changsha and Yiyang. Itineration is carried on both in Ningsiang and Anhwa hsiens. The L(CIM) reports a general understanding but no definite agreement with other missions regarding its eastern boundaries. At Paoking a clear delimitation has been made between the L(CIM) and the WMMS fields, with mutual ceding of districts. Informal comity agreements are reported by the CMA, and CHM. No reports have been received from the UE, RCUS, and CMA missions. The SDA has thus far disregarded all comity agreements.

Number of Sq. Mi. per Evangelistic Center

AGE OF WORK

Pioneer Period—The story of the early efforts to evangelize Hunan forms one of the most heroic chapters in the history of missions. The earliest Protestant missionary journey into the province was made in 1863 by Rev. Josiah Cox, pioneer of Wesleyan missions in Central China. He travelled from Yochow as far south as Siangtan. About 5 years later Dr. Griffith John and Mr. Alexander Wylie made their famous journey to Szechwan, and on their return, must have passed through the northern section of Hunan. In 1875, Mr. C. H. Judd of the CIM visited Yochow, and succeeded in renting property, only to be compelled to relinquish the same a few days later because of the hostility of the inhabitants. In 1877, a series of trips which did so much to open Hunan finally for permanent work, was begun by members of the CIM. In 1879, Mr. Adam Dorward made the first of his memorable journeys into the province. He spent a fortnight at Changtch, and, after 6 months of travel and colportage work, joined a large CIM party at Hungkiang. Here in 1882 he rented a house and resided for short intervals when not away on one of his extensive journeys. After being driven out of Hungkiang, he rented premises in Tsingshih, from which again he was soon driven out by a riot. In the meantime, Mr. Dick joined Mr. Dorward. These two resided for a time in Shenchowfu, and in May, 1886, entered Changsha. Mr. Archibald, of the Scottish Bible Society, and Dr. Griffith John, also made repeated journeys into Hunan about this time. Though these pioneers reported a series of unsuccessful attempts to gain entrance into the larger cities, their journeys nevertheless were effective as opening wedges. Gradually the opposition of the people was worn down, and opportunities increased to distribute Bibles and to secure a permanent foothold for Christian work.

One of the earliest missionary efforts in Hunan was made by the PN in the extreme south. This work was carried on from Linchow, in Kwangtung. A group of Christian believers was formed in Liuwu. This little group was organized into a church by the Canton Presbytery in 1894, with regularly ordained elders and a pastor. This was the first duly organized Protestant church in Hunan.

About 1898, Dr. Frank Keller rented a house in Chaling. He lived here for 6 months, when his house was destroyed in a riot, and he escaped with difficulty. Later he was able to return and continue evangelistic work until 1900, when he again was forced to leave. In 1897, Messrs. Chapin and Brown, of the CMA, secured a house in Changtch, followed soon after by the Cumberland Presbyterians and the CIM. From that time, with the exception of the Boxer year, Changtch has been open to all forms of missionary activity.

In the same year that Changtch was permanently opened to the CMA, the LMS established its first Hunan mission station in the city of Yochow. Intensive work solely under Chinese oversight was begun at this time by the same mission in and around Hengchowfu.

In 1898, Mr. B. H. Alexander of the CMS came to Changsha. He followed this visit by others, and later by regular residence on a boat just outside the west gate of the city, whence he made daily trips within the walls for preaching and bookselling. This steady, quiet work by Mr. Alexander, combined with his persistent courage and unfailing courtesy, finally opened the gates of Changsha to all Protestant missions.

Work was begun in Siangtan in 1900 by Rev. W. H. Lingle of the PN mission. About the same time, a Chinese pastor, sent out and supported by the Fukien churches, settled in this city.

During the Boxer Uprising, every foreign missionary in Hunan was compelled to leave, and the few existing chapels were destroyed. But, strange as it may seem, the Boxer Uprising greatly accelerated the opening of Hunan. Immediately following, the CIM, NMS, WMMS, and UE were able to place foreign missionaries in Changsha. From then on, the advance of the various missions became rapid. Twelve missionary societies entered Hunan between 1900 and 1910. More stations were opened in these 10 years than in the decade just ended. The L(CIM) began work in Hunan in 1901. This mission rapidly spread over the central and western sections of the province, and has had the honor of reopening Hungkiang, where heroic Adam Dorward spent several months during the summer of 1883.

Soon after 1900, the FMS established itself in the northwestern part of the province. Mr. and Mrs. Sjoblom were the pioneers arriving in Changtch in 1901. This mission now reports several churches in the neighbourhood of Adam Dorward's second station, Tsingshih.

Two pioneer mission societies have recently withdrawn from Hunan; the Cumberland Presbyterians and the LMS. The work of both these missions has been transferred to the PN. In 1903 an invitation was sent by the Conference of Hunan missionaries representing 13 societies, to the Yale Foreign Missionary Society to undertake higher educational work on behalf of all missions and churches. In response to this request, the work of the YM was begun in 1904 in Changsha.

Progress Since 1913—The following comparative figures will indicate the growth within the Chinese Church in Hunan during the five years 1913-1918:

	1913	1918
Stations and Evangelistic Centers	254	472
Total Communicants	3,835	11,018

Evangelistic work throughout Hunan has been characterized from the beginning by strong colportage work. The native colporteurs going from place to place with a boatload of Scriptures, preaching the Gospel and distributing tracts of all kinds, many of them voluntary workers, are responsible in a larger measure than can be readily calculated, for the present openness of the country to evangelistic effort. Scores of villages have been worked by these groups of volunteer colporteurs. In this connection the work of Dr. Keller and the evangelistic bands of the BIOLA stands out conspicuously as having a most salutary effect on the work of all missions throughout the province.

Oldest Fields Compared—For the purposes of the Survey, it was thought best, in making the accompanying map, not to use the dates when cities were first visited by foreigners, but rather the dates when permanent missionary work was first begun. In addition, missionary correspondents have been unable in many cases to give the date of opening many of the evangelistic centers. These two facts have made the preparation of this map difficult. However, one of the older missionaries of the province kindly supervised the work and it is as accurate as the limited information supplied to the Committee has made possible. Note how large a part of the province was opened to evangelistic work immediately after the Boxer Uprising. The areas shaded black are still 30 li or more beyond any reported evangelistic center. These areas are sparsely populated and mountainous in character. Compare this map with Map VI. The areas opened before the Boxer Uprising report the largest number of evangelistic centers and resident communicants.

IV.—Age of Work

Mission Stations Arranged Chronologically

		1807-1860	1861-1880	1881-1890	1891-1900	1901-1910	1911-1920
Anglican	CMS (+CEZMS)	...	...	...	...	3	...
	PE	...	...	...	...	1	...
Lutheran	FMS	...	...	...	...	3	1
	NMS	...	...	...	...	6	1
	EA	...	...	...	...	1	...
Methodist	UE	...	...	...	...	3	2
	WMMS	...	...	...	...	6	...
Presbyterian	PN	...	...	...	2	3	1
	RCUS	...	...	...	...	2	1
China Inland Mission	CIM	...	...	...	1	1	...
	BIOLA (CIM)	...	...	...	...	...	1
	L (CIM)	...	...	...	...	6	8
Other Societies	BTP	...	...	...	...	1	...
	CHM	...	...	...	...	1	1
	CMA	...	...	...	2	...	1
	SDA	...	...	...	...	...	1
	YM	...	...	...	...	1	...
	YMCA	...	...	...	...	...	1
	YWCA	...	...	...	...	...	1
	Total	...	...	...	5	38	20

EXTENT OF EVANGELISM

Missionary Residential Centers—The preponderance of evangelistic over educational and medical work in Hunan has always been marked. If we exclude the missionaries of societies which report no church constituencies, we find that in 1916, 11 per cent of the entire foreign force were engaged in medical, 17 per cent in educational, and 72 per cent in evangelistic work. The foreign missionaries reside in 40 cities throughout the province. Around these are grouped 400 evangelistic centers and an equal number of occasional preaching places. According to the definition used in this Survey, an evangelistic center is any place where either there exists a community of not less than 10 Christian communicants, or there permanently resides a paid Christian Chinese worker, conducting weekly religious services. Eight out of the 40 missionary residential centers have representatives of more than one mission society. Among these, Changsha has the largest number, 16; Siangtan and Changteh rank next with 4 each; Hengchowfu 3, and Shenchowfu, Yiyang, Paoking, and Yungchowfu, each with 2. Slightly over one-third of the hsien cities are still unoccupied as mission stations.

New Stations—Plans for 6 new mission stations to be opened during the next 5 years are reported: Anhwahsien (NMS); Hwajung (RCUS); Paotsing (RCUS); Sangchihsien (FMS); Taochow (CMS); and Kienchowting (RCUS). The most extensive work is done by the L(CIM), which reports almost a fourth of the total number of mission stations. The NMS ranks second, with half as many mission stations, or 7. Seven societies which cannot be classified under any of the more common denominational groups, report only 10 out of the total 63 mission stations.

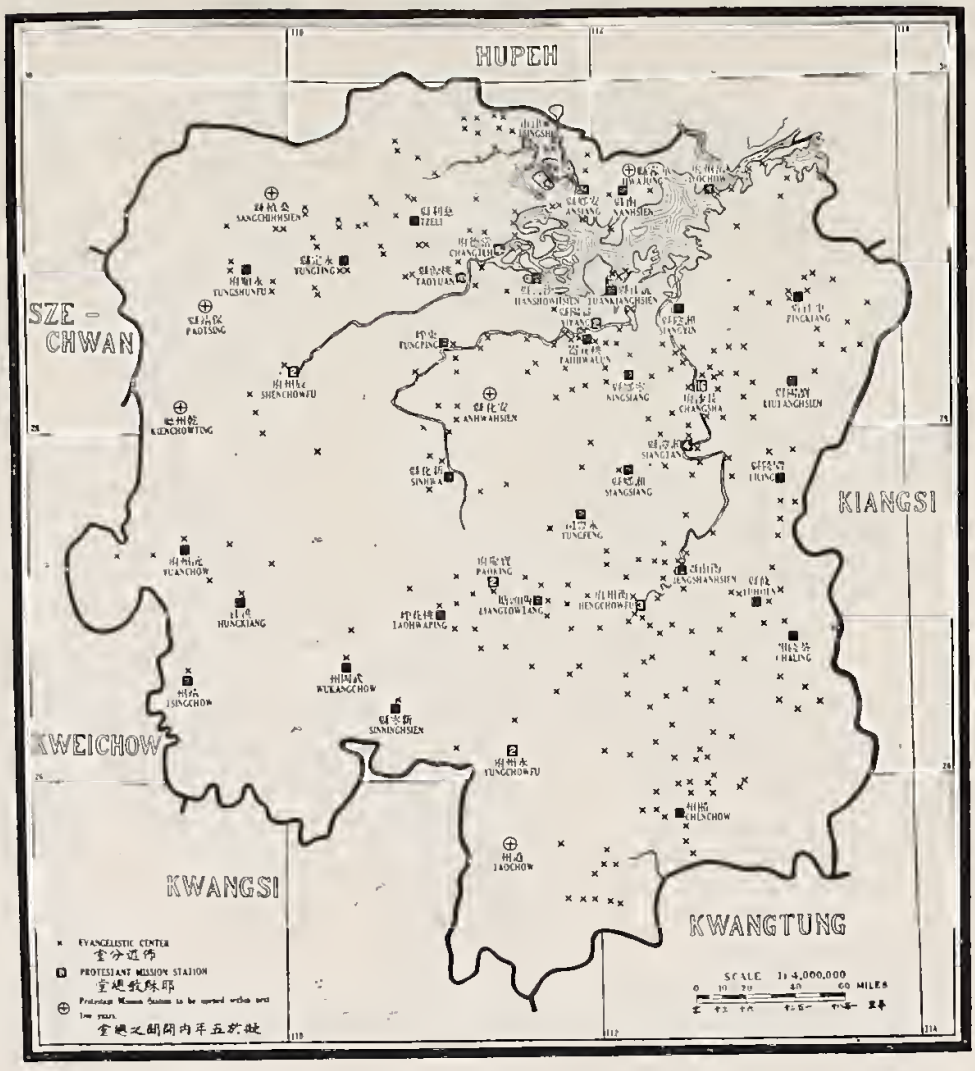
Centers of Evangelism—In several of the larger cities it has been impossible to indicate the actual number of evangelistic centers, due to the fact that most missions working in these cities group the figures for their work and report totals under one evangelistic center. Changsha and Changteh, for example, each reports a number of church organizations, and therefore must have at least an equal number of evangelistic centers according to our definition of that term. However, the station symbol is all that could be shown on the accompanying map. The figure appearing on any station symbol indicates the number of societies in that missionary residential center. Wherever, therefore, the symbol of a residential center or station is shown, it generally may be assumed that more than one evangelistic center is implied, the number varying with the size of the city and the strength of the mission or missions there at work. In studying the accompanying map, this fact should be borne in mind. An additional 30 or 40 small crosses might more accurately represent the present degree of Christian occupation within the province. Note the concentration in the FMS field, also the wide-spread but well-linked area covered by the stations of the L(CIM), stating from Changsha, and extending right away through the center of the province to the extreme southwest.

Hunan ranks below all the coast provinces in the total number of evangelistic centers reported. Of these, three-fourths are to be found in the eastern half. The NMS reports several organized groups of Christians in many of its evangelistic centers.

Neglected Areas—Hunan may still be regarded as poorly occupied in terms of its evangelistic centers. There is an average of one evangelistic center for every 203 sq.mi. The average for Honan is one for every 150 sq.mi., and that for Fukien one for every 40 sq.mi.

The following table will indicate the degree of occupancy within different mission fields in terms of evangelistic centers: CIM, one evangelistic center for every 80 sq.mi.; CMA and CHM, each one for every 100 sq.mi.; UE, one evangelistic center for every 123 sq.mi.; PN, one for every 130 sq.mi.; NMS, one for every 134 sq.mi.; WMMS, one for every 200 sq.mi.; FMS, one for every 280 sq.mi.; CMS, one for every

V.—Extent of Evangelism



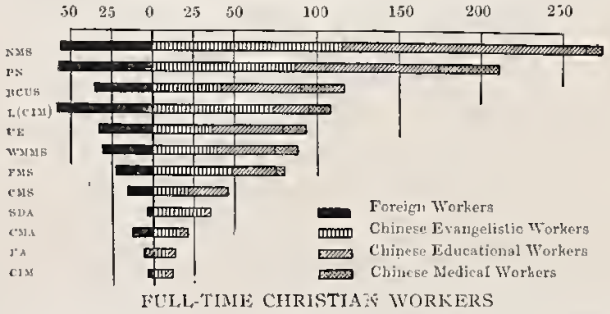
300 sq.mi.; L(CIM), one for every 334 sq.mi.; and RCUS, one evangelistic center for every 342 sq.mi.

Evangelistic Centers per Mission Station—The following table, by indicating the number of evangelistic centers per mission station, throws light on the policies and problems connected with church administration in the various fields. Figures for the large missions only are here given:

PN, 16 evangelistic centers per mission station; FMS, 10; UE, 10; NMS, 9; WMMS, 7; and L(CIM), 4.

Reasons for Present Inadequacy of Occupation—In stating the reasons for the present inadequacy of Christian occupation, the correspondents of 5 societies refer first to their lack of sufficient staff, both Chinese and foreign. One correspondent specially refers to the lack of qualified Chinese leaders. Five mention insufficiency of funds, four speak of the general unrest throughout the province, or of the mountainous character of their field, with consequent sparseness of population. The European War caused serious depletion of foreign staff in several societies. Moreover, missionary work in Hunan is still comparatively young, being hardly more than a score of years old.

Chinese and Foreign Workers Compared



FULL-TIME CHRISTIAN WORKERS

Distribution of Missionaries—The foreign missionary body, numbering 398, is distributed over 40 cities. Only 12 of these cities report more than 10 resident missionaries each. Twenty-one report 5 missionaries or less. Changsha, Siangtan, Changteh, and Hengchowfu report the largest foreign communities, aggregating 43 per cent of the total foreign force. Approximately 20 per cent of the Chinese workers in Hunan also reside in these four cities. Twenty-one per cent of the entire foreign force consist of single women. Three mission stations report single foreign missionaries only. Fifty-seven per cent of the male missionaries are ordained.

National and Denominational Classification of Foreign Force—Fifty per cent of the missionaries in Hunan are American; 35 per cent Continental; 15 per cent British. The Presbyterian missions report 94 foreign missionaries; the Lutheran 80; Methodist 70; CIM 65; and other societies 70.

Christian Occupation of Hunan in Terms of Foreign Force—The large societies occupy their fields in terms of foreign force per unit of population as follows:

Missionaries per 1,000,000 Inhabitants
(Average for the Province, 14)

UE	25
NMS	24
RCUS	23
CMA	21
CHM	21
L(CIM)	13
PN	11
FMS	9
WMMS	9
CMS	8
EA	4

Missionaries per 1,000 Communicants
(Average for the Province, 36)

EA	94
CMS	84
RCUS	82
UE	49
L(CIM)	46
CMA	33
PN	28
WMMS	24
FMS	22
NMS	20

Chinese Force and its Distribution—There are, on an average, 3 employed Chinese workers to every employed foreign worker in the province. Among missions doing the larger amount of evangelistic

I.—Force at Work—Foreign

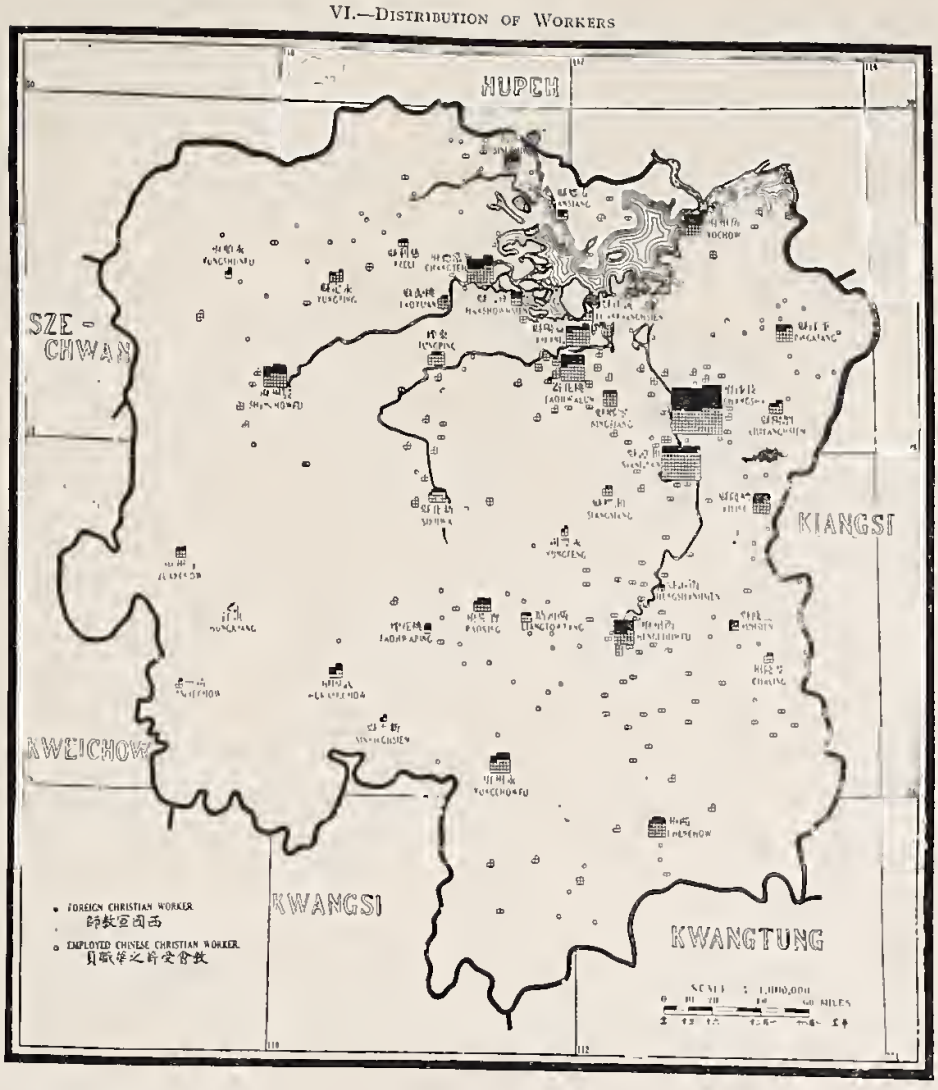
Name of Society		Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
		1	2	3	4	5	6	7	8
Grand Total	...	**55**	**24**	**4**	**14**	**84**	**167**	**231**	**398**
Anglican	CMS(+CEZMS)	6	...	...	...	4	6	10	16
	PE	1	...	...	...	1	1	2	3
Lutheran	FMS	9	...	...	1	5	10	13	23
	NMS	18	3	1	4	15	23	34	57
Methodist	EA	2	...	...	...	2	2	4	6
	UE	10	2	...	2	6	14	19	33
	WMMS	15	2	1	...	2	17	14	31
Presbyterian	PN	14	6	1	2	10	25	33	58
	RCUS	9	3	...	3	9	14	22	36
China Inland Mission	CIM	...	...	...	...	...	2	2	4
	BIOLA (CIM)	1	1	...	...	...	1	1	2
	L (CIM)	...	2	...	...	16	23	36	59
Other Societies	BTP	...	...	...	...	...	1	1	2
	CHM	2	...	...	...	3	2	5	7
	CMA	3	...	...	...	7	3	10	13
	SDA	2	...	...	...	...	2	2	4
	YM	3	5	1	2	2	18	18	36
	YMCA	...	...	...	...	...	3	3	6
	YWCA	...	...	...	...	2	...	2	2

work, the NMS employs the highest proportion, 4.8 Chinese to every foreign worker. The CHM, CMA, and the L(CIM) employ the lowest proportions, namely, two to one or lower. Over 60 per cent of the Chinese employed force reside in missionary residential centers. Comparison of this map with Map V reveals practically one-third of the evangelistic centers without resident Chinese workers. Note in which mission fields employed workers, both foreign and Chinese, appear to be most widely scattered. How do the results in these fields compare with results in fields where working forces are more concentrated?

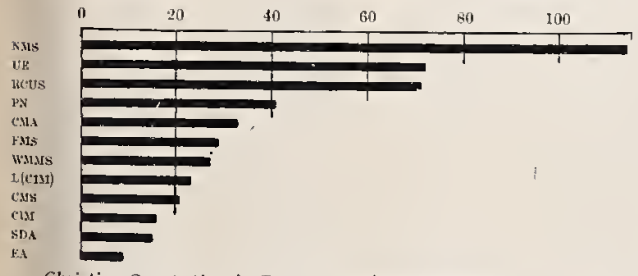
Classification of Chinese Workers—Out of a total of 1229, 45 per cent are in evangelistic, 41 per cent in educational, and 14 per cent in medical work. The CMA, L(CIM), EA, and FMS report more than 50 per cent of their workers as evangelists. All other missions have less than 50 out of every 100 giving their whole time to this type of work. Five mission societies employ more Chinese in educational work than in evangelistic endeavor: CMS, PE, NMS, UE, and RCUS. Eighty-four per cent of the entire Chinese employed staff are men.

Ordained Workers—Not quite 3 per cent of the male evangelists are ordained. Were the entire communicant body to be divided among the 16 Chinese ordained workers, each would have 690 communicants under his special charge. Among the larger missions, the FMS, UE, RCUS, and L(CIM) report no ordained workers. A comparison between Hunan and other provinces in Central China reveals the following facts of interest: Hunan has only one-third as many ordained workers as Hupeh. On the other hand, Hunan reports more ordained workers than Shansi and Shensi combined, although these two provinces report a much larger church constituency.

VI.—Distribution of Workers



Chinese Employed Workers per 1,000,000 Inhabitants



Christian Occupation in Terms of Chinese Workers—

	Workers per 1,000,000 Inhabitants (Average for Province, 42)		Workers per 1,000 Communicants (Average for Province, 122)
NMS	114	RCUS	266
UE	72	CMS	242
RCUS	71	EA	203
PN	41	PN	106
FMS	29	NMS	95
WMMS	27	L(CIM)	84
L(CIM)	23	FMS	75
CMS	21	WMMS	68
CIM	16	CIM	43

The second table is especially interesting, since it reveals the ratio of employed workers to the communicant body in each of the missions. For example, the RCUS employs 26 out of every 100 communicants, while the CIM employs but 4 out of every 100 communicants, and so on all these variations are usually accounted for by differences of policy, and the varying degrees to which evangelistic work and church administration have passed into the hands of competent and consecrated Chinese.

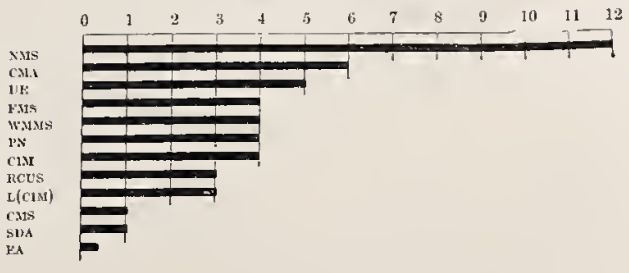
Training Centers for Chinese Evangelistic Workers—A Union Theological School, the Bible School of the BIOLA, and a Bible Women's Training School (PN) are reported for Changsha. In addition, there are Bible and workers' training courses offered in several of the middle and normal schools connected with other missions. Station classes also are common. In these the period of study and the nature of the work offered vary greatly.

COMMUNICANT CHRISTIANS

General Survey—The total Protestant communicant membership for Hunan is 11,018. This approximates the combined total reported for Anhwei, Kansu, and Kwangsi. In 1913, a total of only 3,835 church members for Hunan were reported. In other words, during the last six years, the numerical strength of the Hunan church has almost trebled. Sixty-seven per cent of the church members are men. The Roman Catholic Church reports 30,605 Christians, a large proportion of whom are infants.

Distribution of Protestant Church Members—Approximately three-fourths of the Protestant communicants reside in the eastern half of the province. There is considerable concentration around Changsha, Hengchowfu, Yiyang, Changteh, and Chenchow. Outside of these larger cities and their immediate environs, the distribution of members appears more general, and the growth of the church more uniform. There are large areas, however, even in the eastern section of the province, where no evangelistic centers or communicant members are to be found. See also Map V. The membership in the western section is very sparsely distributed. One is surprised to note how strikingly this is shown by the accompanying map, in the valley of the Yüan River just southwest of Changteh. A comparison of this map with Map IX shows mission middle schools wherever communicants are most numerous.

Communicants per 10,000 Population

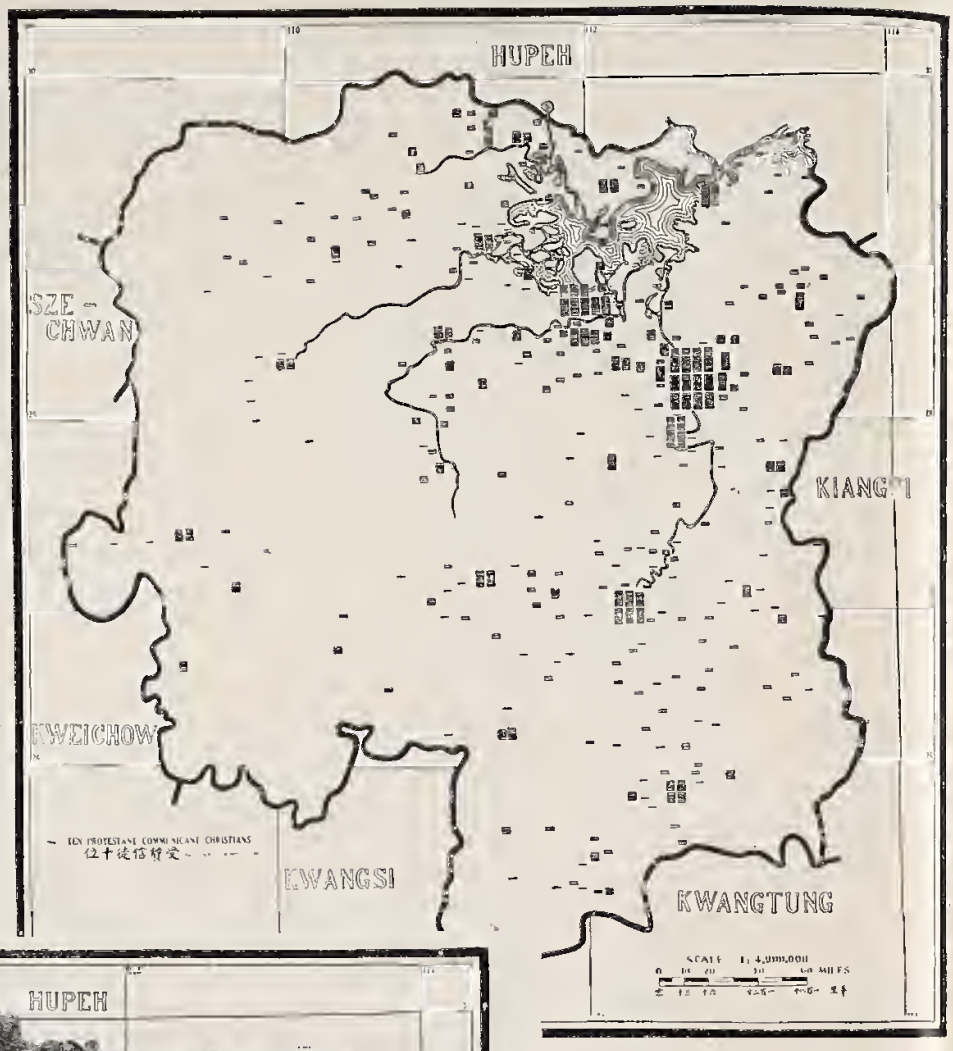


Membership by Denominations—The Lutherans report the largest number of communicants, 3,972. The Presbyterians follow with 2,491; then the Methodists with 2,021; the CIM with 1,564; and last in order the Anglicans with 319. From the above it will be seen that the Lutherans and Presbyterians report a communicant strength equal to more than half the total for the province.

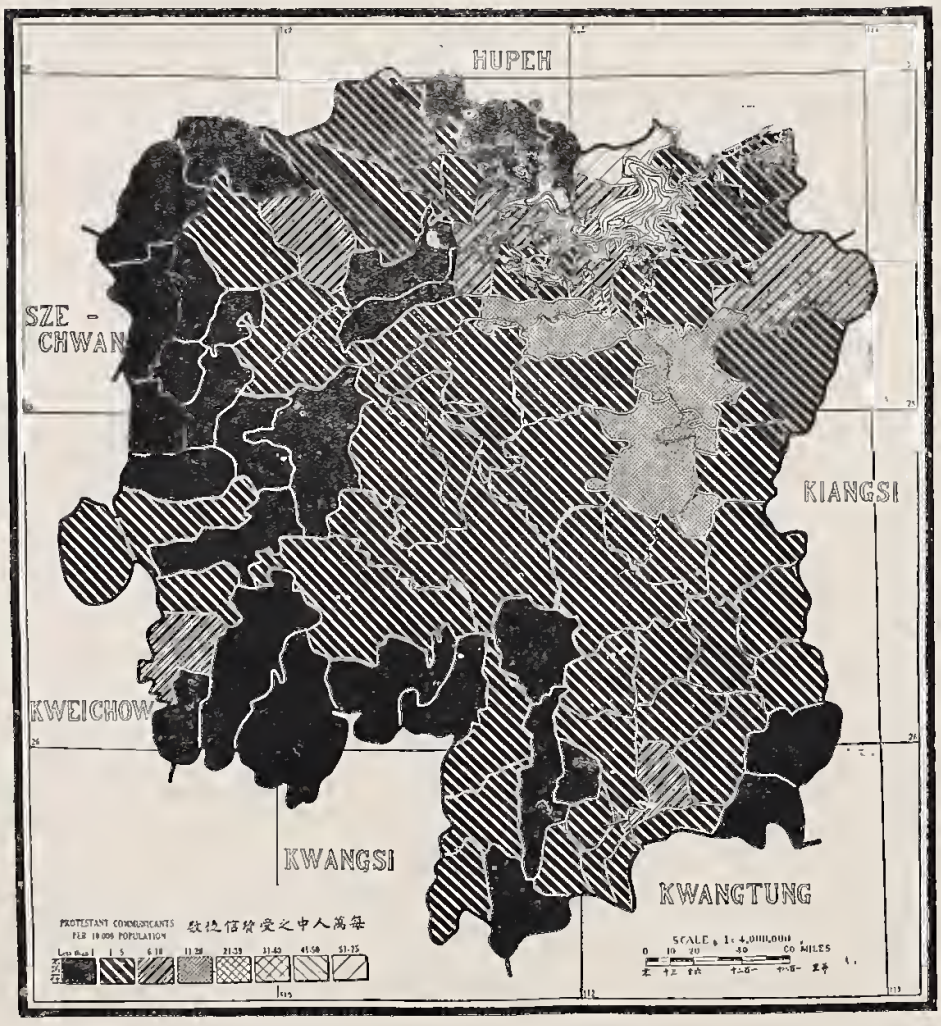
Illiteracy—Eighty-two per cent of the male church members, and 61 per cent of the female members, are reported as literate. This, in comparison with other provinces, is a high average. The PN and FMS are below the average for both men and women. The CIM, CMA, PN, and Lutheran missions are below the average for female church members only.

Union Evangelistic Efforts—The following resolution adopted at the Third Hunan Missionary Conference, Changsha, 1913, has since found expression in the activities of the Chinese Church, especially in the larger cities:—"(a) That union evangelization be carried on in all stations having two or more missions, and that this union work be not confined to special efforts for limited periods of time, but be made the regular feature of evangelistic work wherever possible; (b) That the periodic use of large public buildings, such as educational halls, temples, etc., be obtained, and that systematic evangelistic campaigns be entered upon; (c) That united open-air services be held, and plans devised for the interchange of street chapels."

VII.—Distribution of Communicants



VIII.—Communicants per 10,000 Population



COMMUNICANTS PER 10,000 POPULATION

General Impressions—Hunan ranks relatively low among the provinces, registering only 3.7 communicants per 10,000. Note the black areas in the western section of the province. Note also that the hsiens in the Siang River valley, and directly south of Tungting Lake, appear best occupied. Siangkiang-tao reports twice as many communicants per 10,000 (5.7) as Hengyang-tao (2.2), and Chenyüan-tao (2.7).

The following table shows how rapidly missionary work has extended over Hunan since the Boxer Uprising:

	1903	1918
Hsiens with 2 or more missions at work	4	9
Hsiens with 1 mission at work	5	25
Hsiens without any regular Christian service	58	14

II.—Force at Work—Chinese

Name of Society	Ordained	Unordained Pastors and Evangelists—Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers - Men	Teachers—Women	Total Educational Force (all grades) (a)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work (a)	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...	**16**	**432**	**101**	**549**	**434**	**70**	**504**	**28**	**2**	**26**	**120**	**176**	**1,229**	**53**	**84%**	**3.1**
Anglican ... ... CMS (+ CEZMS)	1	16	4	21	20	5	25	...	...	...	...	...	46	2	81%	2.9
PE	3	2	2	7	6	6	12	...	...	...	...	...	19	...	58%	6.3
Lutheran ... ... FMS	...	41	7	48	20	7	27	1	...	1	3	5	80	7	82%	3.5
NMS	8	95	12	115	138	11	149	2	...	...	8	10	274	12	91%	4.8
Methodist ... ... EA	2	6	1	9	4	...	4	...	...	...	...	...	13	...	92%	2.2
UE	...	31	5	36	30	13	43	2	1	1	10	14	93	...	77%	2.8
WMMS	1	32	6	39	32	3	35	1	...	3	10	14	88	...	88%	2.8
Presbyterian. ... ... PN	1	65	21	87	77	10	87	8	1	6	22	37	211	11	83%	3.9
RCUS	...	30	12	42	40	8	48	4	...	6	17	27	117	6	79%	3.3
China Inland Mission ... ... CIM	...	7	...	7	5	...	5	...	...	...	...	...	12	...	100%	3.0
BIOLA (CIM) §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
L (CIM)	...	50	23	73	19	3	22	2	...	1	10	13	108	11	73%	1.8
Other Societies ... ... BTP §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
CHM	...	7	...	7	2	...	2	...	...	...	...	...	9	2	100%	1.3
CMA	...	12	4	16	2	3	5	...	...	...	...	...	21	...	67%	1.6
SDA *	...	28	3	31	3	1	4	...	...	...	...	...	35	2	89%	8.8
YM	...	...	...	...	15	...	15	8	...	8	40	56	71	...	100%	2.0
YMCA	...	10	...	10	21	...	21	...	...	...	...	...	31	...	100%	5.2
YWCA *	...	...	1	1	...	...	...	...	...	...	...	...	1	...	...	0.5

§ No returns * Incomplete returns

(a) This column includes workers connected with educational institutions above Middle School grade

III.—Extent of Occupation—The Christian Community

Name of Society	Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Percentage of Men Communicants	Proportion of Communicants in Cities over 50,000	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars	Average Number of Communicants in each Evangelistic Center
	1	2	3	4	5	6	7	8	9	10	11	12	13
Grand Total ...	**63**	**235**	**409**	**7,376**	**3,642**	**11,018**	**22,383**	**67%**	**27%**	**82%**	**61%**	**10,900**	**27**
Anglican ... ... CMS (+CEZMS)	3	9	10	137	48	185	455	74%	37%	83%	76%	581	19
PE	1	2	4	80	54	134	303	60%	100%	...	...	425	34
Lutheran ... ... FMS	4	37	40	822	240	1,062	1,981	77%	12%	73%	57%	163	27
NMS*	7	59	61	1,987	923	2,910	6,190	68%	28%	86%	57%	654	48
Methodist ... ... EA	1	1	4	53	11	64	64	83%	...	100%	100%	...	16
UE	5	20	48	455	214	669	1,120	68%	36%	89%	87%	1,831	14
WMMS	6	36	41	776	512	1,288	1,993	60%	37%	...	...	677	31
Presbyterian ... ... PN*	6	6	97	1,368	681	2,049	3,819	67%	38%	65%	56%	2,930	21
RCUS	3	3	19	326	116	442	923	74%	...	97%	83%	1,647	23
China Inland Mission ... ... CIM	2	6	9	201	81	282	328	71%	28%	79%	50%	10	31
BIOLA (CIM) §	1	...	...	...	...	...	...	...	...	...	...	...	...
L (CIM)	14	38	47	745	537	1,282	2,337	58%	34%	82%	44%	239	28
Other Societies ... ... BTP §	1	...	...	...	...	...	...	...	...	...	...	...	...
CHM*	2	3	4	1	...	1	60	100%	...	...	...	328	...
CMA	3	5	14	232	156	388	669	60%	50%	80%	37%	395	28
SDA	1	10	11	193	69	262	262	74%	76%	85%	51%	355	24
YM	1	...	...	...	...	...	...	...	...	...	...	...	...
YMCA	1	...	...	...	...	...	2,004	...	...	...	...	626	...
YWCA	1	...	...	...	...	...	73	...	...	...	...	39	...

§ No returns

* Incomplete returns

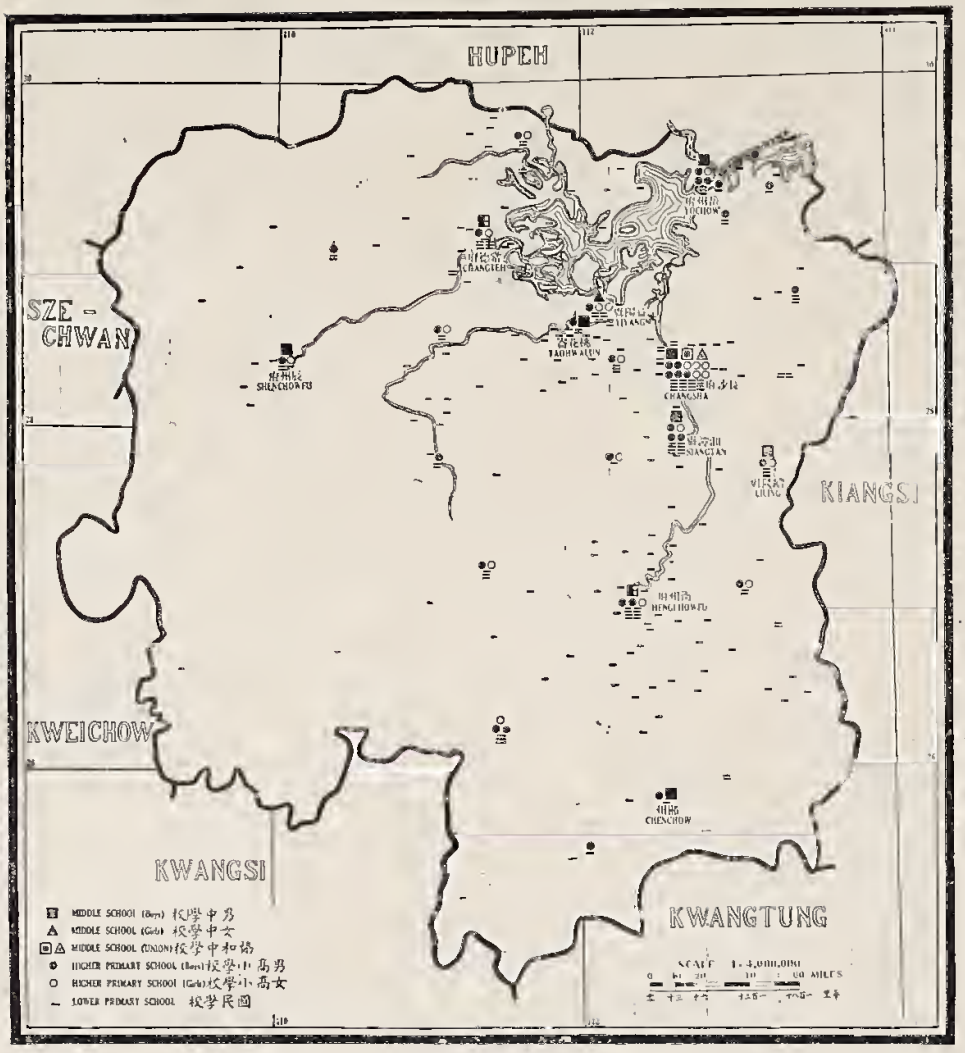
MISSION SCHOOLS

Elementary Education—Hunan has more church communicants than children under Christian instruction. The 279 mission primary schools, and the 8,026 mission primary students in Hunan, are divided as follows: 223 lower primary schools with 6,432 pupils, and 56 higher primary schools (19 of which are for girls) with 1,594 students. Regarding the distribution of these schools, 39 out of the 223 mission lower primary schools are located in the four cities having populations estimated above 100,000. This leaves 184 lower primary schools distributed among over 400 evangelistic centers. On looking at the map one notices the absence of mission lower primary schools in five L.(CIM) stations. There is also one station in the FMS territory without Christian primary school facilities. This lack may be only apparent, due to incomplete returns. If we compare the number of mission primary students with the total number of communicants in the province, we find that for every 100 church members there are 73 students under Christian instruction (middle school and below).

Szechwan, Anhwei, and Fukien rank highest among the provinces in the proportion of students to communicants. In Hunan, the EA, CMS, RCUS, and PE report the highest proportions.

Approximately 25 per cent of the mission lower primary students in Hunan pass on to higher primary schools. This, in contrast to the other provinces, is relatively high. Seventy per cent of the primary students in Hunan are boys. The higher primary schools appear to be well distributed with respect to the widely scattered lower primary schools.

IX.—Mission Schools



Middle Schools—Fourteen middle schools, with 533 boys and 126 girls, are reported for the province. Eight of these were doing full-grade middle school work when the survey returns were received. Besides the purely denominational schools, there is a union girls' middle and normal school, a YMCA day school doing some middle school work, and a large middle school department in connection with the College of Yale in China. All of these educational institutions are located in Changsha. Compare this map with Map VII. A few districts with a creditable showing of church members and elementary educational facilities do not appear as well equipped for secondary training. Note, for example, the FMS field in the northwest, the WMMS field around Pingkiang, the WMMS and L(CIM) fields around Paoking, and elsewhere in southwest Hunan.

Higher Education and Teacher Training Facilities—The Yale Foreign Missionary Society supports a large educational work of high grade in Changsha. The institution is known as the College of Yale in China, and includes a middle school, college preparatory, and senior college of arts and sciences. The Hunan-Yale College of Medicine is affiliated with this institution, although controlled by an independent Board of Managers, half the members of which receive appointment from the Hunan Yüchun Educational Association. The RCUS offers higher education at Yochow, in Huping or Lakeside College. Normal training courses for men are given in both colleges. Normal training courses for women are offered in the Union Girls' High and Normal School (PN,UE) in Changsha, and the Girls' Normal School (NMS) in Yiyang. A kindergarten training course is planned for in connection with the former institution.

IV.—Extent of Occupation—The Christian School

Name of Society		Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students—Boys	Lower Primary Students—Girls	Total Lower Primary Students	Higher Primary Students—Boys	Higher Primary Students—Girls	Total Higher Primary Students	Middle School Students—Boys	Middle School Students—Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys to Girls in Mission Primary Schools	Proportion of Boys to Girls in Mission Middle Schools	Proportion of Lower Primary School Students entering Higher Primary Schools
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total	...	**223**	**56**	**14**	**4,325**	**2,107**	**6,432**	**1,331**	**263**	**1,594**	**533**	**126**	**659**	**8,685**	**70%**	**81%**	**25%**
Anglican	CMS (+CEZMS)	8	4	1	159	82	241	71	12	83	22	...	22	346	71%	100%	34%
	PE	7	2	...	103	58	161	49	3	52	...	...	...	213	71%	...	32%
Lutheran	FMS	15	3	...	339	210	549	27	20	47	...	...	...	596	61%	...	9%
	NMS	58	10	2	1,571	636	2,207	264	54	318	66	30	96	2,621	73%	69%	14%
Methodist	EA	2	...	...	95	25	120	...	...	...	...	...	...	120	79%	...	...
	UE*	16	6	1	241	272	513	86	47	133	30	...	30	676	51%	100%	26%
	WMMS	18	3	...	408	119	527	110	...	110	...	...	...	637	81%	...	21%
Presbyterian	PN*	55	11	6	632	338	970	252	67	319	123	96	219	1,508	69%	56%	33%
	RCUS	19	11	2	364	142	506	159	35	194	81	...	81	781	75%	100%	38%
China Inland Mission	CIM	5	...	...	60	31	91	...	...	...	...	...	...	91	66%	...	...
	BIOLA (CIM) §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	L (CIM)	12	4	...	144	126	270	43	16	59	...	...	...	329	57%	...	22%
Other Societies	BTP §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	CHM	2	...	...	53	23	76	...	...	...	...	...	...	76	70%	...	...
	CMA	2	1	...	30	34	64	...	9	9	...	...	...	73	47%	...	14%
	SDA	3	...	...	20	11	31	...	...	...	...	...	...	31	65%	...	...
	YM	...	...	1	...	...	...	...	...	...	120	...	120	120	...	100%	...
	YMCA	1	1	1	106	...	106	270	...	270	91	...	91	467	100%	100%	...
	YWCA*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

§ No returns

* Incomplete returns

GOVERNMENT SCHOOLS

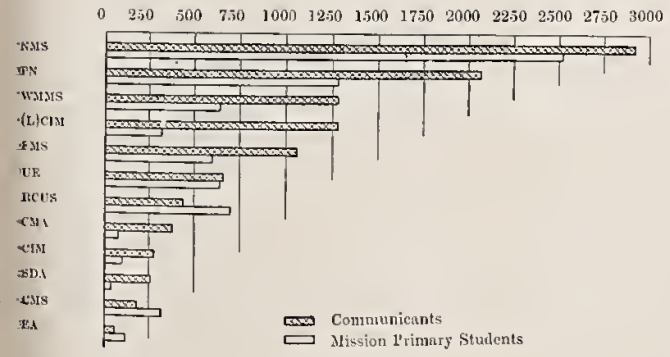
Elementary Education—Reports from the Ministry of Education for 1916 show a total of 175,881 lower primary students and 31,780 higher primary students in Hunan, or 70.3 primary students to each 10,000 inhabitants. This ratio approximates the average for all China. The average number of primary schools for each of the 75 hsiens in Hunan is 56, with an average enrollment in each hsien of 2,750 students. Changsha, Liuyang and Pingkiang report over 10,000 primary students each, while Sinning, Kiaho, Tsinghsien, and Tayung hsiens each reports less than 250.

Government Middle and Normal Schools—In 1918, Hunan reported more middle school students than any other province, having 8,600 students in its 46 middle schools. The different sources from which educational data for Hunan has been derived vary considerably. A list of government institutions by cities, for example, gives 15 boys' middle schools for Changsha while missionary returns show only 5 government middle schools for boys and 3 for girls, in addition to 10 private middle schools, in that city. Political unrest makes it very difficult to give any accurate statement of the present educational situation in the province. One missionary correspondent states that in January 1920, "apart from the foreign schools in Changsha, not a single middle school for boys was then in operation, owing to recent political unrest." In 1917-18, six government normal schools for boys, and 10 for girls, were reported, with 2,500 students. Fourteen mission stations, where as yet no mission middle schools have been established, possess government middle school facilities. In Yiyang and Taohwalun only mission middle schools exist.

Higher Educational Institutions—Government higher educational institutions are confined to Changsha. In that city there are one higher normal, one commercial, one technical, and three law colleges.

X.—Government Schools

Number of Communicants and Mission Primary Students Compared



HOSPITALS

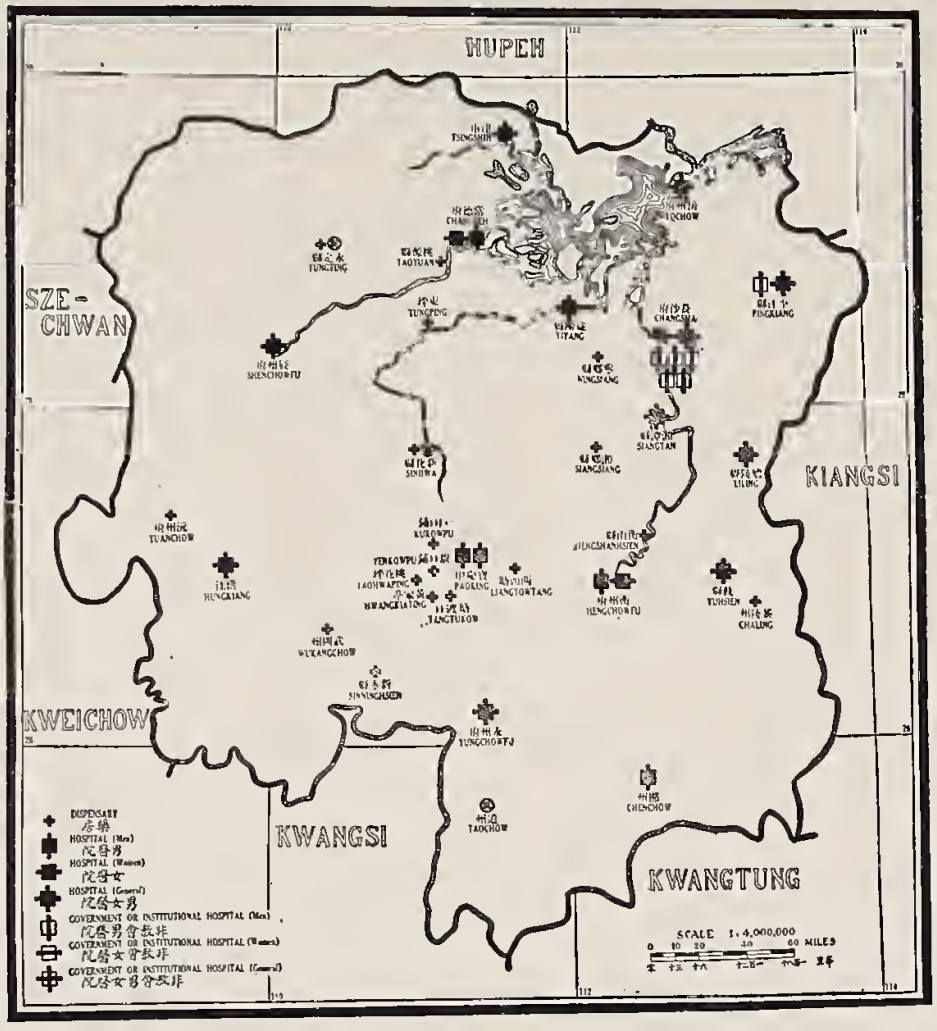
Number and Size—Eighteen mission hospitals, supported by 8 mission societies and located in 15 cities, are reported for the province. These hospitals average 50 beds each, and are under the supervision of 58 foreign and Chinese physicians, assisted by 14 foreign and 26 graduate Chinese nurses. The missions rank as follows in the number of their hospital beds: PN, 269; RCUS, 184; YM, 130; NMS, 121; WMMS, 100; UE, 60; and L(CIM), 40. In addition, information regarding 18 mission dispensaries, not located on the same premises as mission hospitals, has been received. Government or institutional hospitals are reported for Pingkiang and Changsha; one Red Cross hospital under Chinese supervision; 2 government hospitals; 2 semi-public hospitals under the control of the Hunan gentry; and one public hospital under Japanese supervision.

Mission Hospitals to be Built—Plans are reported for 3 new mission hospitals to be located in the following cities: Sinhwa, NMS; Taochow, CMS; and Yungting, FMS.

V.—Extent of Occupation—The Christian Hospital

Name of Society		Hospitals	Dispensaries exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
		1	2	3	4	5	6	7	8	9
Grand Total ...		**18**	**18**	**548**	**356**	**8,636**	**9**	**112**	**32**	**65**
Anglican ...	CMS (+CEZMS)	...	1	...	...	...	...	...	...	...
	PE	...	...	...	...	...	...	...	...	...
Lutheran ...	FMS	1	1	...	...	...	...	...	...	...
	NMS	2	3	62	59	1,517	1	8	30	30
Methodist ...	EA	...	...	...	...	...	...	...	...	...
	UE	2	1	45	15	250	1	17	30	30
	WMMS	3	...	60	40	651	...	...	33	...
Presbyterian ...	PN	5	1	191	78	3,057	2	22	38	135
	RCUS	2	...	100	84	1,431	2	17	61	61
China Inland Mission...	CIM	...	...	...	...	...	...	...	...	...
	BIOLA (CIM)	...	...	...	...	...	...	...	...	...
	L (CIM)	2	11	20	20	322	1	8	20	...
Other Societies	BTI	...	...	...	...	...	...	...	...	...
	CHM	...	...	...	...	...	...	...	...	...
	CMA	...	...	...	...	...	...	...	...	...
	SDA	...	...	...	...	...	...	...	...	...
	YM	1	...	70	60	1,048	2	40	22	65
	YMCA	...	...	...	...	...	...	...	...	...
	YWCA	...	...	...	...	...	...	...	...	...

XI.—Hospitals



Areas in Need—As stated above, mission hospitals are located in 15 cities. This leaves 25 missionary residential centers in Hunan without modern hospital facilities. Compare this map with Map IX. No city reporting a mission middle school is wthout a mission hospital. Compare this map with Map VII to see whether the hospitals are located within convenient distances of the communicant body.

Degree of Missionary Occupation in Terms of Medical Work—

Foreign Physicians per 1,000,000 Inhabitants (Average for Province, 1.6)

RCUS	1.8
NMS	1.7
UE	1.5
PN	1.3
WMMS	0.9
L(CIM)	0.4

Hospital Beds per 1,000,000 Inhabitants (Average for Province, 31)

RCUS	110
PN	52
NMS	50
UE	46
WMMS	30
L(CIM)	8

The missions not appearing in the above tables, except the YM, report no medical work in the province. No estimate of the responsibility in terms of area or population of the work of the YM has been possible. For this reason this mission does not appear in the above tables although its medical work is large.

VI.—Degree of Occupation and Table of Urgency

Name of Society		Nationality	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Grand Total...			**83,398** (a)	**29,528,272** (a)	**398**	**1,229**	**11,018**	**14**	**42**	**36**	**112**	**3.7**	**987**	**729**	**1.0**	**31**
American	CMS (+CEZMS)	B	3,500	2,159,000	16	46	185	8	21	84	242	1	3,141	1,751	...	...
	PE	A	...	133,000	3	19	134	25	165	23	146	11	3,172	1,589	...	...
Lutheran	FMS	Cont	11,300	2,674,000	23	80	1,062	9	29	22	75	4	151	562	...	...
	NMS	Cont	8,500	2,489,000	57	274	2,910	24	114	20	95	12	226	871	1.7	50
Methodist	EA	A	4,100	1,442,000	6	13	64	4	9	94	203	0.4	..	1,875	...	...
	UE	A	6,100	1,315,000	33	93	669	25	72	49	139	5	2,733	964	1.5	46
	WMMS	B	8,800	3,364,000	31	88	1,288	9	27	24	68	4	521	497	0.9	30
Presbyterian	PN	A	12,600	5,211,000	58	211	2,049	11	41	28	106	4	1,430	632	1.3	52
	RCUS	A	6,700	1,668,000	36	117	442	23	71	82	266	3	3,726	1,591	1.8	110
China Inland Mission	CIM	Int	700	776,000	4	12	282	5	16	14	43	4	35	325	...	...
	BIOLA (CIM)	Int	...	...	2	...	...	...	...	...	...	...	...	...	...	...
	L (CIM)	Cont	16,200	4,759,000	59	108	1,282	13	23	46	84	3	187	257	0.4	8
Other Societies	BTP	A	...	...	2	...	...	...	...	...	...	...	...	...	...	...
	CHM	B	400	337,000	7	9	1	21	27	...	...	...	...	...	...	...
	CMA	A	1,700	650,000	13	21	388	21	33	33	54	6	1,018	187	...	...
	SDA	A	...	2,343,000	4	35	262	2	15	15	135	1	1,365	119	...	...
	YM	A	...	...	36	71	...	...	...	...	...	...	...	...	...	...
	YMCA	Int	...	...	6	31	...	...	...	...	...	...	...	...	...	...
	YWCA	Int	...	...	2	1	...	...	...	...	...	...	...	...	...	...

(a) Total for province, not for approximate estimates by societies as given below

HUPEH

I.—Hsien Boundaries

HSIEN BOUNDARIES

Hunan and Hupeh Compared—Hunan and Hupeh have the following physical characteristics in common: "Both slope toward the Yangtze River where are also their lakes and plains. Each has its great river penetrating deeply into the interior, the Han River in Hupeh and the Siang River in Hunan. Both are hilly in their western sections." The two provinces differ in the following characteristics: Hupeh's lakes are of moderate size and in the south. Hunan's great lake is in the north. Hupeh has its fertile plains, which in extent are almost as vast as the mountainous regions of the southern province. Hunan, save on the borders of Tungting Lake and in the Siang River valley, is mountainous throughout.

Political Divisions—The area of Hupeh is 71,428 sq.mi. This is equal to the combined areas of New York, New Jersey, Connecticut, Massachusetts, and Rhode Island. Politically it is divided into 3 tao, subdivided into 69 hsiens or counties. The capital city is Wuchang, situated on the southern bank of the Yangtze and opposite the mouth of the Han River. Hankow, Ichang, and Shasi are treaty ports. Other cities of commercial importance are Kingchowfu, Siangyangfu, Fancheng, Anlu, Tayeh, Laohekow and Wusüeh.

Physical Characteristics—Approximately one-half of Hupeh is an alluvial plain, in some places not more than 100 feet above sea level. These lowlands are covered with lagoons and swamps. The southwestern section consists of an extensive depression filled with a succession of lakes. The plain in the east and that lying between the Han and the Yangtze rivers, are considered the most fertile sections of the province. Every spot is under cultivation and transportation of field products is easy. The Yangtze flows through the south of the province, where it connects with numerous lakes on both its shores and nearly doubles its volume of water. The Han River rises in the southwest of Shensi, and after draining the lower sections of that province continues south and southeastward, draining nearly the whole of Hupeh and joining the Yangtze River at Hankow. In the valleys of the Han and the Yangtze, southward from Kingchowfu, the country is dotted with lakes and marshes, and possesses rich fields of cotton and rice. The western section of the province is irregular and mountainous, sparsely populated, and relatively undeveloped. Bandits are numerous, and lawless groups calling themselves "Home Guards" roam over the country.

Climate—The climate of Hupeh is quite similar to that of Shanghai; though the average humidity is lower. In the summer the heat is apt to be more oppressive, due to the absence of sea breezes.

Communications—Hupeh has three main highways which in a few places are sufficiently wide to accommodate carts. Numerous footpaths are to be found in all parts of the province. The Yangtze is navigable for ocean-going steamers as far as Hankow (595 miles), for at least 9 months each year. During all seasons good river steamship service is maintained between this port and Shanghai. Smaller river steamers ascend as far as Ichang, a distance of almost 1,000 miles from Shanghai, and since 1920 to Chungking, Szechwan. The Han River is navigable for small launches as far as Siangyangfu, a distance of 300 miles, and in summer Chinese junks travel several hundred miles further north. The numerous lakes are connected by a network of small rivers and canals. Numberless junks and smaller boats ply unceasingly on these waters, and fish is found in abundance.

The Peking-Hankow Railway is the main artery of railroad traffic between the Wu-Han cities and the north. The Hupeh-Hunan section of the Canton-Hankow Railway is completed and open to traffic from Wuchang to Changsha and Lukow, a distance of over 300 miles.

Recently, interest has revived in the proposed Szechwan-Hankow Railway, which is to extend from Hankow to Ichang, thence to Kweichowfu, Wanhsien, and Chungking. Work on the construction of this railway was begun before the Great War, the road having been cut to within a short distance of Kweichowfu. The prospects of an early resumption of this work and of the completion of the railway, however, are uncertain. The Chowkiakow (Honan)-Siangyangfu Railway is only contracted for. This proposed line will connect with the Peking-Hankow Railway at Yencheng, Ho. Thence it will run southwestward via Nanyangfu to Siangyangfu, the head of navigation on the Han River in Hupeh. Between Hwangshihkang and Tiehshanpu, a distance of 17 miles, there is a light railway for the sole use of the Tayeh Iron Mines owned by the Han-Yeh-Ping Iron and Coal Company.

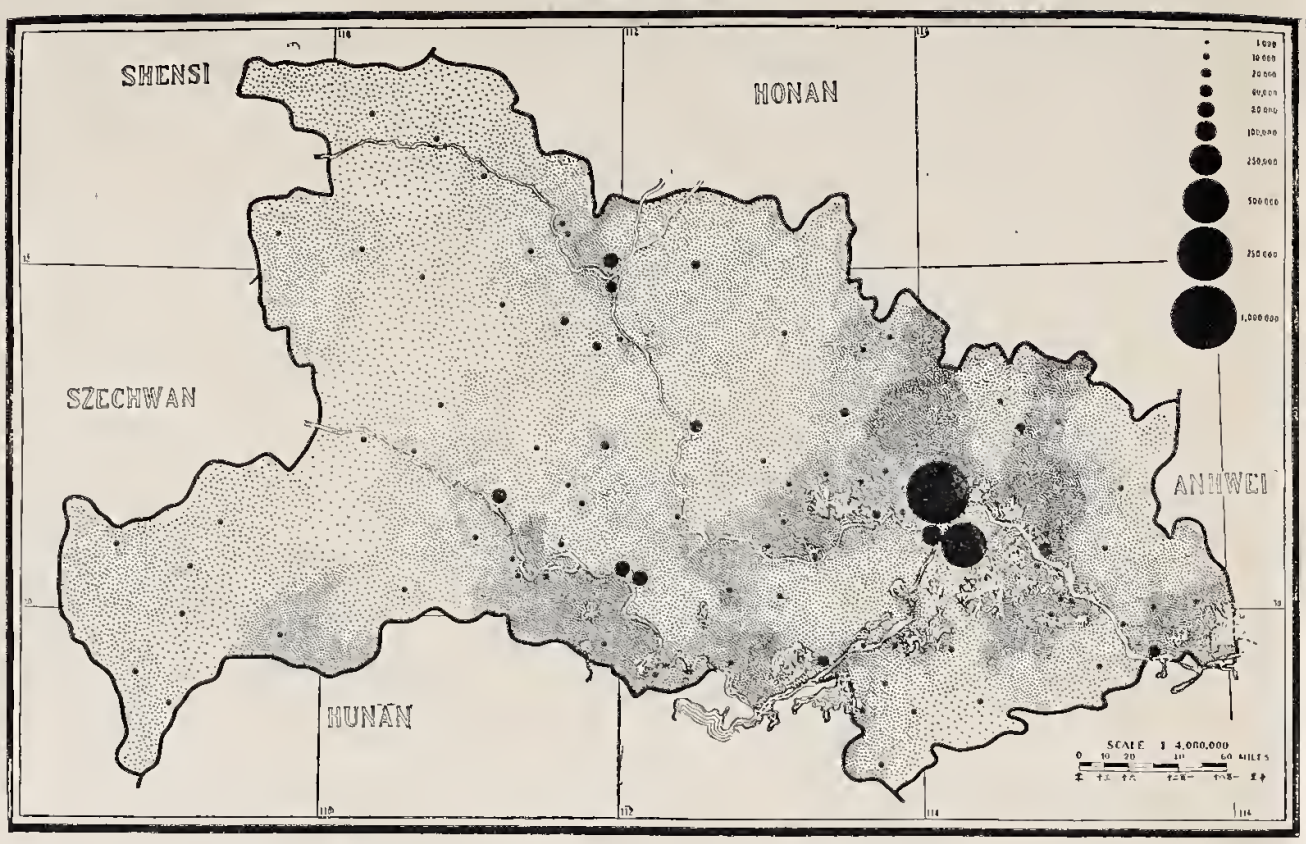
Post and Telegraph Offices—Substantial increase in post office facilities is reported each year. In 1901 there were 6 post offices in the province, in 1906 there were 100, and in 1919 there were 115 head, first, second, and third class and sub-offices, and 330 postal agencies. In 1903 the Post office handled over 3,000,000 articles, while fifteen years later (1918), this department of the government received or dispatched 56,000,000 separate pieces of mail. There are between 40 and 50 telegraph stations.

Language—The Mandarin dialect is spoken throughout the province.

Economic Conditions—Hupeh is one of China's wealthiest provinces, due chiefly to its industry, its commerce, and its cotton fields. The majority of the people are engaged in agricultural or fishing pursuits. The weaving of cotton cloth is a common occupation. Iron and coal are the principal minerals. Cotton mills, ore refineries, flour mills, iron works, oil, egg products, and cigarette factories represent the chief industries. Hankow, at present, is the center of China's tea trade.

Christian Occupation by Hsiens—One entire hsien and sections of others still remain unclaimed by Protestant missions. Twelve hsiens, though claimed, report no mission work. Of these twelve hsiens, ten are claimed by the PE and CSFM, and two by the NLK. Two hsiens, claimed by the SMF, report one evangelistic center and one paid worker each, but no communicants. Twenty-one hsiens, or 32 per cent of the whole, report less than 50 communicants. Forty-seven, or almost 70 per cent, report less than 3 communicants per 10,000 inhabitants. Nine hsiens where evangelistic work is carried on report no mission lower primary schools. Slightly more than one-third of the hsiens in the province offer mission higher primary school facilities.

II.—Density of Population



DENSITY OF POPULATION.

Population Estimates—Hupeh ranks among the 5 densest provinces of China. Population estimates range from a minimum of 21,256,144 (1910 Census Report), to a maximum of 35,280,000 (Statesman's Year Book, 1902). Census estimates for 1885 approximate 34,000,000. The Minchengpu estimate by households, made in 1910, which is generally accepted by conservative students of China as most nearly representing actual conditions, credits Hupeh with 24,900,000. The official population estimates by hsiens which the Survey Committee of the CCC received in 1918, with such slight modifications as seemed advisable after consultation, total 28,574,322. This represents a normal increase over the Minchengpu estimate for 1910, and should receive general acceptance when the fact of its confirmation by the Post Office Census of 1919 (27,167,244) is known. Accepting the CCC figure, then, as a reasonable estimate, the density of population for Hupeh amounts to 400 inhabitants per sq.mi. This is slightly lower than the density of population in the State of Massachusetts.

Cities—Hupeh has four large cities whose populations exceed 100,000: Hankow, 350,000; Wuchang, 250,000; Hanyang, 150,000; and Laohokow, 100,000. The size of the dots for Hankow and Wuchang on Map II represents more than strictly urban population. Five cities have been reported by our correspondents as having populations ranging approximately between 50,000 and 100,000: Shasi, Fancheng, Kingchowfu, Ichang, and Wusüeh. Sixteen cities in Hupeh are credited with populations between 20,000 and 50,000. All cities having 50,000 inhabitants and above are Protestant missionary centers, and 75 per cent of those with populations reported to be between 20,000 and 50,000 are also resident mission stations.

Areas of Greatest Density—If we accept the accompanying map as indicating in a rough way the general distribution of population over the province, four specially dense districts attract attention. The first is the low and fertile area north, northeast, and southeast of the Wu-Han cities. The second lies south of the Yangtze, between Ichang and Hankow. The third is in the extreme southeast and north of Wusüeh. The fourth is in the northern section of the province, in the neighborhood of Fancheng, Laohokow, and Siangyangfu.

The PE, LMS, and WMMS report mission fields with the largest populations. Other societies with mission fields whose estimated populations exceed a million are the SMF, NLK, CSFM, SEMC, and LUM (Table VI, Column 3). These population estimates of mission fields are based on the figures given in the Hsien Tables, Appendix A. Where two or more missions are working in the same hsien, the population has been divided equally between them.

The Christian Community—Only fifteen small dots, out of a total of 28,574, each representing 1,000 inhabitants, are needed to indicate graphically the numerical strength of the Protestant churches in Hupeh.

PROTESTANT MISSION FIELDS

General Survey—There are 16 Protestant missionary societies promoting evangelistic activities in Hupeh. This number is exclusive of Bible and Tract Societies, as well as of several Lutheran missions (N M S and F M S), with representatives in the Theological Seminary at Shekow. Of the 16 societies the YMCA, SDA, and PBIM are without field delimitations on the accompanying map. Note how disconnected and in some cases how widely separated the fields of the following missions seem to be: WMMS, SMF, CIM, and PE. The MEFB, while claiming responsibility for a small section in the extreme east of the province, reports no resident foreign missionary, the work being entirely in the hands of Chinese, supervised from Kinkiang. Hankow and Wuchang are represented as mission fields common to all societies

Extent of Area Claimed—All but 3,500 sq. mi., or 5 per cent of the total area of Hupeh, is claimed by Protestant missions. When, however, the question is asked as to how much of Hupeh now claimed by missions is adequately occupied by them, a variety of factors must be taken into consideration. Over one-third of Hupeh, for instance, is still beyond 30 li of any evangelistic center. There is less than one Christian in a thousand throughout the province. To appreciate how far the missions and churches still are from any adequate occupation of Hupeh, take the present situation in the PE fields. This society, outside of the Wu-Han cities, has only 2 stations and 32 evangelistic centers, yet the number of inhabitants in the total area for which the PE feels a responsibility, due chiefly to the absence of other missions, exceeds 5,000,000. The fields of each of the following missions exceed 10,000 sq.mi. in extent: LMS, NLK, SMF, and WMMS.

Nationality of Mission Societies—Eight of the 16 Protestant societies reporting church constituencies in Hupeh are American, 3 Continental, 3 British, and 2 International. American and British societies report approximately equal field areas, the fields of Continental missionaries not being quite so extensive.

Overlapping Areas—Care should be taken not to receive a wrong impression from the accompanying map. In many cases the fields of several missions while appearing to overlap, actually report no duplication in the work attempted or done. This possibility should be kept in mind whenever overlapping of fields is considered. Note the overlapping fields of the following missions: the CIM, NLK, and LUM, in the north of Hupeh; the WMMS, PE, and LMS, in the eastern half of the province; the SMF and CSFM, in the west, around Ichang; the CMA, and PE, just south of the Wu-Han cities; the SMF, and LMS, east of the Wu-Han cities; the SEMC and PE, in the central section of the province; the ELMo, and PE, in the extreme west. The ELMo has only recently decided to enter Shihnanfu, where the PE has an evangelistic center. The PBIM reports one missionary in the city of Laifeug, in the extreme southwest.

Unoccupied Areas—The area just southeast of the Wu-Han cities, although shaded black, may not be wholly unoccupied. Had it been possible for the Survey Committee's correspondents to consult together and compare boundary demarcations, before sending in the delimitations of these various fields, this area would undoubtedly be included in the claims of one or more missions already having evangelistic work in the vicinity.

The unoccupied districts in western Hupeh are mountainous in character, difficult of access, and sparse in population. The district which is shaded black, and located between the fields of the WMMS and the LMS in the southern part of the province, is also a difficult field to enter,

III.—Protestant Mission Fields

on account of its unfavorable physical characteristics. Colportage work has been carried on for years in both these areas, and several serious attempts have been made by the LMS to establish permanent Christian work in the southern area.

Comity Agreements—From the initial stages of missionary work in Hupeh, Protestant societies have been familiar with the principles of mission comity, and for the most part have conscientiously observed them. The WMMS reports comity agreements with the MEFB, SMF, and LMS, defining all boundaries of their work. The LUM has agreed not to overstep fixed boundary lines on the south with the SEMC, on the northwest with the NLK, and on the east with the LB. Similarly, the SEMC reports written agreements affecting boundary limits with the LUM on the north and northwest, with the LMS on the south, and the WMMS on the east. The LMS reports a definite understanding with most surrounding missions, whereby the 16 hsiens delimited on the accompanying map are to be regarded as the special sphere of the LMS, except a section just north of Yingcheng, and parts of several hsiens adjoining the Han River. The LMS also reports a special understanding with the SMF, whereby Wuchang-hsien, apart from Wuchang city, is left to the Swedish Mission Society. The PE reports no written or explicit agreements with any of the missions, except it be a more or less general agreement of many years standing with the CSFM, whereby the PE is to work the territory south of the Yangtze and west of Ichang, and the CSFM the territory north of the Yangtze and east of Ichang. No formal understanding exists between the SMF and the CSFM regarding the boundaries of their respective fields. The existence of an old agreement between the CSFM, SMF, and PE is referred to by the SMF, but, according to a statement made in the Survey returns, this agreement has never been strictly followed. The CIM has not yet succeeded in reaching any definite understanding with surrounding missions regarding field delimitations; with this exception, the NLK has agreed not to occupy Kucheng-hsien. According to formal agreement between the NLK and the LB missions, the whole of Tsaoyang-hsien is now regarded as the special field of the LB. No statements on Comity Agreements have been made by the SDA or CMA.

AGE OF WORK

Pioneer Period—In 1861, Dr. Griffith John of the LMS, accompanied by Rev. R. Wilson, moved inland to Hankow. Three years later, Wuchang was occupied, and in 1867 a missionary of the LMS was appointed to that city. About the same time, hospital work was begun in Hankow by Dr. Shearer, also of the LMS. The work of the WMMS in Central China began with the visit of Rev. J. Cox to Hankow in 1862. He was warmly welcomed by Dr. John, and early in their work these two men divided the city, Mr. Cox working the upper portion on the banks of the Han River, and Dr. John the lower part of the city on the banks of the Yangtze. Three years later, in 1865, two more representatives of the WMMS, Rev. W. Scarborough and David Hill, Esq., joined Mr. Cox. The first unmarried lady missionary in Hupeh arrived in 1885, when special work for women was begun.

Influence of Dr. Griffith John and Rev. David Hill—The character and development of missionary work in Hupeh were strongly influenced by two remarkable men, Dr. Griffith John of the LMS, and Rev. David Hill, of the WMMS. The preaching enthusiasm of Dr. John gave a strong evangelistic emphasis to the work of the London Mission which remains to this day. In 1905, this mission had 120 evangelistic centers, visited from 5 mission stations. These centers extended from the boundaries of Honan in the north to within 50 miles of Kwangtung in the south. The visits and interest of Dr. John in Hunan and Szechwan hastened the opening of these provinces to the Gospel message.

A man of rare piety, unselfishness, and Christ-like love for the Chinese, Rev. David Hill, of the WMMS, impressed himself upon the Christian Church of Central China as few other missionaries of his day. He sought every opportunity of personal work, and preached in Hankow chapels, on the streets, and elsewhere in ever-widening evangelistic tours. Of his charitable gifts, there was no end. His personal assistance during the Great Famine in the north of China in 1877-79, his sympathetic interest in the blind, not to mention that generous giving of himself on behalf of the flood refugees in 1895, which resulted in his death, stand out conspicuously among the countless other deeds of love to his less-favored fellowmen. It was under David Hill's influence that Dr. W. T. A. Barber came to China in 1885, and laid the foundation of what has since become Wesley College in Wuchang.

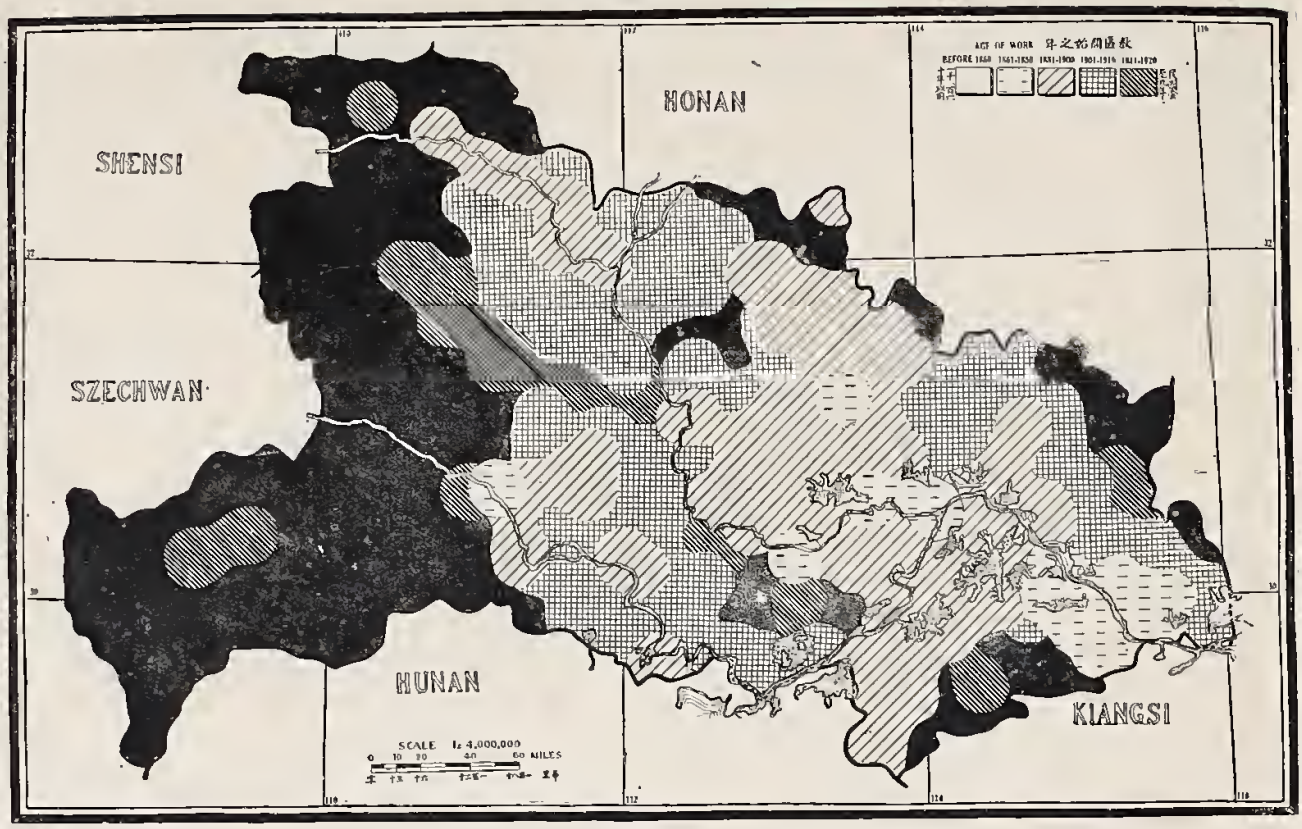
Early Work of Other Missions—The PE began work both at Wuchang and Hankow in 1868, whence work soon extended to Ichang on the west and Wuhu on the east. Mission activities then were in charge of the Rt. Rev. C. M. Williams, D.D., resident Bishop in Shanghai. In 1901, the PE field in Central China was separated from the lower Yangtze field, two missionary districts being formed. The direct evangelistic work of the PE mission is carried on mainly by the Chinese clergy, assisted by catheeists and Bible women who work under their direction. Boone University in Wuchang was begun in a small way as far back as 1871.

The original purpose both of the CIM and of the CMA, who sent representatives to Wuchang in 1874 and 1893 respectively, was to provide themselves with business agencies and forwarding depots required for their work in the interior provinces of China. Since Mr. Judd entered Wuchang (1874), however, the CIM missionaries have opened 4 mission stations for direct evangelistic work, in addition to the 3 still occupied. These 4 were subsequently abandoned, or turned over after a time, to the SMF and the CSFM.

The NLK was founded in Norway in 1890. In the following year, the first missionaries reached Wuchang, where they began the study of the language. After extended explorations along the course of the Han River, this mission opened its first station in 1894 at Laohokow. Here the first organized church of the mission was established in 1898.

The first party to be sent to Central China by the SMF arrived in 1890, and also settled in Wuchang for language study. Reinforcements reached China each year thereafter, and as soon as the language had been acquired, and satisfactory exploration had been done, the mission began its first permanent work at Ichang in 1894. Later, missionary residence was established at Shasi, an open port between Ichang and Hankow. As early as the winter of 1897, an unsuccessful attempt had been made by this mission

IV.—Age of Work



to enter the district north of the Wu-Han cities in Macheng-hsien. Two missionaries were accordingly appointed to Sungfew, but the opposition was so great that in the following spring, these missionaries were brutally murdered, and the work suddenly brought to an end. Five years elapsed before another foothold in this section of the province could be secured. The SMF also works in the difficult field of Chinese Turkestan, among both Mohammedans and Chinese.

Opposition similar to that experienced by the SMF in their attempt to open the district northeast of the Wu-Han cities, was met by the SEMC in their attempt to work northwest of these cities in the neighbourhood of Fancheng. Here three years elapsed before the first convert was won, and little visible progress was made until after the Boxer Uprising in 1900.

In 1890 representatives of the LUM reached Wuchang. These missionaries later moved to Hankow, where they studied the language, and began active missionary work in 1892. A few years later several of their number journeyed up the Han River, and began work in Fancheng in co-operation with the SEMC.

Rev. Geo. Cockburn was the pioneer missionary in China for the Church of Scotland Mission (CSFM). Ichang, opened in 1878, is the only station of this society.

Mission Stations Arranged Chronologically

		1807-1860	1861-1880	1881-1890	1891-1900	1901-1910	1911-1920
Anglican	PE	...	2	2	...	...	...
Congregational	LMS	...	3	...	2	...	...
Lutheran	ELMo	...	...	...	...	...	1
	LB	...	...	...	...	1	...
	LUM	...	...	...	2	...	1
	NLK	...	...	...	3	1	1
	SEMC	...	...	...	2	3	...
	SMF	...	...	1	2	4	1
Methodist	MEFB	...	...	...	...	...	...
	WMMS	...	5	1	2	...	...
Presbyterian	CSFM	...	1	...	...	...	...
China Inland Mission..	CIM	...	...	2	1	...	...
Other Societies	CMA	...	...	...	1	1	...
	PBIM	...	...	...	...	...	2
	SDA	...	...	...	...	...	1
	YMCA	...	...	...	...	2	...

Note that the Bible and Tract Societies have been omitted from this table, as well as the several missions who have representatives in the Theological Seminary at Shekow, but no organized church work. Note also that the occupation of the province in terms of mission stations has gone forward steadily, the largest number of new stations having been opened during the decade preceding the Boxer Uprising.

Oldest Fields Compared—Compare this map with Map II. Most of the densely populated sections of the province were entered during the third period (1881-1900). Compare this map with Map V. All the larger cities had mission representatives before 1880. The two following decades mark the greatest expansion. Most sections in the province, opened to the Christian Gospel during the third and fourth periods (1901-1910) (1911-1920), are found located in Lutheran mission fields. Areas south of the Wu-Han cities, where work was begun between 1860-1880, do not show proportionate development in the number of evangelistic centers. Compare this map with Map VII. The increase in communicant membership has been relatively great in the Han River valley, while, so far as results are visible in statistical form, it has not been so encouraging northeast, southeast, and southwest of the Wu-Han cities.

EXTENT OF EVANGELISM

Stations and Evangelistic Centers—Protestant societies report 58 mission stations in Hupeh. These are located in 32 cities, and from these the work of evangelism extends into almost 350 evangelistic centers, and many occasional preaching places. The actual number of evangelistic centers, as defined by the CCC for the purposes of this Survey, is smaller in Hupeh than that reported for Honan by 110, and than that reported for Hunan by 60. On the other hand, the number of Hupeh's evangelistic centers exceeds the combined total reported for Anhwei, Kansu, Kiangsi, Kwangsi, Kweichow, Shansi, and Shensi. The LMS, WMMS, and SMF report the highest numbers of evangelistic centers. Denominationally, the Lutheran missions are far in the lead, reporting almost twice as many evangelistic centers as the Congregational missions, which rank second. Each evangelistic center in Hupeh averages 43 communicants. This average would be considerably reduced, were the larger cities, now regarded as single evangelistic centers, to report the actual number of communicant groups (or evangelistic centers) within their city limits.

Eight cities have representatives of more than one Protestant missionary society. Out of 11 Protestant mission stations in Hankow, five represent Bible and Tract Societies, and two are primarily business agencies.

New Stations—Plans have been made for opening the following new stations in Hupeh: Hwanglinwan (LMS), Hwanglingki (LMS), Kükiawan (LB), Ichenghsien (SEMC), Kusnoshu (WMMS) and Puchi (WMMS).

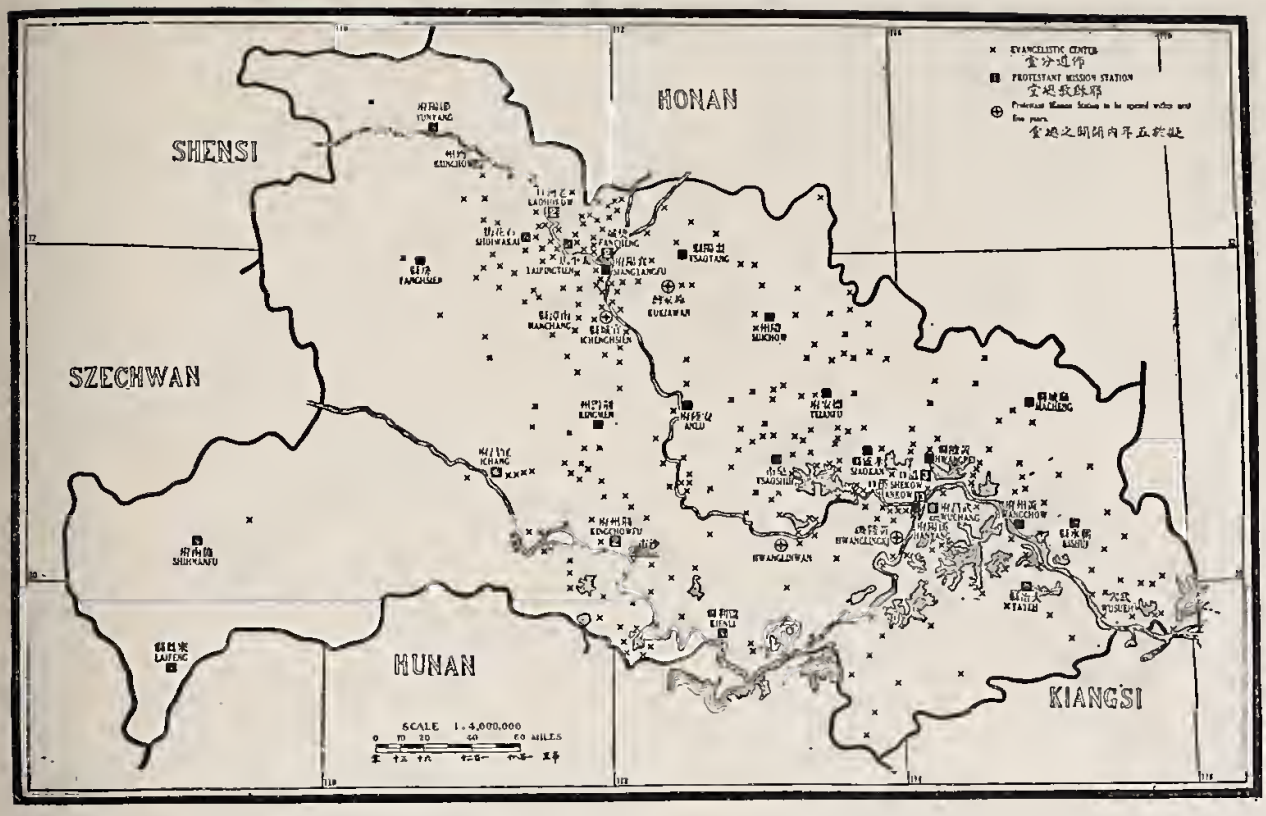
Distribution of Evangelistic Centers—The opposite diagram presents the degree of Christian occupation in terms of evangelistic centers within the various mission fields.

Evangelistic centers appear least numerous south of the Yangtze in the eastern section of the province; north and northeast of the Wu-Han cities; north of the Han River between Anlu and Siangyangfu; south and north of the Yangtze in the west beyond Ichang; and between the Han and the Yangtze rivers just west of Hanyang. The entire northeastern section of Hupeh presents relatively few and widely scattered centers of evangelism.

From the view point of direct evangelization, work in Hupeh may be considered as radiating from three centers: (1) the Wu-Han cities dominating the center and east of the province; (2) Ichang in the west; and (3) the district around Siangyangfu and Fancheng in the northwest.

The present inadequacy of the Christian occupation of Hupeh is strikingly set forth by the following facts. Over one-third of the province still lies beyond 30 li of any evangelistic center. The proportion of Christians to non-Christian inhabitants is still less than one to a thousand. On the other hand, Hupeh reports a higher degree of Christian occupation

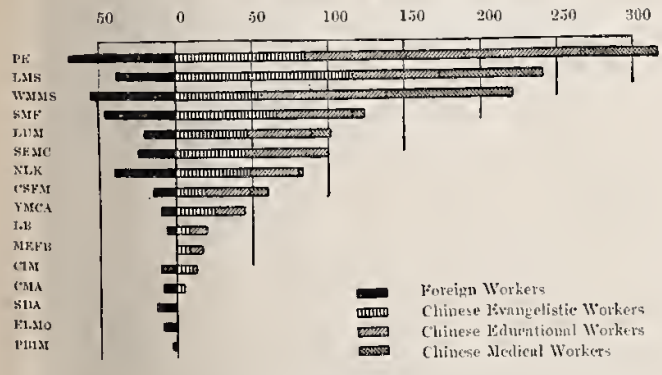
V.—Stations and Evangelistic Centers



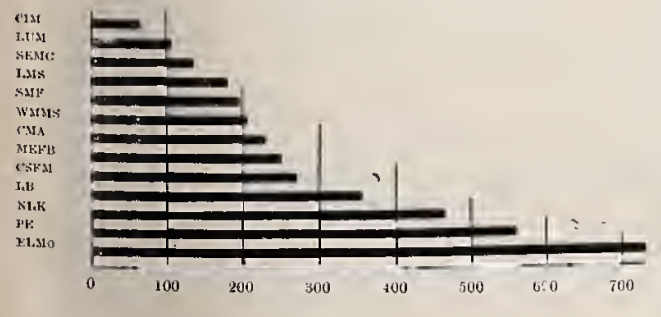
than its neighboring provinces. Both Hunan and Honan average only 3.7 Christians per 10,000, while Hupeh reports an average of 5.2 per 10,000. Anhwei on the east has an average of only 2.5, and Kiangsi of 3.1. Returns for Shansi and Szechwan are somewhat higher.

Reasons for Inadequate Occupation—Ten societies emphasize their lack of workers, both Chinese and foreign. Six refer to insufficient funds. Only one correspondent suggests that the inadequate supply of workers arises from the shortage of funds alone. One mission correspondent mentions the mountainous character of the country and the sparseness of population as chiefly accountable for ineffective occupation. Still another has found the difficulties of communication a very serious hindrance. Several refer to the general political unrest throughout the country which has occupied and distracted the minds of many people to the exclusion of all else.

Chinese and Foreign Workers Compared



No. of Sq. Mi. per Evangelistic Center



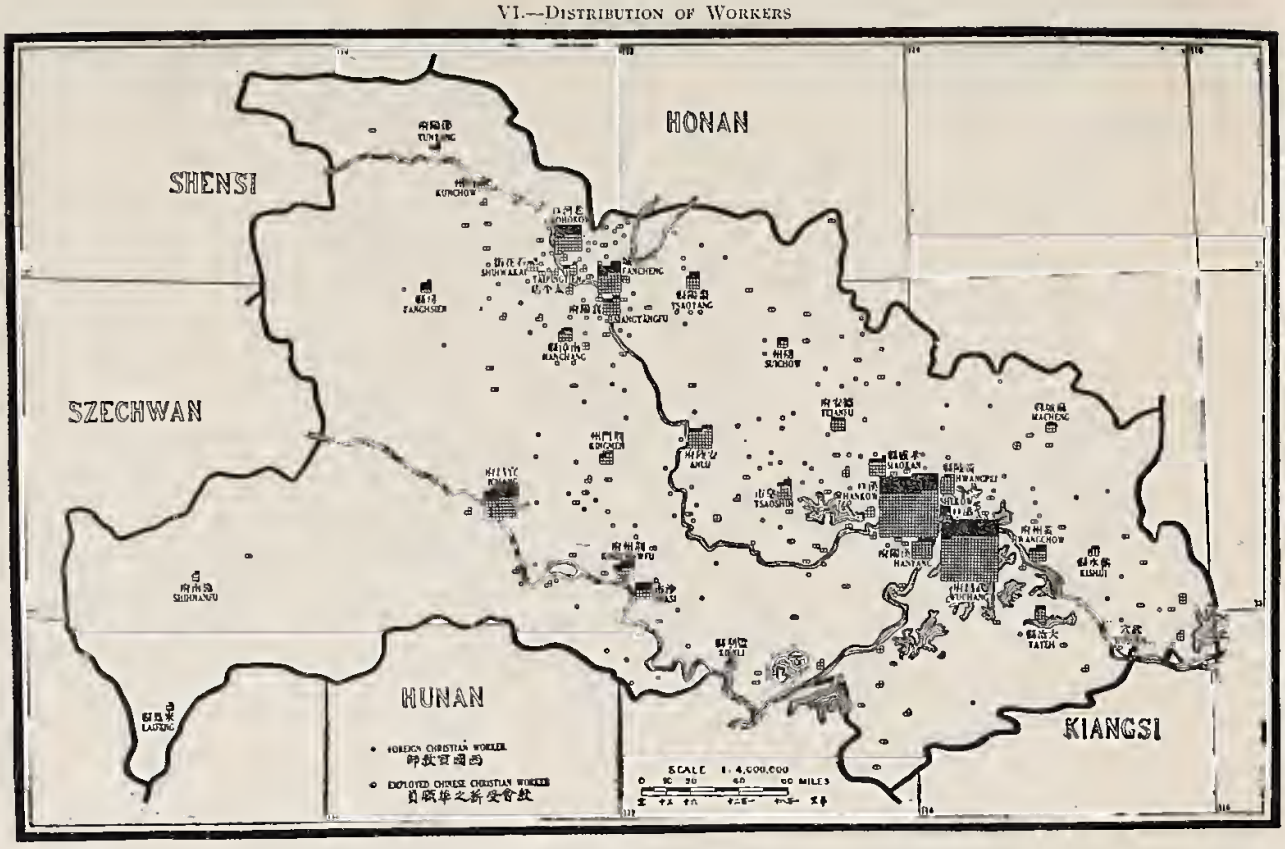
FULL-TIME CHRISTIAN WORKERS

Foreign Missionary Force—About 400 foreign missionaries reside in 32 cities of Hupeh. Eight out of these 32 cities, or 25 per cent, have representatives of more than one missionary society. The missionaries are fairly evenly distributed between these 32 cities, if we except the 4 large cities with populations over 100,000, where 54 per cent of the entire foreign force in the province now reside. It is interesting to note in this connection that these same four cities report having at least 40 per cent of all the employed Chinese workers in the province. There is no mission station where only women missionaries are located. Less than one-fourth of the foreign force in Hupeh consists of single women (85).

I.—Force at Work—Foreign

Name of Society		Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
		1	2	3	4	5	6	7	8
Grand Total ...		**122**	**16**	**7**	**17**	**85**	**167**	**222**	**389**
Anglican	PE	18	1	1	2	26	27	43	70
Congregational ...	LMS	9	5	2	2	9	16	23	39
Lutheran	ELMo	5	...	...	...	...	5	4	9
	LB	3	...	...	...	1	3	4	7
	LUM	5	1	...	2	5	8	13	21
	NLK	16	...	...	2	11	16	24	40
	SEMC	10	1	...	3	6	10	15	25
	SMF	21	...	...	1	6	21	26	47
Methodist	MEFB	...	...	...	...	...	...	...	...
	WMMS	19	6	4	4	11	25	31	56
Presbyterian	CSFM	3	2	...	1	6	5	10	15
China Inland Mission	CIM	...	...	...	...	3	4	7	11
Other Societies ...	CMA	4	...	...	...	1	4	5	9
	PBIM	2	...	...	...	...	2	...	2
	SDA	3	...	...	...	...	7	6	13
	YMCA	...	...	...	...	...	6	4	10
Bible and Tract Societies ...	ABS, BFBS, IPTCA, NBSS, RTS	2	...	...	...	...	6	5	11
Societies without organized evangelistic work, or church constituency ...	NMS, FMS	2	...	...	...	...	2	2	4

VI.—Distribution of Workers



Christian Occupation in Terms of Foreign Force—

Number of Missionaries per 1,000,000 Inhabitants (Average for Province, 14)		Number of Missionaries per 1,000 Communicants (Average for Province, 27)	
LUM	18	CMA	70
SEMC	15	NLK	64
PE	14	PE	39
NLK	14	SMF	30
SMF	14	LB	26
LB	11	CSFM	26
WMMS	11	CIM	24
CSFM	8	WMMS	22
LMS	8	LMS	14
CMA	7	SEMC	13
CIM	2	LUM	11

Nationality of Foreign Workers—Forty-one out of every one hundred foreign missionaries in Hupeh are American, 34 British and 25 Continental.

The Employed Chinese Force and Its Distribution—The proportion of employed Chinese to employed foreign workers in Hupeh is 3.4 to 1. Forty per cent of the employed Chinese force reside in Hankow, Wuchang, Hanyang, and Laohokow. Only about 30 per cent reside outside of the mission stations of the province. If we compare the accompanying map with Map V, we see at a glance that these Chinese employed workers are fairly well distributed. Most evangelistic centers report resident Chinese workers, and this generous distribution of employed workers does not appear any more pronounced in one mission field than in another.

The following table will reveal great differences between the various missions in the proportion of employed Chinese to foreign workers:

	Number of Employed Chinese Workers	Number of Employed Foreign Workers	Proportion of Employed Chinese to Foreign Workers
LMS	241	39	6 to 1
LUM	101	21	4.8 ,, 1
YMCA	45	10	4.5 ,, 1
PE	317	70	4.5 ,, 1
SEMC	100	25	4 ,, 1
CSFM	60	15	4 ,, 1
WMMS	221	56	3.9 ,, 1
LB	20	7	3 ,, 1
SMF	124	47	2.6 ,, 1
NLK	83	40	2.1 ,, 1
CIM	13	11	1.2 ,, 1
CMA	5	9	0.5 ,, 1

Classification of Chinese Force—Out of a total of 1,347 employed Chinese workers, 538, or 40 per cent, devote the major part of their time to evangelistic work; 572, or 42 per cent, are educational workers; and 237, or 18 per cent, are employed in mission hospitals. Note how the various missions compare in the classification of their Chinese workers. For example, the LMS reports that the number of its evangelists is double that of its educational workers. In the PE mission this situation is reversed. The following missions report a majority of evangelistic workers: LUM, NLK, SMF, CMA, and CIM. Missions having more educational than evangelistic workers are the LB, SEMC, MEFB, WMMS, and CSFM. Seventy-eight per cent of the total employed Chinese force consist of men. The proportion of male workers in all missions, except the CIM and the MEFB, exceeds 70 per cent.

Ordained Workers—Hupeh reports 44 ordained Chinese clergymen. This represents approximately 10 per cent of the total number of male evangelists. The PE mission alone reports 19 ordained Chinese workers. This is significant when we compare it with the number of PE ordained foreign workers, which is one less, or 18. The number of communicants to each ordained worker in the various missions is as follows: MEFB 56, PE 97, SEMC 103, CIM 459, LMS 464, WMMS 635, and LUM 933. The following societies report no ordained Chinese workers: NLK, SMF, CSFM, CMA, and LB. The average number of communicants per ordained Chinese worker in Hupeh is 334.

Christian Occupation in Terms of Employed Chinese Workers—

Employed Chinese Workers per 1,000,000 Inhabitants (Average for the Province, 47)		Employed Chinese Workers per 1,000 Communicants (Average for the Province, 92)	
LUM	84	PE	177
PE	63	MEFB	155
SEMC	59	NLK	132
LMS	48	CSFM	104
WMMS	45	WMMS	88
MEFB	44	LMS	86
SMF	37	SMF	78
CMA	33	LB	74
CSFM	32	LUM	53
LB	31	SEMC	53
NLK	29	CMA	38
CIM	19	CIM	28

From the second table given above it is possible to obtain the proportion between employed Chinese workers and communicant church members. For example, the PE employs 17 out of every 100 of its church communicants; MEFB 15, NLK 13, CSFM 10, LMS and WMMS 8 each. The CMA and the CIM employ the lowest proportions, 4 and 3 respectively out of every 100 communicants. The average for the province is 9 employed workers out of every 100 church members.

Training Centers for Chinese Workers—In addition to secular educational institutions under the supervision of Christian missions, the following Bible schools for the training of Christian workers are reported: All Saints' Catechetical School (PE), Hankow, under the supervision of Archdeacon L. T. Hu; All Saints' Divinity School (PE), Hankow, under Rev. Laurence Ridgely; Hankow Bible School (LMS), Hankow, under Mr. Edward Kung; St. Phoebe's Training School for Deaconesses (PE), Hankow, under Miss Hart; the LMS Divinity School, Haukow, under Rev. Artbur Bonsey. In Wuchang, the CMA conducts a Bible Institute, of which Rev. W. G. Davis is president, and the Rev. A. M. Sherman is Dean of the Divinity School, where the medium of instruction is English, in connection with Boone University (PE). Recently the Augustana

II.—Force at Work—Chinese

Name of Society	Ordained	Unordained Pastors and Evangelists—Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers—Men	Teachers—Women	Total Educational Force (a) (all grades)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work (a)	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...	**44**	**406**	**88**	**538**	**416**	**156**	**572**	**14**	**...**	**41**	**182**	**237**	**1,347**	**47**	**78%**	**3.4**
Anglican ... ... PE	19	46	20	85	143	38	181	1	...	6	44	51	317	1	78%	4.5
Congregational ... ... LMS	6	97	13	116	36	21	57	4	...	13	51	68	241	...	80%	6.0
Lutheran ... ... ELMo §	...	...	...	...	...	...	...	...	...	...	...	...	...	....	.....	...
LB	...	7	1	8	9	3	12	...	...	...	...	...	20	...	80%	3.0
LUM (b)	2	36	9	47	31	11	42	2	...	...	10	12	101	2	77%	4.8
NLK	...	37	11	48	27	5	32	1	...	...	2	3	83	...	80%	2.1
SEMC (b)	10	32	3	45	42	13	55	...	...	...	...	...	100	17	84%	4.0
SMF (b)	...	56	10	66	30	20	50	2	...	...	6	8	124	9	75%	2.8
Methodist ... ... MEFB	2	2	4	8	5	4	9	...	...	...	...	...	17	1	53%	...
WMMS	4	44	8	56	60	22	82	2	...	18	63	83	221	...	78%	3.9
Presbyterian ... ... CSFM	...	15	4	19	12	17	29	2	...	4	6	12	60	1	58%	4.0
China Inland Mission ... CIM	1	6	3	10	1	2	3	...	...	...	...	...	13	16	61%	1.2
Other Societies ... ... CMA	...	3	2	5	...	...	...	...	...	...	...	...	5	...	...	0.5
PBIM §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SDA §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
YMCA	...	25	...	25	20	...	20	...	...	...	...	...	45	...	100%	4.5
Bible and Tract Societies ... ABS, BFBS, IPTCA, NBSS, RTS §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Societies without organized work, or church evangelistic constituency ... NMS, FMS	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

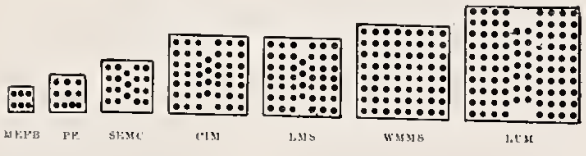
§ No returns

(a) This column includes educational workers in institutions above Middle School grade

(b) Union work in Fancheng SEMC—LUM, and in Kingchowfu SEMC—SMF

Synod and the Church of Sweden missions have joined the Lutheran Church of China (See under Honan—Map VII) and therefore cooperate in Shekow for the training of their future ministry. A union normal and theological school is located in Kingchowfu (SMF and SEMC), with Rev. C. J. Nelson as president. In Shekow the Lutheran missions have the Union Lutheran Theological Seminary, of which Rev. O. R. Wold is president. This seminary endeavors to meet the need of all Lutheran missions in central China. The missions co-operating at present in this institution are the LUM, FMS, and NMS.

No. of Communicants to each Chinese Ordained Worker



III.—Extent of Occupation—The Christian Community

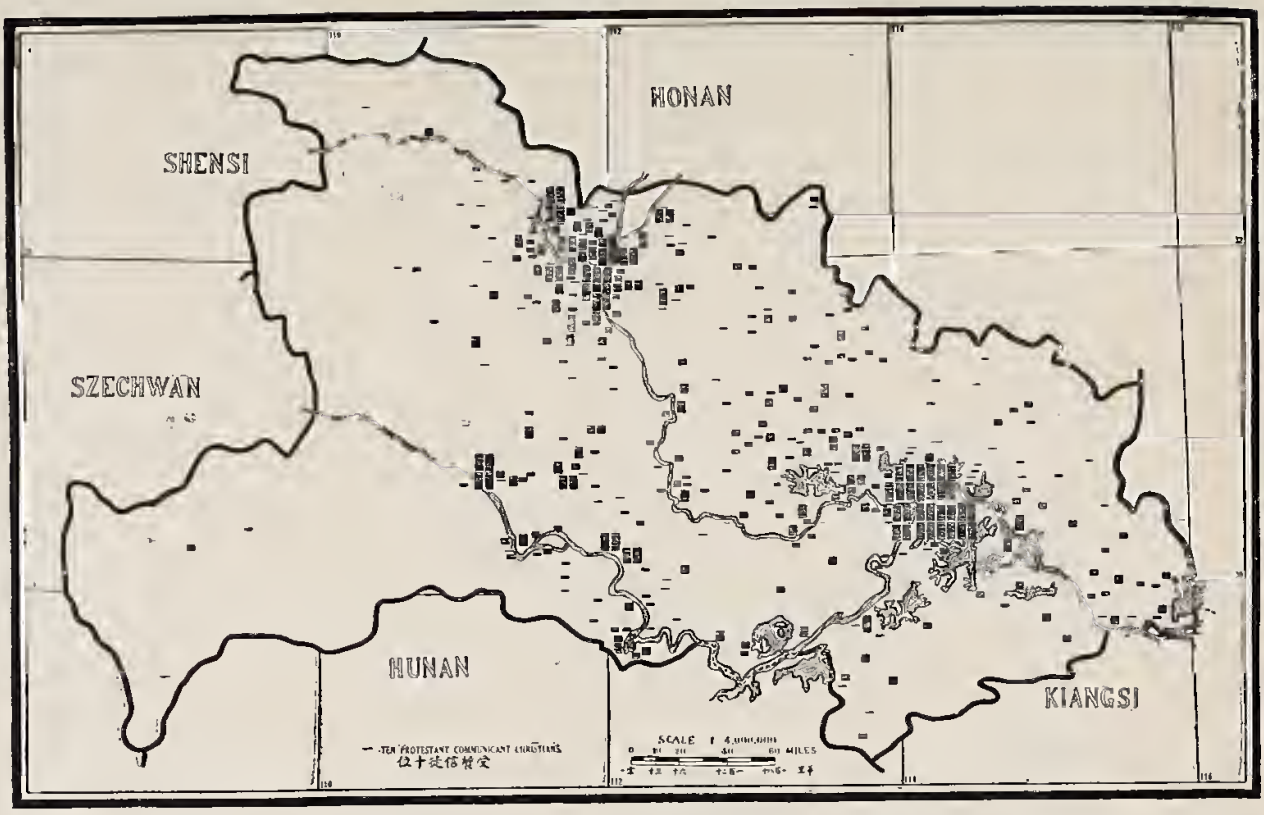
Name of Society	Mission Stations	Organized Congregations (a)	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Percentage of Men Communicants	Proportion of Communicants in Cities over 50,000	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars	Average Number of Communicants in each Evangelistic Center
	1	2	3	4	5	6	7	8	9	10	11	12	13
Grand Total ...	**58**	**262**	**344**	**10,054**	**4,671**	**14,725**	**26,364**	**68%**	**27%**	**60%**	**28%**	**9,339**	**43**
Anglican ... ... PE*	4	45 (a)	32	1,110	736	1,846	5,773	60%	68%	...	...	3,589	58
Congregational ... ... LMS	5	21	77	1,680	1,106	2,786	3,857	60%	23%	67%	25%	1,212	36
Lutheran ... ... ELMo *	1	...	2	...	...	...	...	...	...	...	...	...	...
LB	1	2	7	242	23	265	544	90%	...	100%	100%	180	38
LUM (b)	3	18	30	1,504	363	1,867	2,509	81%	...	65%	48%	330	62
NLK	5	9	23	449	182	631	1,091	71%	8%	70%	30%	196	28
SEMC (b)	5	30	40	1,428	505	1,933	2,713	74%	12%	48%	25%	745	48
SMF (b)	8	41	47	1,091	479	1,570	2,023	69%	16%	53%	22%	1,022	33
Methodist ... ... MEFB	...	4	4	68	45	113	416	60%	...	...	...	285	28
WMMS	8	67 (a)	53	1,697	845	2,542	3,955	67%	27%	58%	20%	994	48
Presbyterian ... ... CSFM	1	12	14	405	177	582	1,015	70%	38%	57%	24%	200	42
China Inland Mission ... ... CIM	3	11	12	316	143	459	538	69%	...	66%	33%	65	38
Other Societies ... ... CMA	2	2	3	64	67	131	177	49%	77%	88%	27%	111	44
PBIM §	2	...	...	...	...	...	...	...	...	...	...	...	...
SDA §	1	...	...	...	...	...	...	...	...	...	...	...	...
YMCA	2	...	...	...	...	...	1,753	...	...	...	...	1,410	...
Bible and Tract Societies ... ABS, BFBS, IPTCA, NBSS, RTS	5	...	...	...	...	...	...	...	...	...	...	...	...
Societies without organized evangelistic work or church constituency ... NMS, FMS	2	...	...	...	...	...	...	...	...	...	...	...	...

* Incomplete returns § No returns

(a) Organized congregations outnumber evangelistic centers wherever a large amount of city evangelistic work is done. Thus, a mission may have 4 organized congregations in a city, reported as a single evangelistic center.

(b) Union work in Fancheng SEMC—LUM, and in Kingchowfu SEMC—SMF

VII.—Communicant Christians



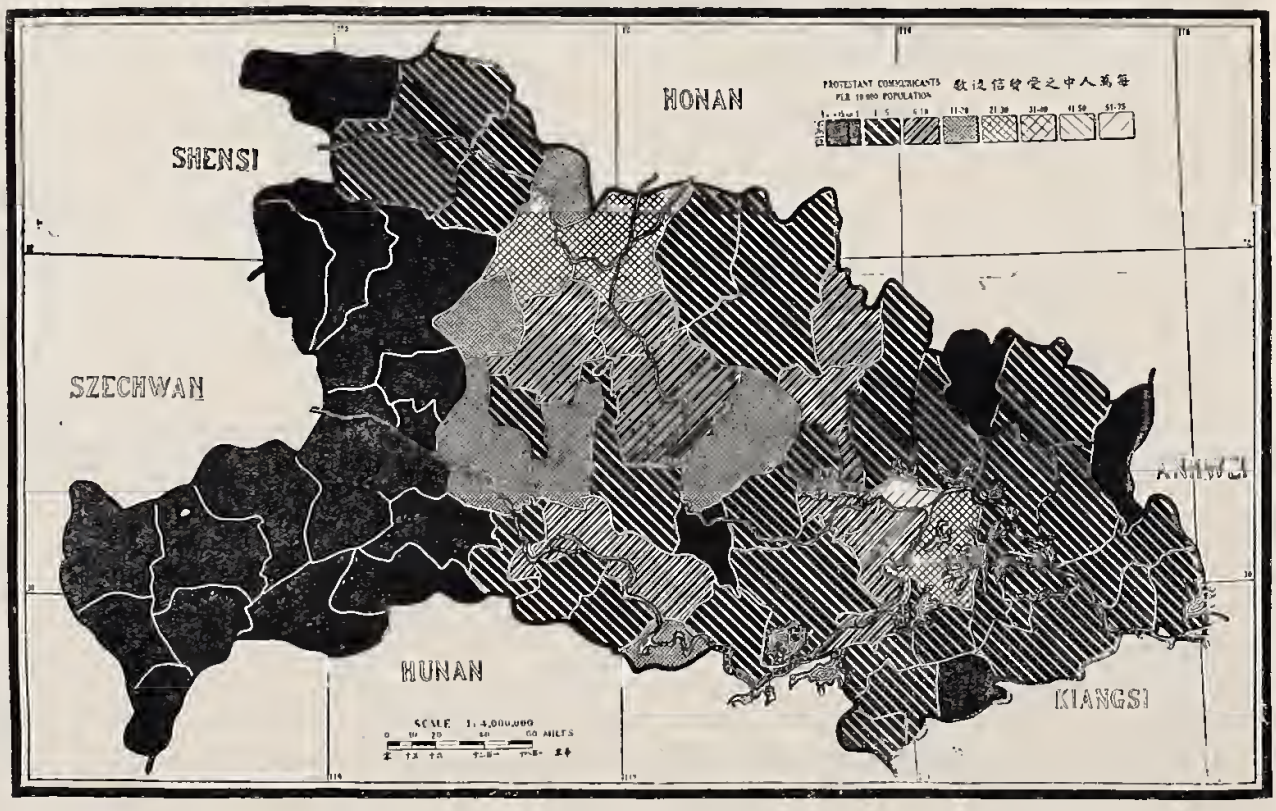
COMMUNICANT CHRISTIANS

General Survey—The Protestant Christian Church of China is strongest in the coastal provinces, both in age and in numbers. Among the remaining 12 interior provinces, Hupeh ranks first in the numerical strength of its church membership, 14,725. Of this number, 68 per cent are men. The Roman Catholic Church reports the names of 103,748 Christians on its membership rolls, infants constituting a large percentage of this membership. Spiritual supervision over these Roman Catholic Christians is exercised from 105 mission centers. About 500 Roman Catholic churches and chapels are said to be scattered over the province. Permanent missionary work was begun in Hupeh by the Roman Catholic priests nearly 250 years before the first Protestant missionary set up residence in Hankow.

Distribution of Protestant Church Members—Two centers stand out conspicuously on the accompanying map: the first, within and immediately adjoining the Wu-Han cities; the second, the area surrounding Siangyangfu, Laohokow, and Fancheng. It is safe to conclude that considerably over 40 per cent of the entire church membership of the province are to be found within a radius of 25 miles from the Wu-Han center, and these 3 cities in the northwest at the head of navigation on the Han River.

Undeveloped Areas—The accompanying map reveals rather strikingly the undeveloped state of the region just northeast and south of the Wu-Han cities. The entire western section of the province is practically untouched. Just west of the Wu-Han cities, between the Han and the Yangtze, comparatively few communicants appear to have been reported.

VIII.—Communicants per 10,000 Population



although the fields of several missions overlap. A good beginning in evangelistic work is evident in all of the stations along the Yangtze. Compare the accompanying map with Map III. All areas opened before 1880 report a fairly large ingathering of converts. Areas opened between 1881 and 1900, except for the district south and southwest of the Wu-Han cities, also report proportionately large numbers of communicants.

Membership by Denominations—The Lutheran missions enroll nearly half of all the Protestant Christians in the province, 6,266. The Congregational and Methodist missions report approximately the same numerical strength, 2,786 and 2,655 respectively. The Anglicans follow with 1,846. The Presbyterians, CIM, and societies which cannot be classified denominationally, rank last in order, each with a total membership of about 500 or less.

Literacy—The degree of literacy among church members in Hupeh, as compared with other provinces, is rather low, only 60 per cent of the male members and 28 per cent of the female members being reported as able to read the Gospels in the vernacular with fluency and understanding. The figures giving the degree of literacy among women in the church are consistently low for all societies. Unfortunately, no estimates were received from the PE mission. Reports from the following societies are above the average: LB, LMS, LUM, NLK, CIM, and CMA.

Church Federation—Various steps have been taken by the missions working in Hupeh toward church federation, but with indifferent success. Since the formal organization of a United Lutheran Church for China (at Kikungshan in the summer of 1920), it is not improbable that within a short time all of the Lutheran churches in the province will become members of this union. The Congregational and Presbyterian churches have united in other parts of China to form the United Church of Christ in China, the constitution of which was adopted by representatives of most Congregational and Presbyterian missions at a meeting held in Nanking, 1918, and this opportunity of federaton is held out to the Presbyterian and Congregational churches of Hupeh. The cause of self-support has not lagged in Hupeh. The LMS in 1917, for example, reported an average contribution from the Chinese of $1.89 per church member, and the CMA in 1919 an average of $2.37.

COMMUNICANTS PER 10,000 INHABITANTS

General Impressions—Hupeh averages 5.2 communicants per 10,000. In this it is exceeded by 11 other provinces. The accompanying map shows the best developed areas to be as follows: (1) around the Wu-Han cities; (2) at the head of navigation on the Han River; (3) around such cities as Shasi and Ichang on the Yangtze.

Siangyang-tao reports 7.6 communicants per 10,000. Kianghan-tao, in which the Wu-Han cities are located, reports 4.8 communicants per 10,000, and Kingnan-tao in the west, only 2.7 communicants per 10,000. Thirty-one hsiens in the province have 2 or less communicants per 10,000. The black areas northwest and south of the Wu-Han cities, and especially throughout the western section of the province, are impressive.

IV.—Extent of Occupation—The Christian School

Name of Society		Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students—Boys	Lower Primary Students—Girls	Total Lower Primary Students	Higher Primary Students—Boys	Higher Primary Students—Girls	Total Higher Primary Students	Middle School Students—Boys	Middle School Students—Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys to Girls in Mission Primary Schools	Proportion of Boys to Girls in Mission Middle Schools	Proportion of Lower Primary School Students entering Higher Primary Schools
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...		**288**	**58**	**17**	**5,085**	**2,964**	**8,049**	**1,338**	**847**	**2,185**	**734**	**118**	**852**	**11,086**	**62%**	**86%**	**27%**
Anglican	PE	61	8	3	1,223	700	1,923	448	161	609	251	35	286	2,818	66%	88%	32%
Congregational	LMS	21	12	2	292	292	584	261	325	586	60	...	60	1,230	47%	100%	100%
Lutheran	KLMo	10	...	...	155	42	197	...	...	...	...	...	...	197	78%	...	...
	LB	5	2	...	112	129	241	18	21	39	...	...	...	280	46%	...	16%
	LUM (a)	26	3	2	574	110	684	71	29	100	56	29	85	869	83%	66%	15%
	NLK	10	2	1	245	77	322	35	26	61	16	...	16	399	73%	100%	19%
	SEMC (a)	35	7	...	680	335	1,015	69	46	115	...	...	...	1,130	66%	...	11%
	SMF (a)	43	5	2	703	431	1,134	45	31	76	56	21	77	1,287	62%	73%	7%
Methodist	MEFB	9	...	...	99	77	176	...	...	...	...	...	...	176	56%	...	...
	WMMS	56	16	4	841	608	1,449	138	98	236	158	25	183	1,868	58%	86%	16%
Presbyterian	CSFM	9	2	1	101	142	243	72	110	182	8	8	16	441	41%	50%	75%
China Inland Mision	CIM	2	...	...	32	21	53	...	...	...	...	...	...	53	60%	...	...
Other Societies s...	CMA	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	PBIM §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	SDA *	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
	YMCA	1	1	1	28	...	28	181	...	181	129	...	129	338	100%	100%	...

§ No returns * Incomplete returns

(a) Union Work in Fancheng SEMC—LUM, and in Kingchowfu SEMC—SMF

MISSION SCHOOLS

Primary Education—With the exception of Szechwan and the coast provinces, Hupeh reports the largest number of lower and higher primary students. The exact extent of mission primary education in this province may be summarized as follows: 288 lower primary schools with 8,049 students, and 58 higher primary schools with 2,185 students.

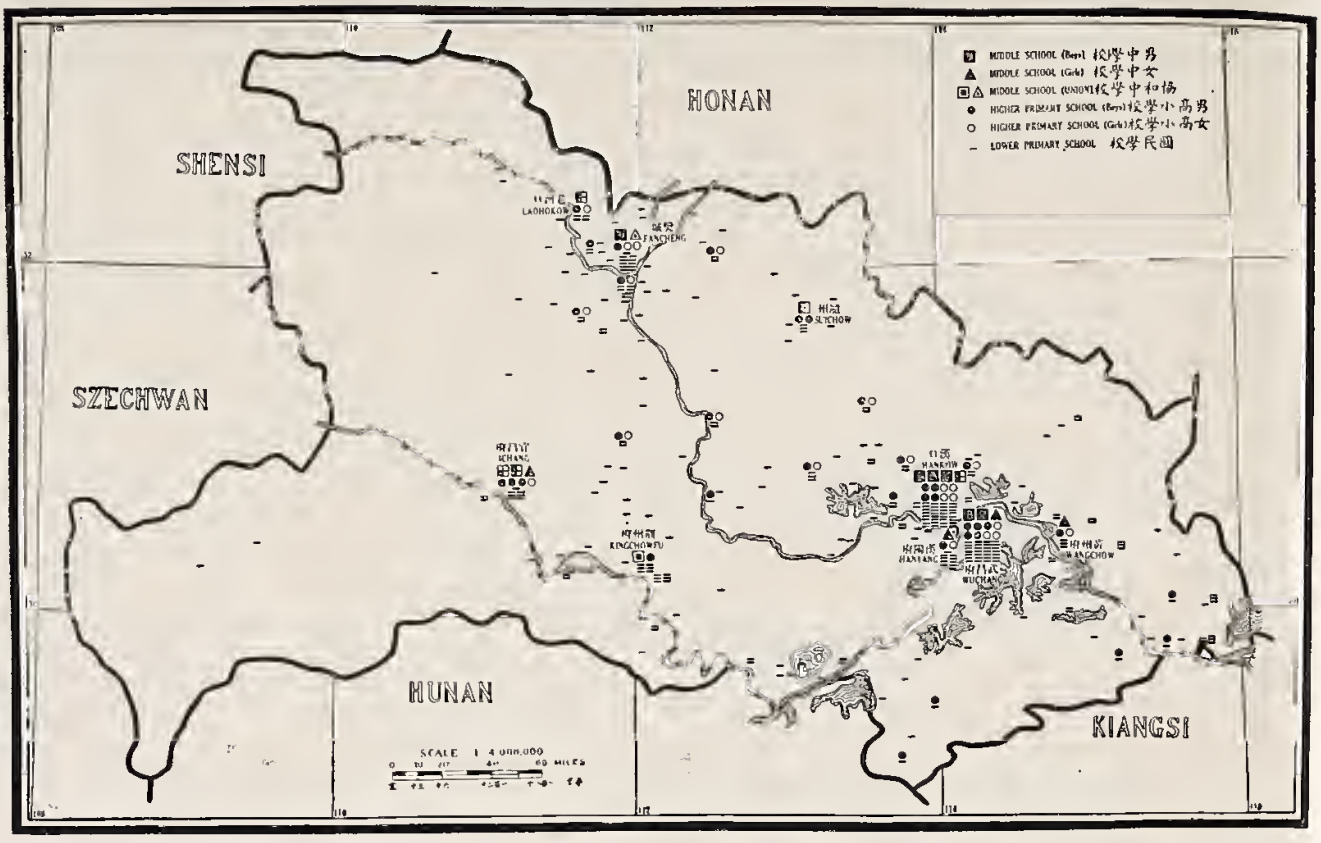
A comparison of the number of lower primary schools with the number of organized churches and evangelistic centers is interesting. There are 26 more lower primary schools than organized churches and 56 fewer lower primary schools than evangelistic centers. Considering the large number of schools reported for the Wu-Han and other large cities, each of which has been entered in our statistics as a single evangelistic center, the above comparison is equivalent to saying that approximately 100, or almost one-third, of the evangelistic centers in Hupeh are still without mission primary school facilities. The Lutheran missions report the highest proportion between lower primary schools and organized congregations, namely 129 to 100. The CIM ranks at the other end of the list reporting only two lower primary schools as against 11 organized congregations.

Hupeh ranks second among the provinces, or next to Szechwan, in its emphasis on primary education for girls, thirty-eight per cent of the students in mission primary schools being girls. Twenty-seven per cent of the mission lower primary students continue work in mission higher primary schools. In this development, Hupeh is outranked only by Kiangsu, which reports 44 per cent of its lower primary students advancing to schools of higher primary grade.

Number of Primary Students and Communicants Compared—There are 70 students in the mission primary schools for every 100 communicants in Hupeh. The PE mission reports the highest percentage with 2,632 primary students for 1,846 communicants, or a proportion of 1.4 to 1. The CIM ranks lowest among the missions, with only 53 students for 459 communicants, or a proportion of 0.1 to 1 (see Table VI).

Middle Schools—Seventeen mission middle schools are located in Hupeh. Eight of these were offering full-grade work when the Survey returns were received. Five out of the 17 middle schools are for girls. Two are union middle schools: Concordia School for Girls in Fancheng (SEMC and LUM), and the Union Middle School in Kiugchowfu (SEMC and SMF). Hankow should be credited with one more middle school (SDA) than appears on the accompanying map. No Government middle schools are located in any of the centers where mission middle schools now exist, except in Kingchowfu and the Wu-Han cities. Eighty-six per cent of the middle school students in Hupeh are boys. Mission hospital facilities are available in all cities where middle schools are located with the exception of Kingchowfu and Chuchow. Plans, however, have been reported, for new hospitals before 1923 in both of these centers. The mission middle schools appear well distributed over the province, with the exception of districts around Kingmen, Anlu, and other cities in the central part. Here there are a number of higher primary schools apparently without any

IX.—Mission Schools



middle school conveniently near. Compare this map with Map VII. Note the concentration of communicants in the central part of the province, WMMS field, as well as the absence there of any middle school. Note also the lack of higher primary and middle school facilities along the Yangtze, between Hanyang and Kingchowfu.

Higher Education and Teacher Training—Three mission colleges are located in Hupeh, two of which were founded before 1880: Boone University (PE) in Wuchang; Wesley College (WMMS) in Wuchang; and Griffith John College (LMS) in Hankow. The last named was founded in 1899, is situated six miles outside of Hankow, and offers work of junior college grade only.

Normal Schools—Hupeh is relatively well supplied with normal school facilities. The following institutions offer special courses: Wiseman Memorial Training College (WMMS), Hanyang; Girls' Boarding School (LMS), Wuchang; Griffith John College (LMS), Hankow; St. Hilda's School (PE), Wuchang; Kingchowfu Seminary (SEMC and SMF); Normal School (SMF), Hwangchow; and the Union Normal School, Wuchang. The total enrollment of students specializing in normal school work was 27 girls and 83 boys, according to the report of the special committee (1920).

GOVERNMENT EDUCATION

General Summary—Hupeh has one primary student for every 125 inhabitants. The report of the Ministry of Edueation 1915-1916 gives a total of 225,000 primary students for the province. This results in a proportion of 79 primary students to every 10,000 inhabitants. Hupeh ranks midway among the provinces in the amount of educational facilities provided by the Government. Less than 5 per eent of the Government lower primary students continue work in higher primary schools. This percentage is significantiy low when compared with the perceutage for mission primary students, which is 27 per cent. Government primary school facilities are strikingly poor in the larger centers, especially in the Wu-Han cities. Only three hsiens in the provinct report more than 300 students per 10,000 population. The average number of elementary students per 10,000 population in the United States is 1,980, or over 600 per cent better.

Government Middle and Normal Schools—Hupeh ranks low in the proportion of its middle school students to population. The accompanying map shows 26 Government middle schools, two of which are for girls. It has been extremely difficult to obtain accurate information of Government education in this province as in many others. To indicate how confusing and frequently inconsistent the several sources are, we submit the following. The 1916 Report of the Ministry of Education contains three different totals for middle schools in Hupeh (9, 21, and 23). In a later and fairly authoritative list of Government schools classified by cities, Hupeh is credited with 25 middle schools. A recent and comprehensive treatise in Chinese on Hupeh lists 13 middle schools for the province. The Commissioner of Education for Hupeh in 1920 reported 16 middle schools to the editor of the Educational Directory. Hollington K. Tong in his summary of Government educational statistics (1918) gives 26 middle schools for boys and one for girls. Our own estimate of 26 schools, of which two are for girls, has been obtained from a comparison of the above totals, and from personal enquiry.

Four lower grade normal schools for boys, and one for girls, are listed in Mr. Tong's summary. Next to Peking and Canton, Wuchang is perhaps the greatest Government educational center in China.

Higher Education—All higher Government educational institutions in Hupeh are located in Wuchang. They are—one higher normal school, one commercial college, two law colleges, and the Chung Hwa University.

HOSPITALS

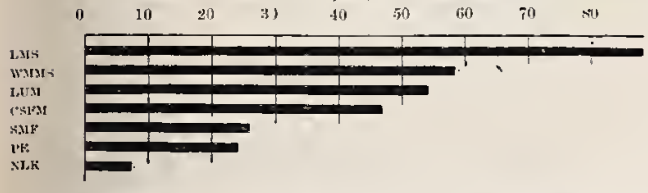
General Survey—Eight mission societies report hospital work in Hupeh. This is carried on in 22 hospitals, under the personal supervision of 23 foreign doctors and 17 foreign nurses. These hospitals average 51 beds each. In addition to these, 8 mission dispensaries, not connected with mission hospitals or located in the same cities, are reported. In the matter of foreign supervision, the hospitals of Hupeh are considerably below the standard recommended by the China Medical Missionary Association, which is two foreign physicians and one foreign nurse for each hospital of about 50 beds. In Hupeh one doctor is reported for every 49 beds, and there is an average of 70 hospital beds for each foreign nurse. These hospital beds are apportioned to men and women in the ratio of 3 to 1.

Five Roman Catholic hospitals, only 2 of which came in time to be shown on the map, have been reported for Hupeh. Three of these are located in the Wu-Han cities, one at Ichang, and the fifth at Laohokow. Three hospitals of modern medicine under Chinese supervision exist in Hankow. Undoubtedly similar hospitals under Chinese control are to be found in other cities of the province, though nothing is known of them or the quality of their work.

New Hospitals—Plans have been reported for the erection of the following new hospitals before 1923: Kingchowfu (SEMC and SMF), Suichow (WMMS), Wusüeh (WMMS), Shihnanfu (ELMo), and Suichow (WMMS).

Areas in Need—Mission hospitals are located in 16 of the 34 cities in Hupeh where foreign missionaries reside. From a glance at the accompanying map, one receives the impression that mission hospitals are fairly well scattered over the province. Comparison with Maps II and III shows these hospitals to be located in relatively dense areas, and in the older sections of the mission fields. Comparison with Maps V and VI shows that these hospitals have been established where development in evangelistic work is most advanced, and the number of communicants greatest. Comparison with Map IX shows mission hospitals to be in all cities where mission middle schools are located, with the exception of Kingchowfu and Suichow. In both of these centers, plans for new mission hospitals within the next five years are reported.

X.—Government Schools



Special emphasis has always been placed on medical work by the LMS, which maintains hospitals in all of its five stations. The Home for Lepers in Siaokan, under the able supervision of Dr. Henry Fowler, is a model of its kind in China, and merits special mention in connection with this survey.

Christian Occupation in Terms of Doctors and Beds per 1,000,000 *Inhabitants*—

Foreign Physicians per 1,000,000 Inhabitants
(Average for the Province, 0.9)

WMMS	2
LMS	1.4
CSFM	1
LUM	0.8
SEMC	0.6
PE	0.4

All other missions provide no foreign physicians for a total population exceeding 8,000,000.

XI.—Hospitals

V.—Extent of Occupation—The Christian Hospital

Name of Society		Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
		1	2	3	4	5	6	7	8	9
Grand Total ...		**22**	**8**	**842**	**278**	**12,467**	**8**	**91**	**49**	**66**
Anglican ...	PE	2	...	92	30	1,736	2	36	61	61
Congregational	LMS	7	1	360	82	5,134	2	18	63	221
Lutheran ...	ELMo	...	...	...	...	...	...	...	...	...
	LB	...	...	...	...	...	...	...	...	...
	LUM	2	...	46	19	569	1	10	32	13
	NLK	1	...	16	5	150	...	...	...	10
	SEMC	(a)	2	...	...	...	...	...	...	...
	SMF	4	1	73	15	667	...	...	...	88
Methodist ...	MEFB	...	...	...	...	...	...	...	...	...
	WMMS	5	3	185	107	3,093	2	19	29	73
Presbyterian...	CSFM	1	...	70	20	1,118	1	8	45	90
China Inland Mission...	CIM	...	1	...	...	...	...	...	...	...
Other Societies	CMA	...	...	...	...	...	...	...	...	...
	PBIM§	...	...	...	...	...	...	...	...	...
	SDA§	...	...	...	...	...	...	...	...	...
	YMCA	...	...	...	...	...	...	...	...	...

§ No returns

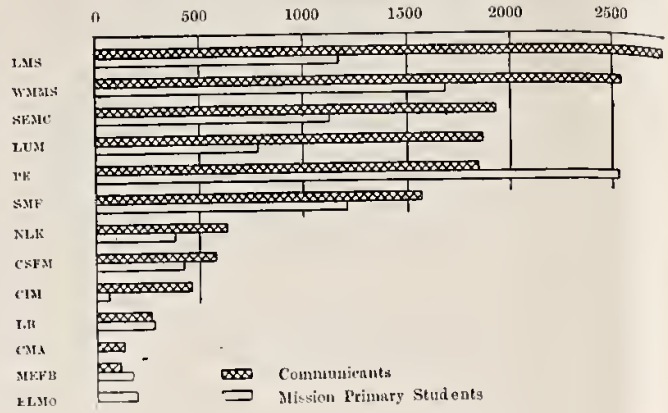
(a) Union with LUM in Siangyangfu

Hospital Beds per 1,000,000 Inhabitants
(Average for the Province, 39)

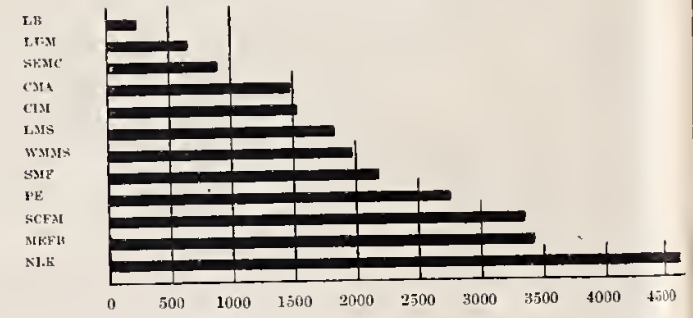
LMS	88
WMMS	58
LUM	54
CSFM	47
SMF	26
PE	24
NLK	7

Mission societies not listed above provide no hospital facilities.

Number of Communicants and Mission Primary Students Compared



Number of Non-Christians to Each Reported Christian in each Mission Field



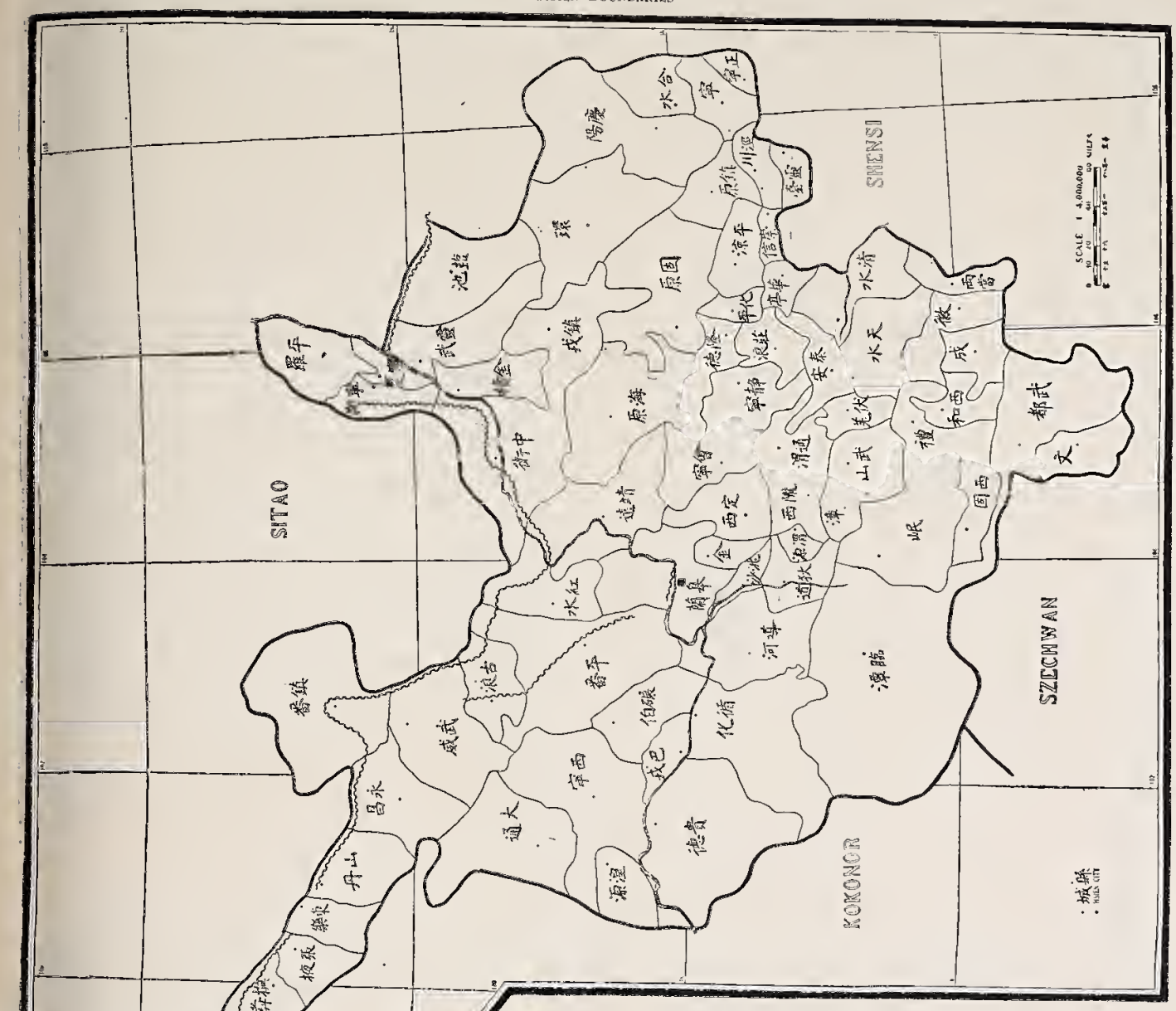
VI.—Degree of Occupation and Table of Urgency

Name of Society		Nationality	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Grand Total...		...	**71,428(a)**	**28,573,822(a)**	**389**	**1,347**	**14,725**	**14**	**47**	**27**	**92**	**5.2**	**635**	**696**	**0.9**	**39**
Anglican ...	PE *	A	18,000	5,067,000	70	317	1,846	14	63	39	177	4	1,940	1,360	0.4	24
Congregational	LMS	B	13,800	5,094,000	39	241	2,786	8	48	14	86	6	433	420	1.4	88
Lutheran ...	ELMo *	A	1,500	166,000	9	...	...	...	...	...	...	...	...	...	...	...
	LB	Cont	2,500	640,000	7	20	265	11	31	26	74	4	679	1,040	...	54
	LUM	A	3,200	1,227,000	21	101	1,867	18	84	11	53	15	176	419	0.8	...
	NLK	Cont	10,700	2,935,000	40	83	631	14	29	64	132	2	311	608	...	7
	SEMC	A	5,500	1,731,000	25	100	1,933	15	59	13	53	11	386	600	0.6	...
	SMF	Cont	9,100	3,406,000	47	124	1,570	14	37	30	78	5	651	770	...	26
Methodist ...	MEFB	A	1,000	386,000	...	17	113	...	44	...	155	3	2,522	156	...	...
	WMMS	B	10,800	4,990,000	56	221	2,542	11	45	22	88	5	398	663	2.0	58
Presbyterian ...	CSFM	B	3,800	1,943,000	15	60	582	8	32	26	104	3	345	732	1.0	47
China Inland Mission	CIM	Int	800	703,000	11	13	459	2	19	24	28	7	141	117	...	...
Other Societies ...	CMA	A	700	194,000	9	5	131	7	33	70	38	9	854	...	...	...
	PBIM ?	A	...	...	2	...	...	...	...	...	...	...	...	...	...	...
	SDA *	A	...	...	13	...	...	...	...	...	...	...	...	...	...	...
	YMCA	Int	...	...	10	45	...	...	...	...	...	...	...	...	...	...
Bible and Tract Societies...	{ABS, BFBS, IPTCA, NBSS, RTS}	...	...	...	11	...	...	...	...	...	...	...	...	...	...	...
Societies without organized evangelistic work or church constituency...	NMS, PMS	...	...	...	4	...	...	...	...	...	...	...	...	...	...	...

? No returns * Incomplete returns

(a) Total for Province, not for approximate estimates by societies as given below

I.—Hsien Boundaries



KANSU

HSIEN BOUNDARIES

Political Divisions—Kansu is the second largest province in China, ranking next to Yünnan, with an area of 125,483 sq.mi., which is slightly above that of Norway. Before Chwanpien was formed, Szechwan extended westward beyond Batang and ranked first in size. For civic administration purposes Kansu is divided into 7 tao, which are sub-divided into 76 hsiens. The vast region northwest of its present boundaries once formed a part of Kansu. However, some thirty years ago this was included in the new province of Sinkiang, or "New Dominion." A rough idea of the tremendous distances that characterize this part of China may be gained from the fact that Lanchowfu, the capital of Kansu, is 25 days' journey from the nearest railway terminal in Honan (Kwanyintang), and 54 days' journey from Tihwafu, the capital of Sinkiang.

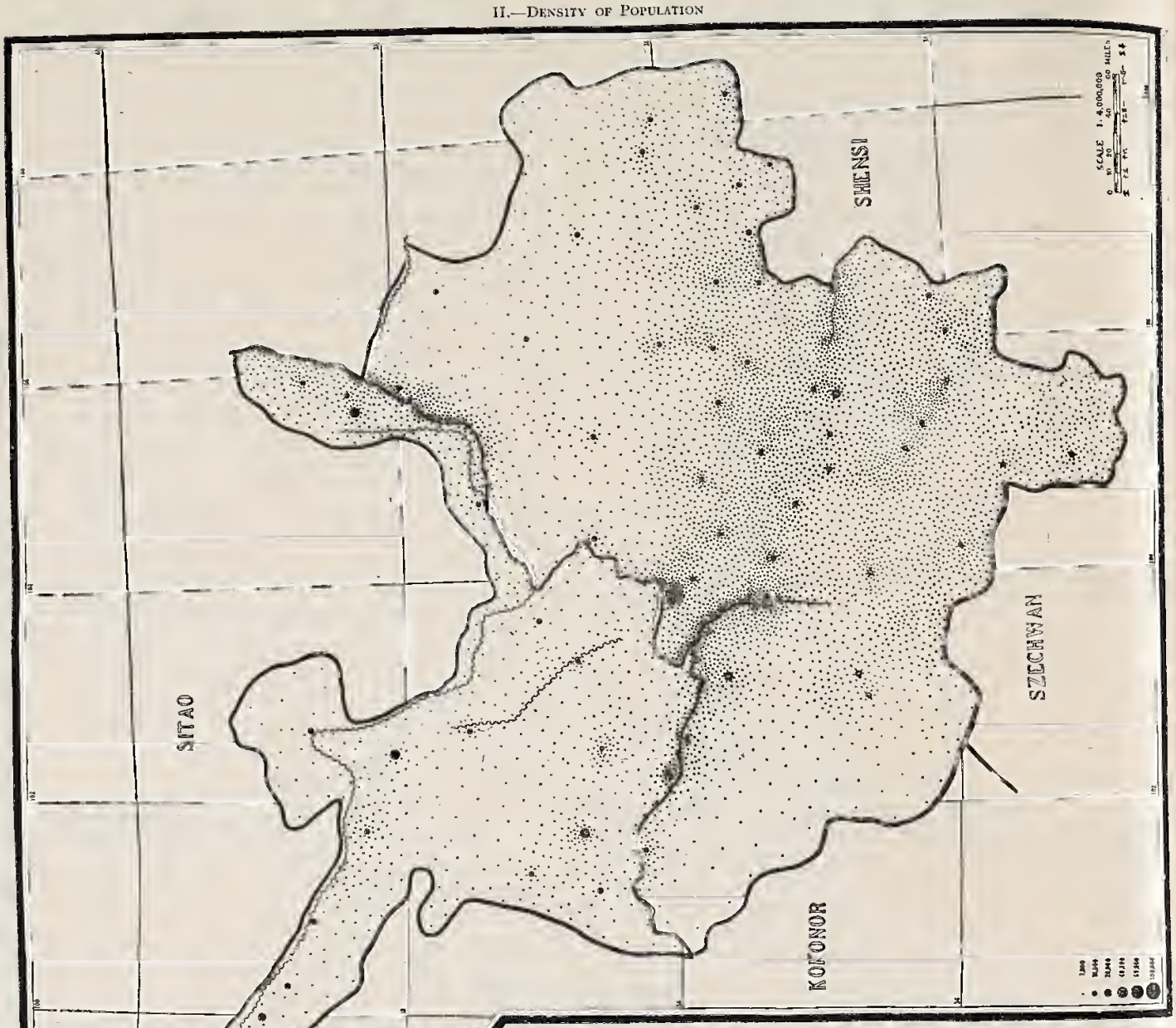
Physical Characteristics—The country, on the whole, is high and mountainous. Starting from the eastern boundary where the elevation is 5,000 feet, the mountain ranges extend in a northwesterly direction, rising gradually to over 20,000 feet above sea level. Between these ranges are wide and fertile valleys. The high altitude of all cities in Kansu is an important physical feature for Mission Boards to consider in the recruiting and allocation of foreign workers.

The Yellow River and its tributaries constitute the only waterways in the province. These rivers are of little commercial importance, since transportation by boats is practically impossible except on the Yellow River below Chungweihsien, just before it enters Sitao Mongolia. However, these waterways provide splendid irrigation for the rich loess plains in the northeast, and for the fertile valleys which lie between the mountain ranges.

Climate—The climate is a healthy one, with extremes of dry and cold in the north, and milder winds and rains in the south.

Communications—Although Kansu is chiefly a "province of transit," the means of communication are few and very poor. There are no railroads, no navigable rivers, and only a few important trade routes that are wide enough to accommodate cart traffic. For the most part, goods

II.—Density of Population



are carried on the backs of camels, mules, and donkeys, and not infrequently on the backs of men. Three principle trade routes cross the province: (1) Sianfu (Shensi) to Lanchowfu, passing up the King River valley by way of Pingliangfu. This road is about 350 miles in length, and can be covered in about 18 days by litter or on horse-back. It continues westward beyond Lanchowfu through Siningfu and on into Tibet. Still another but more difficult road between Sianfu and Lanchowfu lies further south passing through Tsinchow. (2) Ningsiafu to Suchow in the northwest, by way of Liangchow and Kanchow. This important road projects into Sinkiang, and thence to Central Asia. (3) Lanchowfu southward into Szechwan, by way of Kungchangfu. It is these main trade routes that have kept Kansu from remaining inactive and desolate after the Mohammedan Massacres (1861-1870). During those terrible years a considerable part of the population was wiped out, and the whole country was overrun and laid waste. A Chinese authority states that in this Mohammedan Rebellion the population of Kansu was reduced from fifteen to one million inhabitants.

Railroad Communications—The nearest railway terminal is in western Honan, 25 days' journey from Lanchowfu. Future developments of the Chinese railway system promise the early continuance of the Süchowfu-Honanfu line to Sianfu, and later by way of Lanchowfu into northwest Kansu, thus ultimately connecting Central China with the Siberian Railway. The inaccessibility of the province and the local difficulties of travel have thus far prevented the development of the immense mineral and agricultural resources of the province. Large deposits of gold, copper, and coal are known to exist, and abundant crops of grains and fruits grow on the well-irrigated plains.

Languages—An unusual variety of languages within the boundaries of a single province presents a difficult problem to the promoters of educational and evangelistic work, particularly in western and northwestern Kansu. The Chinese who constitute about one-half of the total population, speak Mandarin. It is estimated that at least one-third of these Chinese live in the south and southeast. Besides the Chinese, there are Salar Moslems, south of Payenjungko, who use a dialect resembling Turki; Tungsiang Moslems, east of Hochow, who speak a language differing little from Mongolian; and a small proportion of Arabic-speaking

Moslems. In addition to these, immigrants from Tibet, Turkestan, and other provinces of China are scattered everywhere. About 50,000 aborigines are still inhabiting the mountain fastnesses northeast of Siningfu. All these people speak languages or dialects peculiar to their native districts. This variety of tongues in so small a field has a peculiar bearing on the work of the missions, and makes unusual demands in connection with the language equipment of the foreign missionary force, in the preparation of Christian literature, and in the operation of educational institutions.

Post Office and Telegraph Facilities—Kansu and Kwangsi have the poorest postal facilities of any province in China. In 1919, thirty general post offices and 102 postal agencies were reported. Over 5,000,000 pieces of mail matter are handled annually, but expansion is slow. Eleven telegraph stations connect Kansu with provinces to the east, and with Sinkiang and Central Asia to the west.

DENSITY OF POPULATION

Population Estimates—Kansu is the most sparsely populated province in China, having only 48.4 inhabitants per sq.mi. Compare this with the figures for the three densest provinces, Kiangsu (872.3), Chekiang (523.5), and Shantung (552.9). The maximum population figure for Kansu is 10,380,000 (Statesman's Year Book, 1902), although a still higher estimate of 12,000,000 was recently supplied by local officials to one of our correspondents. The 1910 Minchengpu Census gives the lowest figure, 3,807,883, or almost one-third that given in the Statesman's Year Book. Both the Post Office Census (1919), and the official figures sent to the CCC (1918), fall between these two estimates, being 5,927,997 and 6,083,565 respectively. The prevailing opinion among missionaries favors 9,000,000 as more nearly in keeping with the rapid growth in population during the past quarter of a century. Note that the above density rate was computed on the basis of the CCC estimate.

Densest Areas—The most populous regions in Kansu lie towards the centre in the environs of Lanchowfu, in the southeast, and along the Pingliang-Lanchowfu road and south. Correspondents mention the sparseness of population as one of the chief reasons for the slow progress of Christianity in the province.

Cities—Estimates of city populations vary so widely through imperfect methods of census taking that only rough approximations at best can be given. The largest city population reported to the CCC is that for Lanchowfu, the capital (110,000). Ningsiafu, Tsinchow, Taochow, and Pingliang follow in order with 85,000, 75,000, 62,000, and 55,000 respectively. Four cities are estimated at between 20,000 and 40,000 each, and five more somewhere between 10,000 and 15,000 each. Many hsien cities are mere villages.

I.—Force at Work—Foreign

Name of Society		Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
		1	2	3	4	5	6	7	8
Grand Total ...		**11**	**2**	**...**	**2**	**19**	**29**	**43**	**72**
China Inland Mission	CIM	1	2	...	2	10	15	21	36
	SAM (CIM)	3	...	...	...	6	3	9	12
Other Societies... ...	AG §	...	...	...	...	...	...	...	...
	CMA	7	...	...	...	3	10	12	22
	Ind	...	...	...	...	...	1	1	2

§ No returns

Mission Stations Arranged Chronologically

		1807-1860	1861-1880	1881-1890	1891-1900	1901-1910	1911-1920
China Inland Mission ...	CIM	...	1	4	1	...	...
	SAM (CIM)	...	...	...	3	...	1
Other Societies...	AG	...	...	...	...	...	2
	CMA	...	...	...	2	1	3
	Ind	...	...	...	...	...	1

II.—Force at Work—Chinese

Name of Society		Ordained	Unordained Pastors and Evangelists—Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers—Men	Teachers—Women	Total Educational Force (all grades)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...		**...**	**48**	**15**	**63**	**16**	**6**	**22**	**1**	**...**	**3**	**7**	**11**	**96**	**37**	**75%**	**1.2**
China Inland Mission	CIM	...	17	6	23	12	1	13	1	...	1	5	7	43	34	81%	1.2
	SAM (CIM)	...	15	6	21	2	2	4	...	...	2	2	4	29	3	68%	2.4
Other Societies	AG§	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	CMA	...	15	3	18	2	3	5	...	...	...	...	...	23	...	73%	1.0
	Ind	...	1	...	1	...	...	...	...	...	...	...	...	1	...	100%	0.5

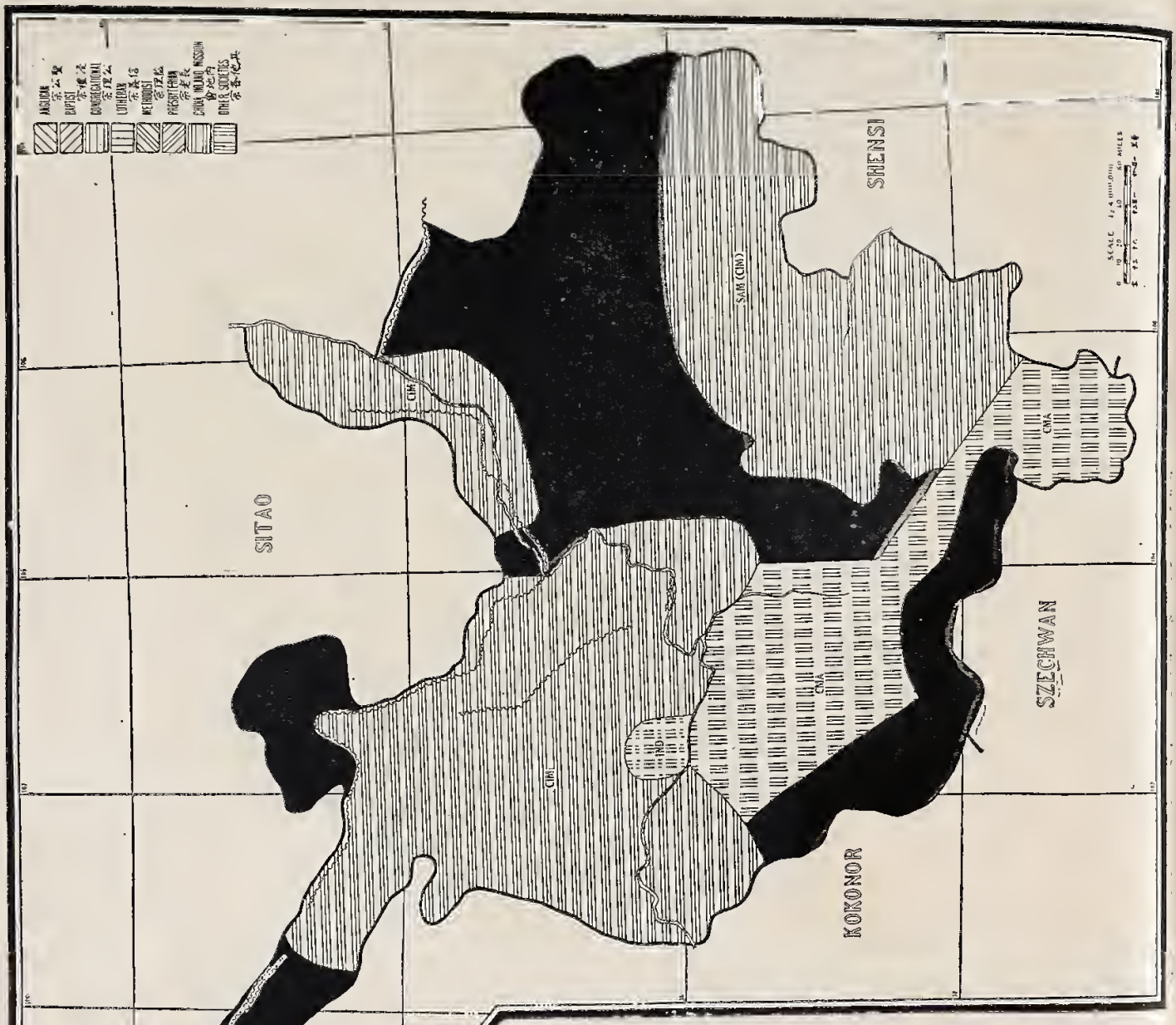
§ No returns

III.—Extent of Occupation—The Christian Community

Name of Society		Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Percentage of Men Communicants	Proportion of Communicants in Cities over 50,000	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars	Average Number of Communicants in each Evangelistic Center
		1	2	3	4	5	6	7	8	9	10	11	12	13
Grand Total ...		**19**	**33**	**38**	**838**	**498**	**1,336**	**2,519**	**62%**	**9%**	**50%**	**30%**	**693**	**35**
China Inland Mission	CIM	6	17	20	389	231	620	999	61%	14%	60%	15%	268	31
	SAM (CIM)	4	6	9	96	79	175	425	54%	...	60%	40%	64	19
Other Societies	AG*	2	...	...	...	...	...	...	...	...	...	...	...	...
	CMA	6	10	9	353	188	541	1,095	65%	9%	30%	15%	361	60
	Ind*	1	...	...	...	...	...	...	...	...	...	...	...	...

* Incomplete returns

III.—Protestant Mission Fields



The inhabitants of Kansu are, in general, conservative, superstitious, and more or less indifferent to outside influences. Many are poor, and illiteracy is very prevalent.

The Christian Community—One small dot on the accompanying map, out of an aggregate of 608, represents the Protestant church membership in Kansu. Seven additional small dots indicate the reported numerical strength of the Roman Catholic Church.

MISSION FIELDS

General Summary—Three missions have established work in the province: the CIM claiming the central and southeastern portion; the SAM (CIM) claiming the eastern section; and the CMA working the southwest. A small Independent Mission to Tibetans claims a small field with headquarters at Payenjungko, west of Lanchowfu. None of the six large denominational groups are represented in Kansu. A few AG missionaries carry on work in Minchow, Taochow and other places, where the value of their work is seriously questioned. The CIM and its affiliated mission SAM, are endeavoring to work over 40 per cent of the total area of this great province, and the CMA about 12 per cent. Together these missions have a foreign force of only 72. This still leaves 40 per cent, or nearly 55,000 sq.mi., unclaimed by any Protestant mission. However, reference to Map II shows that some of this area is very sparsely populated and difficult of access. The boundary line separating the field worked by the CIM in southeastern Kansu from the field of the SAM (CIM), is not shown on the accompanying map.

Overlapping Areas and Comity Agreements—There is no overlapping of mission fields in Kansu. At the United Conference of Missionaries held in Lanchowfu, September, 1918, it was mutually agreed that the province should be worked by the various missions as indicated on the accompanying map. A few AG missionaries, without respect to these agreements, have begun work in the field of the CMA. The CIM and CMA have agreed that, as soon as it is able, the former mission shall undertake special work for Moslems in and around Hochow (CMA field).

AGE OF WORK

Pioneer Period—Protestant missionary work began in Kansu some 40 years ago with the arrival of Messrs. Easton and Parker of the CIM, January 1877. After experiencing considerable hardship in travel they

IV.—Age of Work

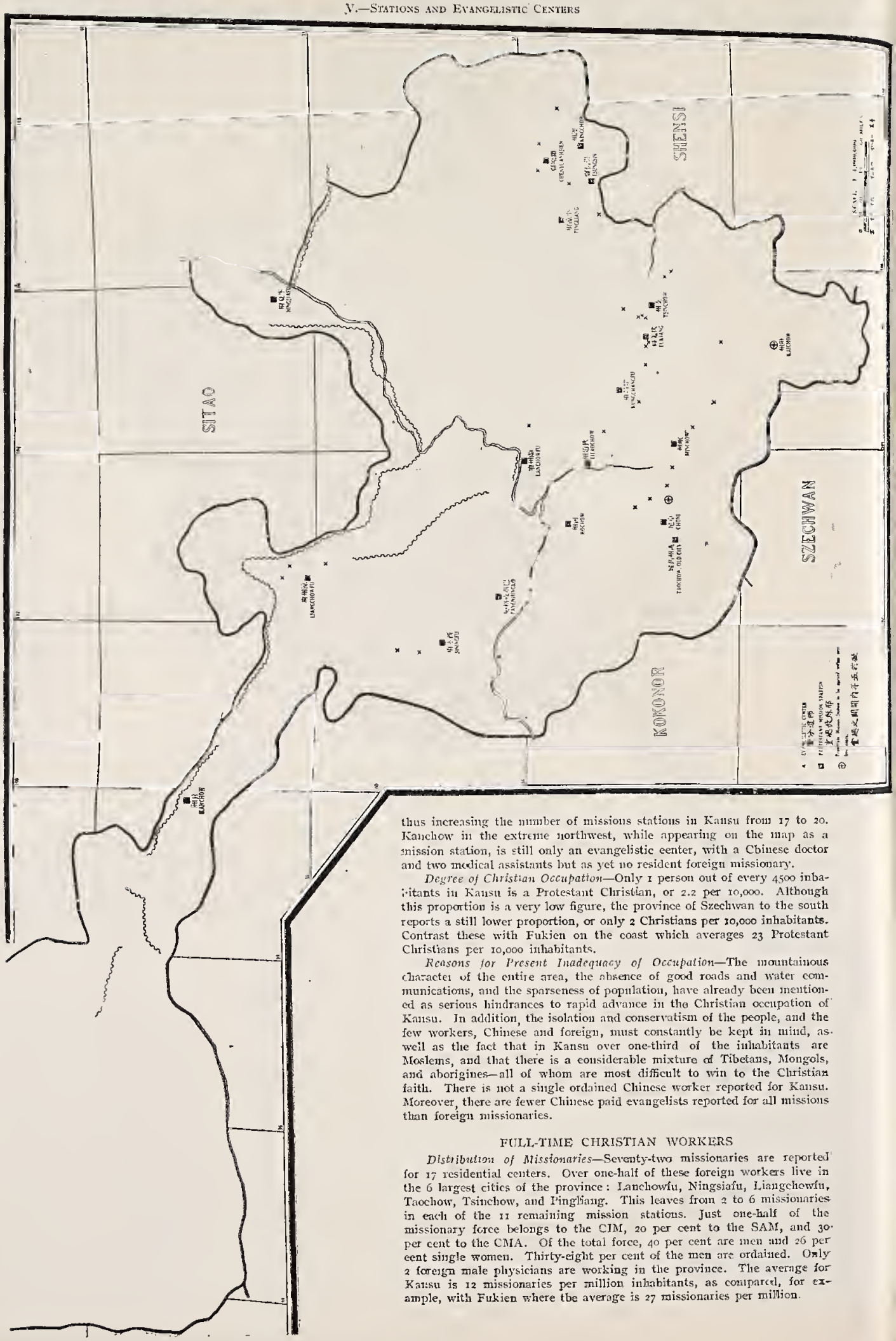
arrived at Lanchowfu. The following year the important market town of Tsinchow was opened, and became the first mission station in the province. During the whole of the pioneer period (1877-1900), extensive journeys were made by a number of missionaries. Every important place in the province was visited, and the Scriptures circulated in six different languages, as far as Kuldja in Sinkiang. Seven years after the occupation of Tsinchow (1878), Lanchowfu, Siningfu, and Ningsiafu were opened to Protestant missions (1885), the last two stations being established for work among Tibetans and Mongols respectively. Liangchowfu became a permanent missionary center in 1888, and Taochow, Old City, in 1891. It is difficult fully to appreciate the dangers and privations incident to the work of pioneer missions in northwestern China. The high altitude of mission stations, and the ever present sense of isolation from fellow workers, present even to-day a challenge to all those men and women who are willing to endure hardship for the sake of carrying the Gospel to unreached far-off peoples.

EXTENT OF EVANGELISM

Stations and Residential Centers—There are 17 missionary residential centers in which 72 missionaries reside. No city has representatives of more than one society. Thirty-eight evangelistic centers, with an average of 35 communicants each, and an indefinite number of occasional preaching places, are supervised from these 17 cities. This means an average of 1 evangelistic center to each 1800 sq.mi. of territory within the areas claimed. Seven mission stations are British or Continental in the personnel of their foreign force, and 10 are American. The small number of evangelistic centers shows not only the scattered character of the population and the recent entrance of missionaries on the field, but also the conservatism of the people and the extensive rather than the intensive character of the work. There is not one organized preaching place in the entire northwest, and not more than 10 itinerate missionaries have passed through this area during the 40 years of Protestant missionary endeavor in the province.

Since the gathering of the material for use in this Survey, important advances have been made. Tsingningchow, 240 li west of Pingliang, Kuyüan, 180 li northwest of Pingliang, and Sifengchen about 40 li northeast of Chenyüanhsien have been occupied as missionary residential centers,

V.—Stations and Evangelistic Centers



thus increasing the number of missions stations in Kansu from 17 to 20. Kanchow in the extreme northwest, while appearing on the map as a mission station, is still only an evangelistic center, with a Chinese doctor and two medical assistants but as yet no resident foreign missionary.

Degree of Christian Occupation—Only 1 person out of every 4500 inhabitants in Kansu is a Protestant Christian, or 2.2 per 10,000. Although this proportion is a very low figure, the province of Szechwan to the south reports a still lower proportion, or only 2 Christians per 10,000 inhabitants. Contrast these with Fukien on the coast which averages 23 Protestant Christians per 10,000 inhabitants.

Reasons for Present Inadequacy of Occupation—The mountainous character of the entire area, the absence of good roads and water communications, and the sparseness of population, have already been mentioned as serious hindrances to rapid advance in the Christian occupation of Kansu. In addition, the isolation and conservatism of the people, and the few workers, Chinese and foreign, must constantly be kept in mind, as well as the fact that in Kansu over one-third of the inhabitants are Moslems, and that there is a considerable mixture of Tibetans, Mongols, and aborigines—all of whom are most difficult to win to the Christian faith. There is not a single ordained Chinese worker reported for Kansu. Moreover, there are fewer Chinese paid evangelists reported for all missions than foreign missionaries.

FULL-TIME CHRISTIAN WORKERS

Distribution of Missionaries—Seventy-two missionaries are reported for 17 residential centers. Over one-half of these foreign workers live in the 6 largest cities of the province: Lanchowfu, Ningsiafu, Liangchowfu, Taochow, Tsinchow, and Pingliang. This leaves from 2 to 6 missionaries in each of the 11 remaining mission stations. Just one-half of the missionary force belongs to the CIM, 20 per cent to the SAM, and 30 per cent to the CMA. Of the total force, 40 per cent are men and 26 per cent single women. Thirty-eight per cent of the men are ordained. Only 2 foreign male physicians are working in the province. The average for Kansu is 12 missionaries per million inhabitants, as compared, for example, with Fukien where the average is 27 missionaries per million.

VI. AND VII.—DISTRIBUTION OF WORKERS AND COMMUNICANTS

Christian Occupation in Terms of Foreign Force—

Foreign Workers per 1,000,000 Inhabitants (Average for the Province, 12)		Foreign Workers per 1,000 Communicants (Average for the Province, 55)	
CMA	33	SAM (CIM)	67
SAM (CIM)	13	CIM	58
CIM	9	CMA	41

Chinese Force and its Distribution—The Chinese paid workers total 96, or one-third more than the foreign workers. This is the lowest proportion given for any province. Fukien, for example, reports 8 Chinese workers to one missionary. Over one-third of the Chinese force resides in the 6 largest cities. Outside of the mission stations, there are only 16 full-time Chinese workers, and these are resident in 14 evangelistic centers. Comparing this map with Map V, we find 16 evangelistic centers, each with 10 or more communicants, without paid workers.

Classification of Chinese Force—Nearly 66 per cent of the Chinese workers are engaged in evangelistic, 23 per cent in educational, and over 11 per cent in medical work. In the number of paid evangelistic workers, the 3 missions rank as follows: CMA 78 per cent of its workers evangelistic; SAM 72 per cent; and CIM 53 per cent. These proportions are considerably changed, if we regard the number of voluntary workers reported by each society. Many of these workers are as effective as those employed and giving full-time service. Of the total number of employed workers in Kansu, 75 per cent are men.

Church Supervision—Not one ordained worker is reported in the entire province with its total Christian constituency of over 2,500.

Ratio of Workers to Communicants—The SAM employs 16 out of 100 communicants, the CIM 7, and the CMA 4. In comparing the number of employed workers to population, the CMA reports 34 per million inhabitants, the SAM 30, the CIM 11.

Training Schools for Workers—The only Bible school reported in the province is that operated by the CMA in Titaochow.

COMMUNICANT CHRISTIANS

General Survey—The three Protestant societies in Kansu report a total of 1,336 communicants, of which 62 per cent are men. This represents about one-fifth the reported strength of the Roman Catholic Church in the province (7,249). Only 9 per cent of the Protestant communicants reside in cities over 50,000. A total Christian constituency of 2,519 is recorded.

IV.—Extent of Occupation—The Christian School

Name of Society	Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students —Boys	Lower Primary Students —Girls	Total Lower Primary Students	Higher Primary Students —Boys	Higher Primary Students —Girls	Total Higher Primary Students	Middle School Students —Boys	Middle School Students —Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys to Girls in Mission Primary Schools	Proportion of Boys to Girls in Mission Middle Schools	Proportion of Lower Primary School Students entering Higher Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total...	**18**	**4**	**...**	**330**	**93**	**423**	**36**	**27**	**63**	**...**	**...**	**...**	**486**	**75%**	**...**	**16%**
China Inland Mission ... ... CIM	10	3	...	256	32	288	36	...	36	...	...	...	324	90%	...	15%
SAM (CIM)	4	...	...	23	33	56	...	...	...	...	...	...	56	41%	...	...
Other Societies ... ... AG §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
CMA	4	1	...	51	28	79	...	27	27	...	...	...	106	48%	...	34%
Ind §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

§ No returns

VI.—Degree of Occupation and Table of Urgency

Name of Society	Nationality	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Grand Total...		(a) **125,483**	(a) **6,083,565**	**72**	**96**	**1,336**	**12**	**16**	**55**	**74**	**2.2**	**495**	**363**	**0.3**	**36**
China Inland Mission ... ... CIM	Int	31,500	3,950,000	36	43	620	9	11	58	69	2	352	522	0.5	30
SAM (CIM)	A	22,300	963,000	12	29	175	13	30	67	161	2	355	311	...	104
Other Societies ... ... AG §	A	...	...	...	...	...	...	...	...	...	...	...	...	...	...
CMA	A	15,800	688,000	22	23	541	33	34	41	43	8	669	196	...	...
Ind	A	1,000	64,000	2	1	...	31	15	...	...	...	...	...	...	...
Unclaimed	...	54,883	418,000	...	...	...	...	...	...	...	...	...	...	...	...

§ No returns

(a) Total for Province, not for approximate estimates by societies as given below

Membership by Denominations—The church membership may be divided among the 3 societies as follows: 46 per cent CIM, 41 per cent CMA, and 13 per cent SAM. No returns have been received from the AG, or the Independent Mission to Tibetans.

Degree of Literacy—Among communicants, 50 per cent of the men and 30 per cent of the women are reported to be able to read the New Testament in the vernacular. These figures are low in comparison with those of other provinces. Kweichow is the only province reporting a lower degree of literacy.

Sunday School Work—The number of Sunday School scholars is 693, or one-third more than the total number of students in mission schools. The emphasis in each of the 3 missions on Sunday School work appears to be about the same, there being an average of 5 scholars to every 10 communicants.

Communicants per 10,000—The average for the province is 2.2 communicants to 10,000 inhabitants. The CIM and SAM are below average, while the CMA reports 8 to each 10,000 in its field, or one Protestant Christian to 125 inhabitants.

MISSION AND GOVERNMENT EDUCATION

Elementary Education—Eighteen lower primary schools (330 boys, 93 girls), and 4 higher primary schools (36 boys, 27 girls), constitute the present facilities for Christian elementary education. Almost one-third of the mission stations and all of the evangelistic centers were without any Christian educational facilities when the Survey data was received. However, the proportion between primary students and communicants (36.3 students to every 100 communicants) is not far below the average reported for most of the provinces. Sixteen per cent of the lower primary students pass on to higher primary schools, the proportion for the CMA being highest (34 per cent).

Middle Schools and Higher Education—No mission educational facilities above higher primary school grade are reported for Kansu. However, at the United Conference of the three societies in September 1918, it was unanimously decided to establish a union middle school in Lanchowfu as soon after 1920 as possible.

Government Schools—The average enrollment in government primary schools is one child to every 54 inhabitants, or a total of 39,685 for the province. This is equivalent to 60.5 per 10,000. The provinces of China range from an average of 25.5 per 10,000 (Anhwei), to 290 per 10,000 (Shansi).

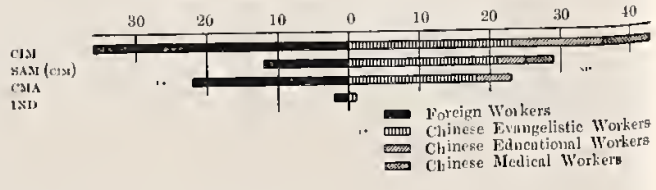
V.—Extent of Occupation—The Christian Hospital

Name of Society	Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
	1	2	3	4	5	6	7	8	9
Grand Total ...	**2**	**12**	**140**	**80**	**864**	**1**	**5**	**110**	**110**
China Inland Mission CIM	1	6	80	40	464	1	5	60	60
SAM (CIM)	1	2	60	40	400	...	...	...	...
Other Societies... ... AG *	..	...	...	...	...	...	...	...	...
CMA	...	3	...	...	...	...	...	...	...
Ind *	...	1	...	...	...	...	...	...	...

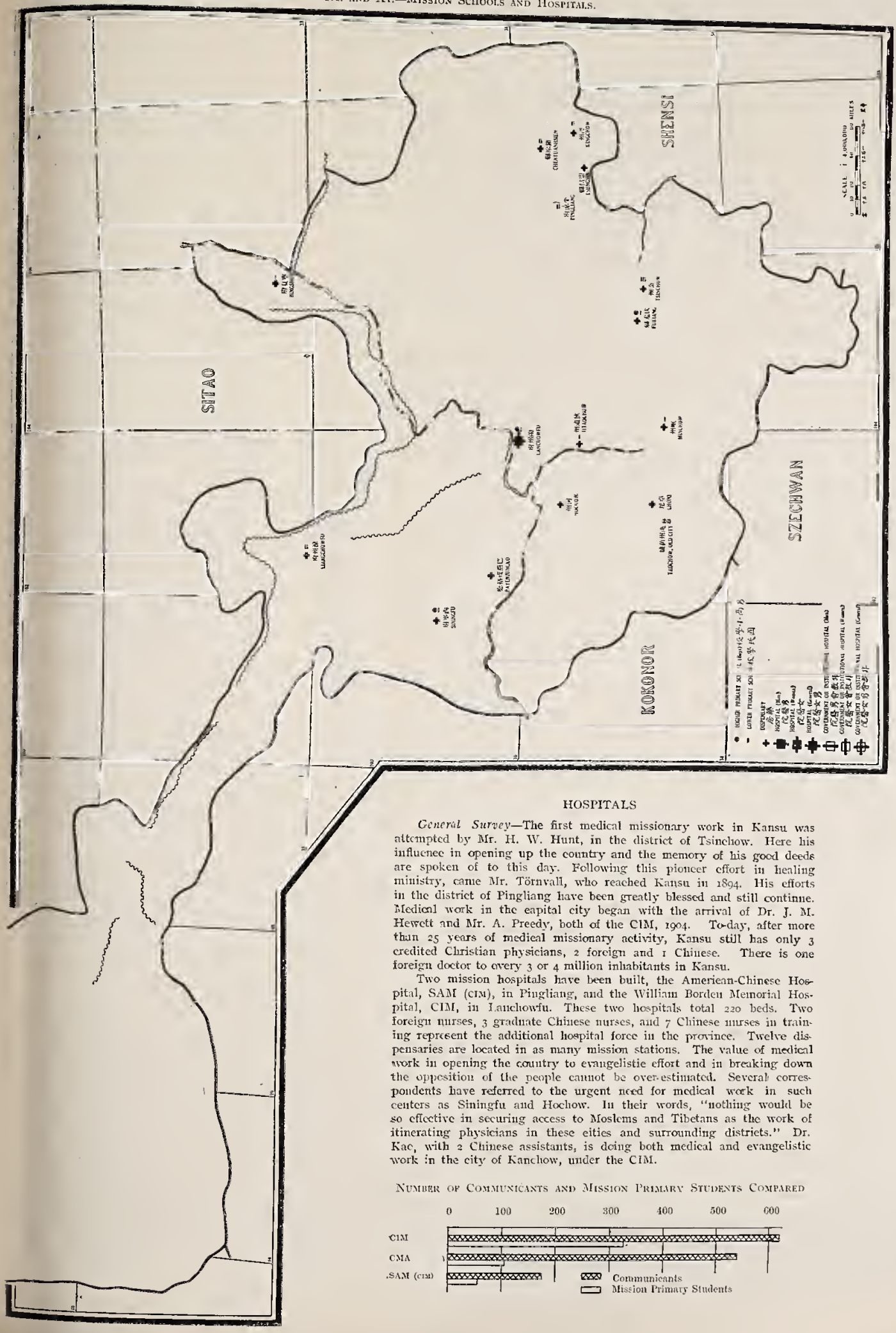
* Incomplete returns

Middle Schools—One correspondent informs us that the government has several good middle schools in the province with which mission education cannot at present compete. Four middle schools for boys are reported in the 4 cities of Lanchowfu, Tsinchow, Pingliang and Liangchowfu. The capital also has a law school and 2 lower normal schools, one for boys and one for girls. Three other normal schools are listed for Liangchowfu, Titaochow, and Siningfu. Little is known of the quality of their work.

FOREIGN AND CHINESE WORKERS CLASSIFIED



IX. and XI.—Mission Schools and Hospitals.



HOSPITALS

General Survey—The first medical missionary work in Kansu was attempted by Mr. H. W. Hunt, in the district of Tsinchow. Here his influence in opening up the country and the memory of his good deeds are spoken of to this day. Following this pioneer effort in healing ministry, came Mr. Törnvall, who reached Kansu in 1894. His efforts in the district of Pingliang have been greatly blessed and still continue. Medical work in the capital city began with the arrival of Dr. J. M. Hewett and Mr. A. Preedy, both of the CIM, 1904. To-day, after more than 25 years of medical missionary activity, Kansu still has only 3 credited Christian physicians, 2 foreign and 1 Chinese. There is one foreign doctor to every 3 or 4 million inhabitants in Kansu.

Two mission hospitals have been built, the American-Chinese Hospital, SAM (CIM), in Pingliang, and the William Borden Memorial Hospital, CIM, in Lanchowfu. These two hospitals total 220 beds. Two foreign nurses, 3 graduate Chinese nurses, and 7 Chinese nurses in training represent the additional hospital force in the province. Twelve dispensaries are located in as many mission stations. The value of medical work in opening the country to evangelistic effort and in breaking down the opposition of the people cannot be over-estimated. Several correspondents have referred to the urgent need for medical work in such centers as Siningfu and Hochow. In their words, "nothing would be so effective in securing access to Moslems and Tibetans as the work of itinerating physicians in these cities and surrounding districts." Dr. Kao, with 2 Chinese assistants, is doing both medical and evangelistic work in the city of Kanchow, under the CIM.

Number of Communicants and Mission Primary Students Compared

KIANGSI

I.—Hsien Boundaries

HSIEN BOUNDARIES

Political Divisions—Kiangsi has an area of 69,490 sq.mi., and supports a population of 24,490,687, or 309 inhabitants per sq.mi. The State of Oklahoma, U. S. A., although it has approximately the same area supports a population of only 11 per sq.mi. For the purpose of civil administration the province is divided into 4 tao. These are subdivided into 81 hsiens. The capital city is Nanchang. The only treaty port is Kiukiang. Hukow on the Yangtze is a port of call.

Physical Characteristics—Kiangsi has been aptly described as "an amphitheatre of mountains and valleys, one-fifth larger than England and Wales, draining into a central lake." It has many picturesque features, and in its general geological structure, resembles Hunan. Except in the north it is entirely mountainous, the ranges running generally in a southwest and northeast direction, while the main river valley, that of the Kan, runs more nearly south to north and the sub-valleys west to east. The Kwangsin River drains the northeastern section of the province, and the Fu River the southeastern. All three rivers empty into Poyang Lake, which is 90 miles long and about 30 miles wide in the north. This lake is similar to Tungting Lake in Hunan, overflowing in summer and becoming quite low during winter. It is gradually shrinking in area. The Hukow Canal connects it with the Yangtze River. The great plain surrounding Poyang Lake extends southward as far as Linkiang.

Climate—The climate in the north is temperate in summer, although the days and nights are frequently very depressive and hot. During the winter the lakes between Kiukiang and the mountains are occasionally frozen. As one goes further south, climatic conditions change, and may be characterized as more nearly semi-tropical.

Language—Mandarin is universally spoken throughout the province, except in the extreme southern and eastern sections where the country borders on Fukien and Kwangtung. Here Mandarin is understood with difficulty, and local variations of Fukien and Kwangtung dialects are heard.

Communications—The only railway in Kiangsi extends from Kiukiang to Nanchang. Other lines have been projected, but no developments are in sight. One proposed railway is to extend in an eastwardly direction from Nanchang to Nanking, and another in a westwardly direction to Pingsiang connecting with the Hankow-Canton trunk line at Chuchow in Hunan. Another important railway is planned from Nanchang southward following the course of the Kan River and the Meiling Pass and terminating at Canton.

Most of the rivers are navigable, and practically every large city in the province can be reached by water. The roads throughout Kiangsi are generally mere footpaths and much neglected due to the excellent water communications. One important highway, however, deserves mention. It follows the Kan River almost due north and south through the province, and is commonly known as the "Ambassador's Road," for along this highway many foreign embassies journeyed in years past en route from Canton to Peking. This highway is marked by mission stations and evangelistic centers. From Kianfu, roads run to Yungsin and Yungfeng. Along these roads mission work is developing rapidly. At Changshu the main highway is crossed by a road extending from Fukien into Hunan. Along this road extending westward one may find considerable mission expansion. Another road extends from Kiukiang through Juichowfu, Fengsin, Ani, Kienchangfu, and Teianhsien, to Kiukiang. Each of these important cities is now a missionary residential center. From Kienchangfu another road runs up into the tea district. This road is dotted with churches, schools, and Christian homes. East of the lake the Kwangsin River is the chief means of communication, and has a notable series of stations. Some of the oldest mission work in the province is being done along this river by women missionaries. Just south of this in the valley of the Fu River and along the Fukien-Hunan highway one also finds very active Christian propaganda going on. The shores of Poyang Lake, being accessible to boat travel, are lined with Christian churches and schools, particularly in the northern sections.

Economic Conditions—Kwangsi is in the main agricultural. Several districts report four crops annually. Two in-gatherings are quite common, one being of rice and the other of wheat, opium, rape, or buckwheat. Tea is grown on the borders of paddy fields, and along the hill sides. Tobacco is common, and various qualities of hemp are also seen. Timber forms a principal export from the western and southwestern sections of the province. Extensive orange groves are seen in Liangking and Chienchang. The mineral wealth of the province is very great though little developed.

The majority of the people are engaged in agricultural pursuits and live rather a secluded life.

Postal Facilities—The extension of post office facilities is greater in Kiangsi than in the neighbouring provinces of Hunan, Hupeh, or Fukien. During 1919, over 40 new postal agencies were established, and more pieces of mail were handled in Kiangsi that year than in either Hunan or Anhwei. These comparisons will indicate the relative openness of the country to missionary itineration and evangelism through the medium of the press.

Telegraph Facilities—The main line of the telegraph system between Hankow and Canton passes through the middle of the province, and supplies ample service to the cities en route. There are more telegraph than mission stations in the province.

Christian Occupation by Hsiens—No hsien in Kiangsi is wholly neglected or untouched by Christian evangelism, although there are two areas unclaimed by mission societies, one in the north including parts of two hsiens, and one in the south embracing parts or the whole of six hsiens. There are 8 hsiens, having a total population estimated as being over a million, without any organized Christian work. Thirty-six hsiens, or almost one-half the total number in the province, with approximately 40 per cent of the population, are without any Christian schools.

POPULATION

General Estimates—Population estimates for Kiangsi vary from 14,500,000 (Minchengpu Census, 1910) to 26,530,000 (Statesman's Year Book, 1902). A personal estimate by Mr. Clennell reduced the figures to 11,000,000, which, however, has received little support. The Board of Revenue in 1885 reported 24,541,000. This was undoubtedly too high, for twenty-five years later an official estimate reached approximately the same figure, 24,534,000. The annual rate of increase in population for India, as indicated in the recent India Census, is 0.7 per cent, and that for Japan 1.04 per cent. It seems improbable, therefore, that the rate for China can be much over 1.5 per cent.

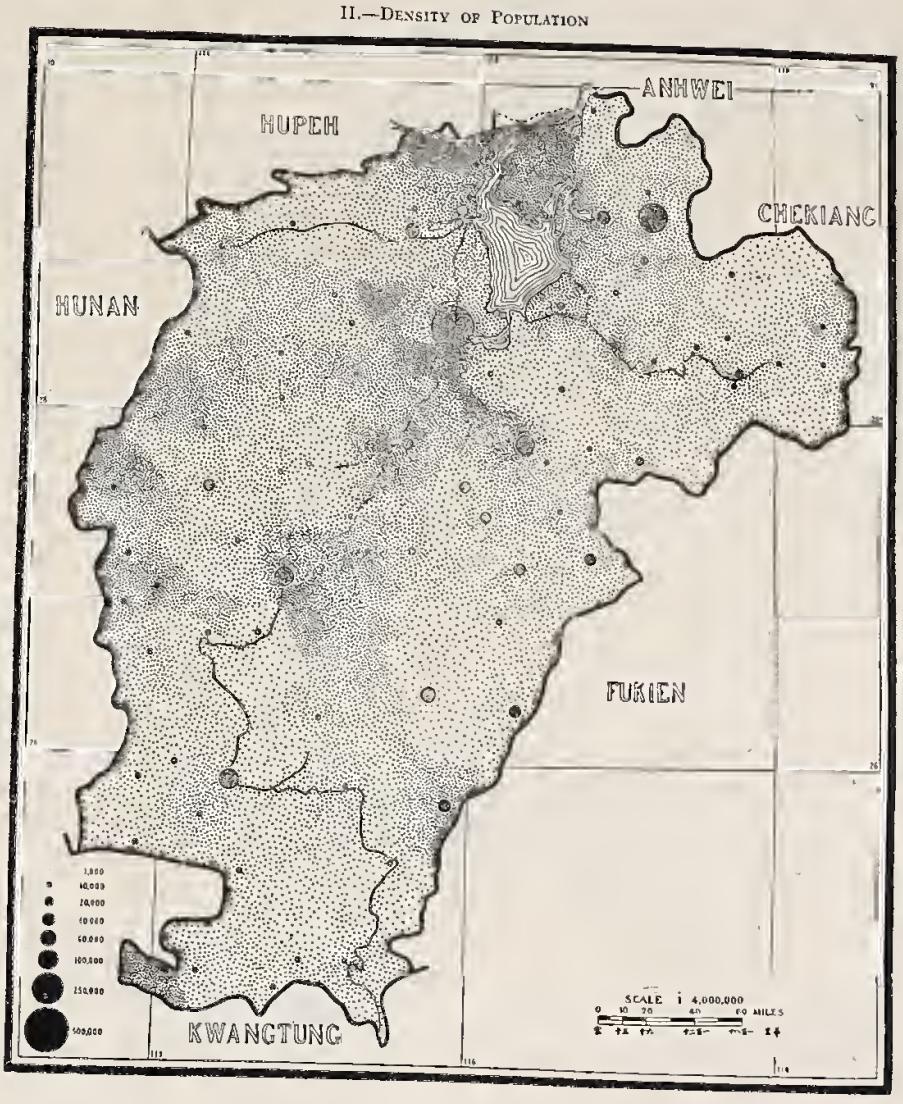
Population estimates by hsiens received from official sources by the CCC in 1918 credit Kiangsi with 24,490,687. The Post Office figures gathered a year later, 1919, total 24,466,809. The slight difference between these two estimates greatly strengthens the report among Chinese in Kiangsi that the inhabitants of this province number slightly over 20,000,000.

Post Office population estimates for the following hsiens exceed those supplied to the CCC: Singtze, Tsienshan, Shihcheng, Luling and Shangkao. On the other hand, Post Office figures are much below those of the CCC for Suishui, Hukow, Kweiki, Tsiennan, Tayn, Nankang, Taiho, Kishui, and Linchwan. If, then, we accept 24,500,000 as a satisfactory estimate, the density ratio for Kiangsi becomes 352.8 inhabitants per square mile.

Densest Areas—The areas of greatest density are those around Poyang Lake and the valley of the Kan with its tributaries. The mountainous sections of the province are considerably below average density.

Cities—Four cities are reported with populations roughly estimated to be 100,000 or above: Nanchang, 500,000; Kanchow, 200,000; Kianfu, 120,000; and Fuchow, 100,000. Note the large dot representing 250,000 in the Kingtehchen district. This is the center of the China-ware industry, and of numerous villages of workmen, grouped closely together. Seven cities are believed to have somewhere between 50,000 and 100,000 inhabitants: Kiukiang, 85,000; Ningtu, 60,000; Jaochow, 50,000; Kienchangfu, 50,000; Nanfeng, 50,000; Yüanchow, 50,000; and Juikin, 50,000. The populations of thirteen other cities range between 20,000 and 50,000. Of the total 24 cities in Kiangsi reported as having over 20,000 inhabitants each, 11 or almost half are without foreign missionary residents. Approximately 87 per cent of the people in the province live in cities under 20,000, or in rural districts.

II.—Density of Population



MISSION FIELDS

General Survey—There are 15 Protestant mission societies with Christian constituencies in Kiangsi. Four of these have no resident foreign missionaries, the work being carried on by Chinese and supervised from neighbouring provinces. All denominational groups except the Congregational are represented. One-tenth of the province still remains unclaimed. The missions with largest fields are as follows: CIM and its affiliated societies (FFC and GCAM), MEFB, NKM, and CMML. Over half the province is claimed by the CIM and its affiliated missions, while the MEFB claims approximately one-third as its special responsibility. The field of the NLK is only one-quarter the size of the MEFB field. The delimitation of field boundaries for the following societies has been impossible: CMS, UE, SDA, and YMCA. Independent missionaries are located in Kiukiang, Kuling, and Tungsiang. The two first named societies work very small areas in the western part of the province around Pingsiang. No field demarcations were received by the Survey Committee from the CMML. In order, however, to give some idea of the area over which the evangelistic work of this mission now extends, boundary lines have been drawn enclosing all evangelistic centers and the territory 30 li beyond the furthermost centers. In this procedure the Committee has followed the principle laid down for the demarcation of mission fields in all relatively unoccupied provinces as for example, the CIM field in Kweichow.

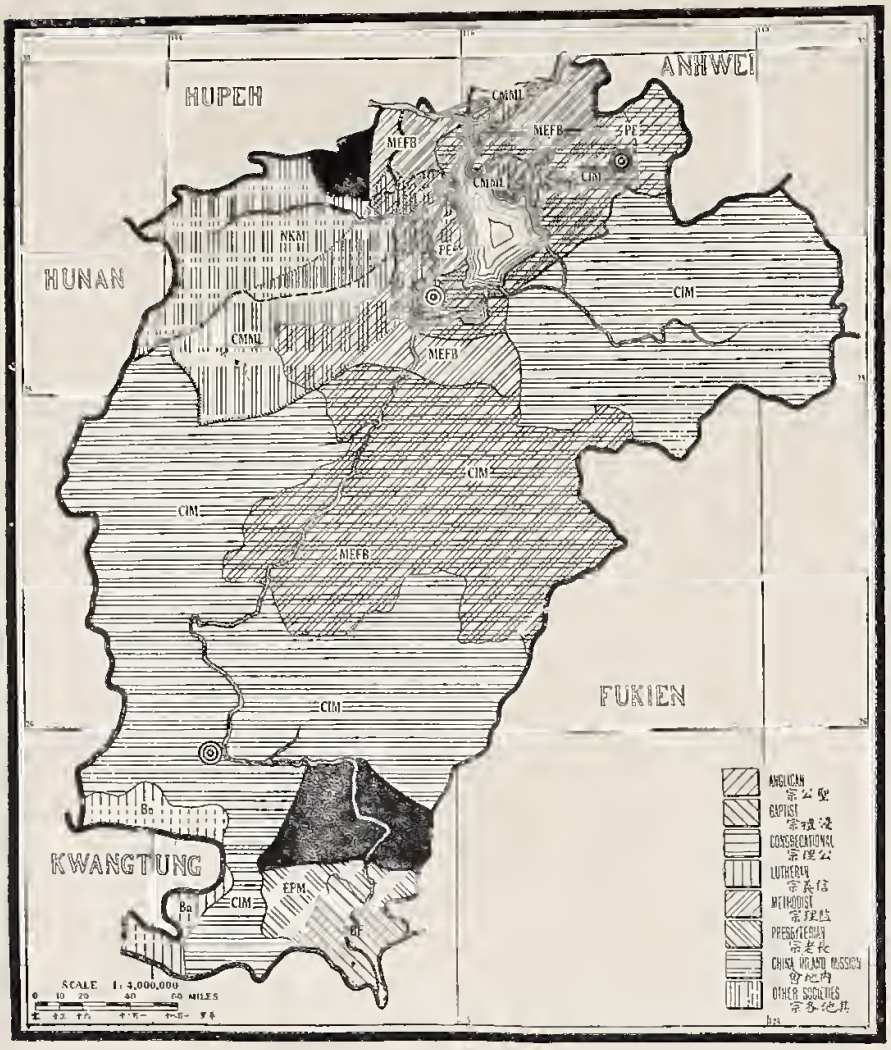
Nationality of Societies—Three societies are Continental: Bn, FFC, and GCAM. The last two are affiliated with the CIM. Unfortunately, a distinction between the fields of these two missions and the field of the CIM itself was impossible on the accompanying map. Five societies are American, two of which report no foreign missionaries in the province: SDA and UE. Four societies are British, with the CMS and EPM without resident foreign workers. Two societies are International: CIM and YMCA.

Overlapping Areas—In any province as poorly occupied as Kiangsi, overlapping is more evident on paper than in the experience of the workers. More overlapping of fields does not necessarily indicate any duplication or confliction in the work of the various missions concerned.

I.—Force at Work—Foreign

Name of Society		Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
		1	2	3	4	5	6	7	8
Grand Total ...		**14**	**5**	**1**	**2**	**104**	**63**	**163**	**226**
Anglican	PE	3	...	...	...	...	3	4	7
	CMS	...	...	...	...	...	...	...	...
Baptist	ABF	1	...	...	1	1	2	3	5
Lutheran	Bn	1	...	...	...	...	1	1	2
Methodist	MEFB	7	2	1	1	17	11	27	38
	UE	...	...	...	...	...	...	...	...
Presbyterian	EPM	...	...	...	...	...	...	...	...
China Inland Mission	CIM	2	1	...	...	46	16	62	78
	FFC (CIM)	...	...	...	...	8	...	8	8
	GCAM (CIM)	...	...	...	...	1	8	8	16
Other Societies ...	CMML	...	...	...	...	12	13	23	36
	Ind	...	...	...	...	4	...	4	4
	NKM	...	...	...	...	6	4	11	15
	SDA	...	...	...	...	...	...	...	...
	YMCA	...	...	...	...	...	2	2	4
Societies without organized evangelistic work or church constituency	KS, FCMS, UMC	...	2	...	...	9	3	10	13

III.—Protestant Mission Fields



The accompanying map shows overlapping mission fields around Poyang Lake, where the PE and CIM, NKM and CMML, MEFB and CMML, MEFB and PE overlap; and in the central part of the province, where the MEFB and CIM overlap. Nanchang and Kanehow, as well as the Kingtehchen district, are indicated on the accompanying map as fields common to all mission societies.

Unoccupied Areas—Unoccupied areas are frequently visited by evangelists and colporteurs. In the north the country is more or less swampy, and consequently sparsely inhabited, while the south appears to be more populous. In this southern region the people speak local dialects resembling those heard in Fukien and Kwangtung.

Comity Agreements—Mission correspondents mention very little in the way of comity agreements. The CIM reports having definitely apportioned certain districts to the GCAM and FFC, for them to regard as their special responsibilities. An unwritten agreement exists between the workers of the CIM and the Bn missions in the northwest, which fixes field boundaries there. But this is all. Doubtless definite agreements between the missions regarding their respective field delimitations, and a more or less general policy of comity for the whole province, will be worked out before long. It is much needed.

AGE OF WORK

Age of Work—Rev. V. C. Hart, who arrived in Foochow in 1866, was sent with Rev. E. S. Todd by the MEFB to open work at Kinkiang, in December, 1867. Two years later this work had extended sufficiently to the east and west of the city to justify the formation of an independent Methodist mission. Two additional male missionaries reached Kiukiang in 1870, and in 1872 the first foreign single women joined the mission. The first annual meeting of the Central China Methodist Mission was held in 1875.

Two Chinese girls, Ida Kahn and Mary Stone, having completed their medical education in America, returned in 1897 and opened medical work in Kiukiang. Recently Dr. Kahn has been carrying on self-supporting medical work in Nanchang. The first attempt at higher education by the MEFB was signalized by the opening of Fowler Institute in Kiukiang in 1881. This institute later developed into the William Nast College. Due to stubborn resistance from conservative Chinese, Nanchang, the capital of the province, was not entered until 1899.

Two years after the Methodists entered Kiangsi, Mr. J. E. Cardwell, of the CIM, reached Kiukiang. Here he secured premises just outside the west gate of the city and opened a street chapel. During 1871-72 three long itinerating journeys were made, one into the Kan River valley, as far south as Wanannsien, another to the cities and towns around Poyang Lake, and a third up the Fuchow River as far as Fuchow, and the Kwangsin River, as far as Anjen. In 1873 Mr. Cardwell opened Tukutang on Poyang Lake, where 5 years later he secured a permanent site for his headquarters. The work of the CIM in Kiangsi has developed along three lines: (1) The Kwangsin River district to the northeast; (2) The Kan River district in the north, west, and south; (3) The Fu River district in the southeast. Yüshan was the first station to be opened along the Kwangsin River. This river district, following Dr. Hudson Taylor's decision, is worked almost entirely by foreign women missionaries, with Chinese assistants both men and women. In 1889, definite itineration in the practically untouched Kan River district was begun. No attempts were made to rent premises in the larger cities such as Changshu, Kianfu, or Kanchow, Chinese inns being used instead. The province was not opened to aggressive evangelism until after the Sino-Japanese War of 1895-6.

The ladies of the Finnish Mission began work in Kiangsi in 1899 at Yungsiu and Yüanchow. The Fu River district was allotted to the German China Alliance Associates of the China Inland Mission. This, in reality, is an extension of their field in Chekiang. The first station occupied by this mission was Fuchow, opened in 1899.

Messrs. E. J. Blandford and C. E. Molland were pioneers into the northwestern portions of the province where the NKM and CMML are still working.

Note that the greatest advance in the opening of mission stations was made between 1891 and 1910. A comparison of the Christian occupation in terms of mission stations between Kiangsi and Hunan is interesting. Most stations in Hunan were opened after the Boxer Uprising, while in Kiangsi as many stations were opened before as after. In comparing present results, however, Hunan, though opened later, exceeds Kiangsi in almost every feature of missionary work. While the growth throughout Kiangsi has been steady, it has not been as rapid as elsewhere in China, nor have all departments or activities of missionary work been equally stressed.

Oldest Fields Compared—A comparison of this map with Maps V, VI, and VII shows that the areas which were opened first to missionary endeavor now report the highest degree of Christian occupancy in terms of evangelistic centers, workers, and communicants. Progress during the earlier stages was exceedingly slow, due largely to the anti-foreign feeling throughout the province. The CMML was the first mission to enter Nanchang.

Mission Stations Arranged Chronologically

		1807-1860	1861-1880	1881-1890	1891-1900	1901-1910	1911-1920
Anglican	...PE	...	...	...	...	2	...
Baptist	...ABF	...	...	...	...	1	1
Lutheran	...Bn	...	...	...	...	1	...
Methodist	...MEFB	...	1	...	1	...	...
China Inland Mission..	...CIM	...	4	5	8	6	...
	FFC (CIM)	...	...	...	1	1	...
	GCAM (CIM)	...	...	...	2	3	...
Other Societies	...CMML	...	...	...	7	3	2
	Ind	...	...	...	...	1	1
	NKM	...	...	...	...	...	5
	YMCA	...	...	...	...	...	1

EXTENT OF EVANGELISM

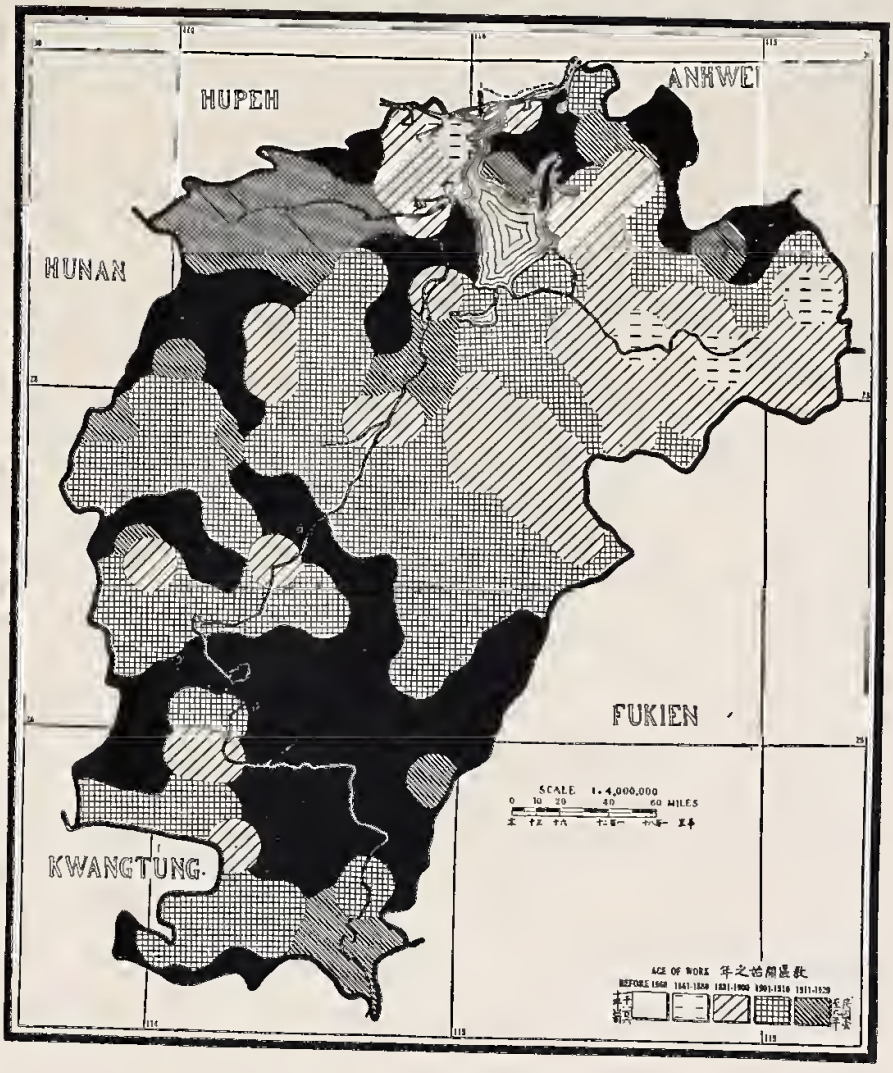
Residential Centers—Forty-six missionary residential centers are located on the accompanying map. More than half of these are on navigable streams or accessible by railway. Except for the southern section and the extreme northeast, Kiangsi appears fairly well dotted with mission station symbols. Only four residential centers reported representatives of more than one mission society when the Survey data was collected. For the most part missionary advance has followed the chief waterways, notably the Fu, Kwangsin, and Siu Rivers, and to a lesser extent, the Kan and the Yüan. Besides 272 evangelistic centers grouped around the mission stations, there is a large number of occasional preaching places scattered everywhere over the province.

Each foreign residential center averages 6 evangelistic outposts. The CIM is far in the lead in its number of mission stations. This society (with its affiliated societies GCAM and FFC) maintains over 30 mission stations. The CMML ranks second with 12. These two report 77 per cent of the mission stations; 68 per cent of the Protestant communicants; 40 per cent of the employed Chinese workers; and 30 per cent of the total mission primary students in the province.

Distribution of Evangelistic Centers—There is as yet little evidence of intensive evangelism in Kiangsi. Fairly extensive itinerative work has been done by the CIM in the Kwangsin and Fu valleys, and by the CMML in the Sin valley. The Kan and Yüan River valleys appear less developed. Overlapping mission fields show no more intensive work than other sections of the province.

Compare this map with Map II. The areas now reporting the greatest development in the number of evangelistic centers are greatest in their density of population. For this reason the need of extensive evangelism may be said to be equally great throughout every section of the province. The degree of Christian occupation of various mission fields in terms of evangelistic centers is strikingly presented in the table which follows on the next page:

IV.—Age of Work

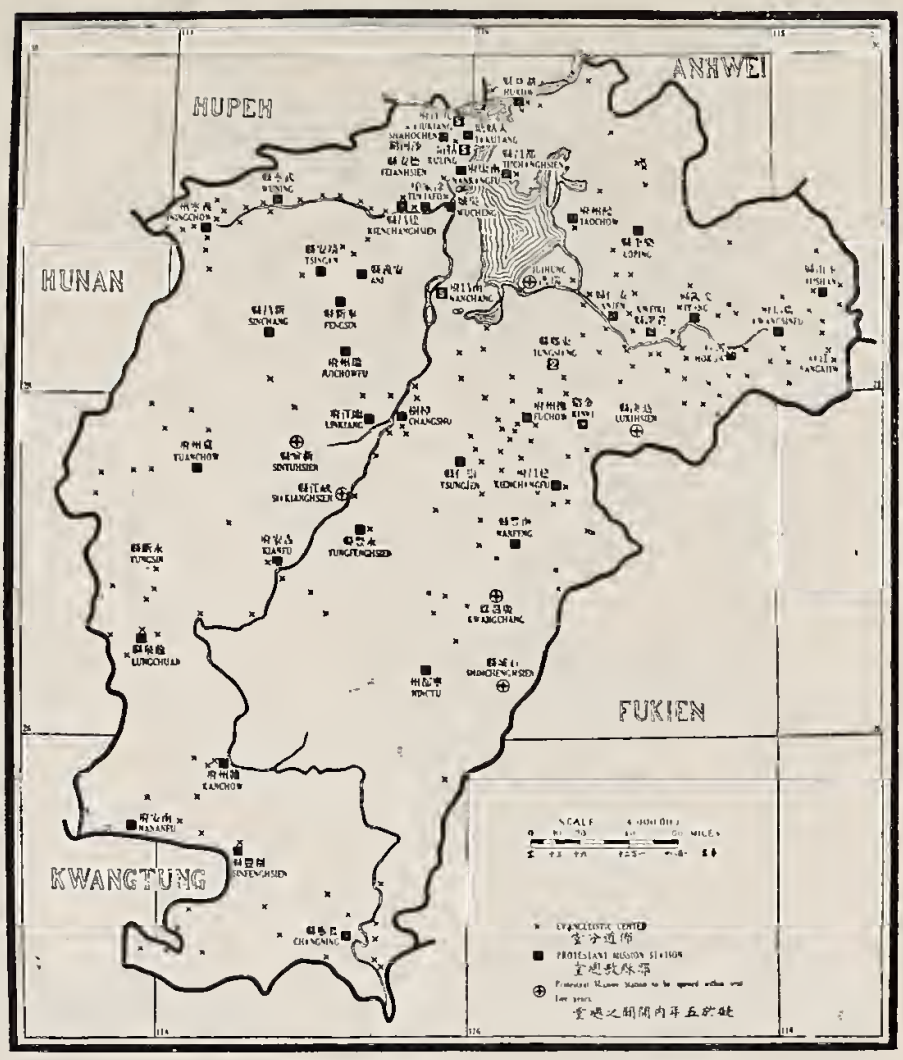


II.—Force at Work—Chinese

Name of Society		Ordained	Unordained Pastors and Evangelists Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers - Men	Teachers—Women	Total Educational Force (all grades) (a)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work (a)	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total		**26**	**195**	**99**	**320**	**206**	**88**	**294**	**5**	**4**	**15**	**102**	**126**	**740**	**174**	**69%**	**3.3**
Anglican	PE	3	4	1	8	18	2	20	...	...	...	...	...	28	...	89%	4.0
	CMS	1	1	1	3	...	...	...	...	...	...	...	...	3	...	67%	...
Baptist	ABF	...	12	2	14	9	1	10	...	...	...	...	...	24	1	88%	4.8
Lutheran	Bn	...	5	2	7	2	...	2	...	...	...	...	...	9	...	78%	4.5
Methodist	MEFB	17	26	29	72	80	69	149	2	4	7	100	113	334	2	55%	8.8
	UE	...	1	...	1	...	...	...	...	...	...	...	...	1	...	100%	...
Presbyterian	EPM	...	3	...	3	2	...	2	...	...	...	...	...	5	...	100%	...
China Inland Mission	CIM	4	80	47	131	42	6	48	2	...	5	2	9	188	128	71%	2.4
	FFC (CIM)	1	5	1	7	3	...	3	...	...	...	...	...	10	2	90%	1.3
	GCAM (CIM)	...	36	11	47	22	4	26	...	...	...	...	...	73	35	79%	4.6
Other Societies	CMML	...	3	...	3	13	2	15	...	...	...	...	...	18	5	89%	0.5
	Ind	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	NKM	...	9	5	14	8	4	12	...	...	...	...	...	26	...	65%	1.8
	SDA	...	7	...	7	...	...	...	...	...	...	...	...	7	1	100%	...
	YMCA	...	3	...	3	7	...	7	...	...	...	...	...	10	...	100%	2.4
Societies without organized evangelistic work or church constituency...	KS, FCMS, UMC	...	...	...	...	...	...	...	1	...	3	...	4	4	...	100%	0.3

(a) This column includes workers connected with educational institutions above Middle School grade.

V.—Extent of Evangelism



	Field Area	Number of Evangelistic Centers	Number of Sq.Mi. per Evangelistic Center
ABF	750	7	107
Bn	1,650	11	150
NKM	5,700	30	190
CIM, GCAM, & FFC	37,000	169	219
PE	875	4	218
CMML	3,700	12	308
EPM	1,300	4	325
MEFB	20,600	28	735

New Stations—Plans for 8 new stations have been reported. All of these are to be opened before 1923. They are located as follows: Kwangchang, GCAM (CIM); Shihchenghsien, GCAM (CIM); and Lukihsien, GCAM (CIM), in the eastern half of the province; Siakianghsien (CIM), and Sinyuhsien (CIM), in the central Kan River valley; and Juihung (CIM), just south of Poyang Lake. The MEFB reports definite plans to enter Kianfu and Kienchangfu where the CIM and GCAM (CIM) respectively are already at work.

Reasons for Inadequate Occupation—All correspondents refer to the inadequacy of their working staff, both foreign and Chinese. Four refer to lack of funds, and several mention the political unrest. Shortage of funds is attributed by several correspondents to economic conditions resulting from the War. In one district anti-foreign feeling is still too strong to permit of the establishment of permanent work.

FULL-TIME WORKERS

Foreign Staff—Kiangsi has a total of 226 foreign missionaries residing in 46 cities. Twenty-two per cent of the men are ordained, in other words there is one ordained missionary to every five. The province reports a surprisingly large number of single women missionaries, 104, or almost half of the entire foreign force. Fifteen out of the 46 residential centers report women missionaries only. Over one-half of the foreign force of the CIM consists of single women, about one-half of the MEFB, and one-half of the NKM, and exactly one-third of the CMML. The largest number of missionaries is reported by the CIM (78). The MEFB ranks next with approximately one-half this number, the CMML third with almost as many as the MEFB, and the NKM fourth. The following societies report no foreign workers in the province: CMS, UE, EPM, and SDA. Only two societies with church constituencies report medical missionary work. The proportion of women to men in the foreign force is almost three to one.

Distribution of the Foreign Force—If we omit Kuling which is essentially a health resort during the major part of the year, 36 per cent of the missionary force in the province live in the cities of Kiukiang and Nanchang. The remaining foreign residential centers average a fraction more than three missionaries each.

Nationality—Fifty-eight per cent of the missionary body in Kiangsi are British, 28 per cent American, and 14 per cent Continental.

Christian Occupation in Terms of Foreign Workers—

Number of Missionaries per 1,000,000 Inhabitants (Average 9)

ABF	20
CMML	16
NKM	14
PE	13
MEFB	11
CIM	8
GCAM (CIM)	7
FFC (CIM)	7
Bn	4

Number of Missionaries per 1,000 Communicants (Average 30)

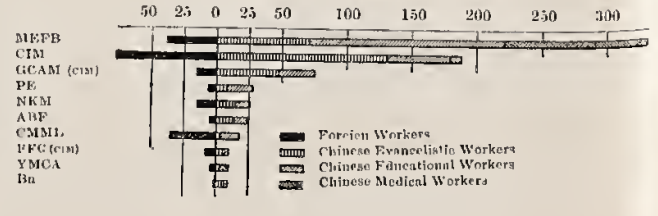
CMML	164
NKM	75
FFC (CIM)	57
PE	39
MEFB	35
GCAM (CIM)	22
CIM	20
ABF	15
Bn	5

It is interesting to compare the rank of various societies as given in the above two tables with their rank in the tables accompanying this same map, which show the degree of Christian occupation in terms of Chinese workers per million inhabitants and per thousand communicants.

Chinese Workers—There are more than three employed Chinese workers for every foreign worker in Kiangsi. The MEFB employs the highest proportion, 8.8 Chinese to each foreigner. (See Table II, Column 16). The CMML has two foreign workers to each employed Chinese. When we count the employed Chinese workers engaged in all forms of missionary activity, the total for Kiangsi reaches 740. Of these, 43 per cent are engaged full-time in evangelistic, 40 per cent in educational, and 17 per cent in medical work. The following missions report more evangelistic than educational workers: CIM with almost three times as many, NKM, ABF, and Bn. On the other hand, both the PE and MEFB report twice as many educational workers as evangelistic. The figures supplied by the CMML are not sufficiently complete to make comparison of any value. (See Table II, Columns 4, 7, and 12).

Ordained Workers—Slightly over 8 per cent of the employed evangelistic force are ordained (26). Of this number, 17 or 65 per cent are connected with the MEFB society. The CIM and PE are the only other missions in the province reporting regularly ordained Chinese clergymen. Over 2,100 communicants in the province are without the pastoral oversight of any regularly ordained Chinese minister. In the missions reporting ordained workers there is an average of 301 communicants to each Chinese ordained pastor. It is striking to note that if we include the foreign with the Chinese force, Kiangsi has a total of only 40 ordained workers. What this means in the spiritual ministries and administration of 225 organized churches with a total constituency exceeding 15,000 cannot be easily imagined. Each ordained worker averages over 5 organized churches and almost 200 communicants under his spiritual charge.

Chinese and Foreign Workers Compared



Note the high rank of the MEFB, PE, and NKM missions in both tables. The second table also indicates the number of employed Chinese workers out of every 100 communicants. The MEFB, for example, employs the highest number, or 31.3 out of every 100 communicants; the PE 15.3, and so on. (See Table VI, Column 10). Among the larger societies the CIM employs the lowest proportion, 4.7 out of every 100 communicants. It is interesting to compare these tables on Chinese Christian workers with preceding tables on foreign workers.

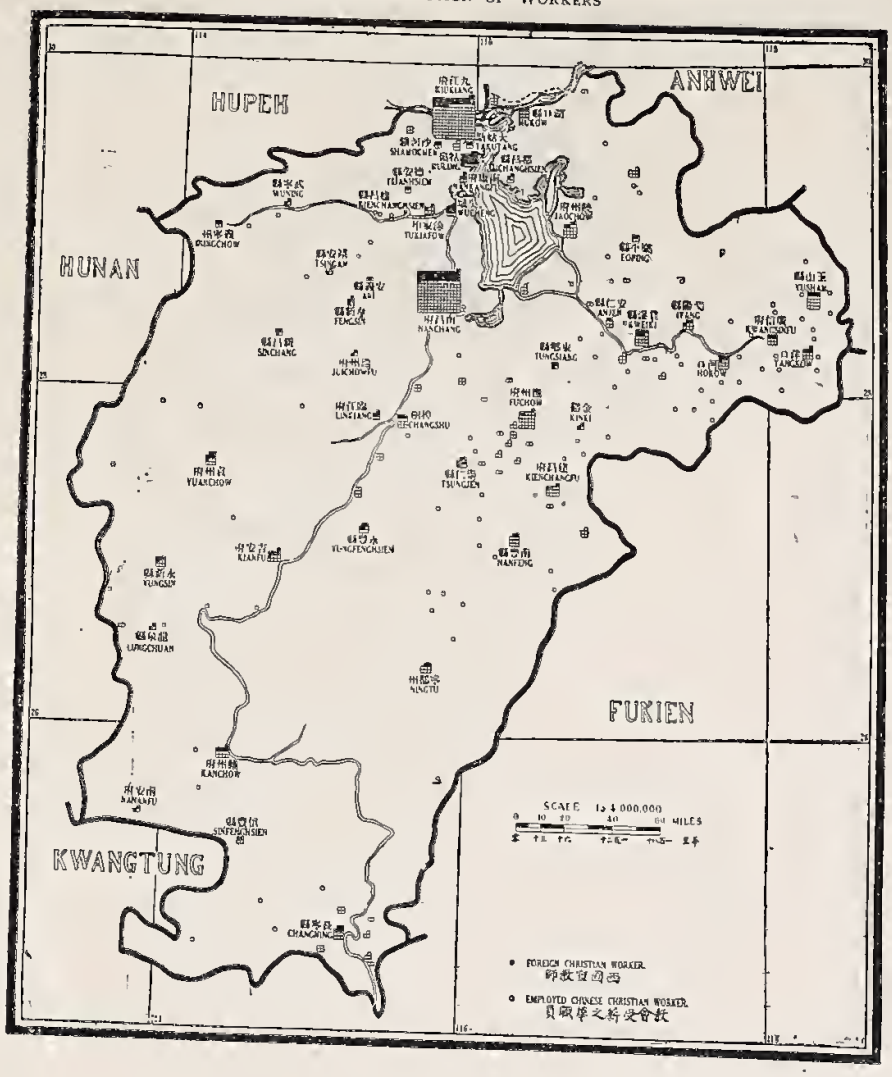
Twenty-eight per cent of the foreign force, 69 per cent of the Chinese workers, and 59 per cent of the communicants are men. Notice that the MEFB reports the largest percentage of women workers, 45 per cent; the NKM, next in order, with 35 per cent; and the CIM, third, with 29 per cent.

Training Centers for Chinese Workers—In addition to such training in religious work as is offered in mission higher primary and middle schools throughout the province, the following special Bible schools have been reported: Burrows Memorial Bible Training Institute, CIM, Nanchang; Knowles Training School for Women, Kiukiang, and the Women's Bible Training School, Nanchang. The last two schools are supported and staffed by the Women's Foreign Board of the American Methodist Mission. Most of the other large missions provide opportunities for Bible study and training in religious work in the form of station classes and Bible training institutes which extend over a number of weeks, and which are attended by both old and new workers.

COMMUNICANT CHRISTIANS

General Survey—The total communicant membership of the Protestant churches in Kiangsi is 7,827, and that of the Roman Catholic Church is 79,593, almost ten times as great. The Protestant communicant body is divided into 225 organized congregations, making an average of 34 members each. The spiritual oversight of these congregations is in the hands of 26

VI.—Distribution of Workers



III.—Extent of Occupation—The Christian Community

Name of Society	Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Percentage of Men Communicants	Proportion of Communicants in Cities over 50,000	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars	Average Number of Communicants in each Evangelistic Center
	1	2	3	4	5	6	7	8	9	10	11	12	13
Grand Total ...	**56**	**225**	**272**	**4,438**	**3,089**	**7,827**	**15,319**	**59%**	**33%**	**71%**	**44%**	**7,323**	**29**
Anglican ... ... PE	2	4	4	133	50	183	487	73%	95%	70%	30%	187	46
CMS	...	1	1	52	20	72	122	72%	...	...	...	...	72
Baptist ... ... ABF	1	7	7	187	147	334	402	56%	...	38%	4%	355	48
Lutheran ... ... Bu	1	9	11	239	160	399	399	60%	...	...	...	...	36
Methodist ... ... MEFB	2	27	28	636	431	1,067	3,979	60%	70%	90%	89%	3,891	38
UE	...	1	1	16	5	21	61	76%	...	...	...	...	21
Presbyterian ... ... EPM	...	3	4	68	...	68	105	100%	...	55%	...	...	17
China Inland Mission ... ... CIM	23	116	130	2,222	1,771	3,993	6,741	56%	16%	65%	34%	1,551	30
FFC (CIM)	2	3	5	87	51	138	154	63%	...	73%	76%	170	27
GCAM (CIM)	5	34	34	488	246	734	1,289	66%	90%	79%	60%	118	22
Other Societies ... ... CMML	12	2	12	126	95	551	262	57%	69%	79%	63%	537	46
Ind	2	...	...	...	...	...	...	...	...	...	...	...	...
NKM*	5	15	30	127	74	201	1,252	63%	...	...	...	176	7
SDA	...	3	5	57	9	66	66	86%	50%	...	...	135	13
YMCA	1	...	...	...	...	...	...	...	...	...	...	203	...

* Incomplete returns

VII.—Distribution of Communicants

ordained and 294 unordained evangelistic Chinese workers. Approximately 6 out of every 10 of the churchmembers are men.

Membership by Denomination—Denominational emphasis, except that among Methodists, is not a prominent feature of Christian work in Kiangsi. The communicant membership of the CIM and other societies not grouped under any denomination is 5,683, or almost 74 per cent of the whole. Methodists number 1067, while other well-known denominational missions report a combined church membership of only 1,000 or thereabouts. In other words, the membership of the Methodist church Kiangsi is as great as the combined membership of Anglican, Baptist, Lutheran, and Presbyterian churches.

Distribution of Membership—There is one Christian for every 3,129 inhabitants in Kiangsi, and one evangelistic center to approximately every 255 square miles. These facts reveal the undeveloped state of Christian mission work and the great need both for intensive and extensive evangelistic effort. A glance at the accompanying map shows the greatest number of Christians along the Kwangsin River, and in the valley of the Fu River. The percentage of Christians in cities over 50,000 is very low. Except for Kiukiang and Nanchang there is little concentration in large cities. The Kan River valley compares very unfavorably in the number of its church members with the Kwangsin River valley. The section west of the Kan River, if compared with Map V showing the location of evangelistic centers, appears fairly well supplied. The southern part of the province, especially the lower Kan River valley is striking in the absence of resident Christians; also between Kanchow and Ningtu. If the accompanying map be compared with Map IV, it will be seen that the districts where missionary work first began, namely around Kiukiang and in the Kwangsin River valley, report the largest returns today in the number of communicant Christians. There is no region where intensive work stands out prominently. Most of the province still appears inadequately occupied and in immediate need of strong evangelistic endeavor.

Church Organization—The number of organized churches is slightly less than the number of evangelistic centers. There is an average of 4 churches to every mission station. The Christian constituency in the province is about double that of the church membership, while the number of scholars in Sunday Schools is most encouraging. There is an average of 938 Sunday School scholars to every 1,000 church members. Moreover, the number of Sunday School scholars in Kiangsi exceeds the total number of students under Christian instruction by over 2,000. Considerable difference in administration of churches is revealed by the tables giving the number of foreign and Chinese workers per 1,000 communicants. The CIM and affiliated societies report 102 foreign missionaries, and 271 Chinese workers, while the MEFB, for example, reports one-third fewer missionaries and one-fourth more Chinese workers.

Christian Occupation in Terms of Chinese Employed Workers—

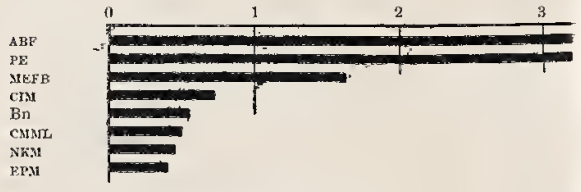
Workers per 1,000,000 Inhabitants (Average 31)

ABF	96
MEFB	93
PE	53
GCAM (CIM)	33
NKM	24
Bn	20
CIM	18
FFC (CIM)	9
CMML	8

Workers per 1,000 Communicants (Average 99)

MEFB	313
PE	153
NKM	124
GCAM (CIM)	106
ABF	73
FFC (CIM)	71
CIM	47
CMML	32
Bn	23

Number of Chinese Employed Workers per 100 Sq. Mi.



COMMUNICANTS PER 10,000

The average number of communicants per 10,000 population is slightly over 3. Yüchang-tao, in the central eastern section of the province is relatively the best occupied, showing 5.1 communicants per 10,000. Kannan-tao, in the extreme south, with 3.3, and Sünyang-tao, in the extreme north, with 2.5 follow, leaving Luling-tao, in the central west, ranking last in order with only 1.6 communicants per 10,000.

Among hsiens, Kweiki leads, with 18.9 communicants per 10,000, or 1 for every 531 inhabitants. Kiukiang-hsien comes next with 1 for every 561 inhabitants. It is interesting to note that the best occupied hsien in terms of church communicants is worked by a single mission, the CIM.

Undeveloped Areas—The areas in the province which show the lowest proportions of the Christians to inhabitants are, generally speaking, sparsely settled, wild and mountainous in their physical characteristics, with poorly developed means of communication. Only one exception should be noted, namely, the region northeast of the Poyang Lake. This district, though rather sparsely settled, is within easy reach of the two oldest stations in the province, Kiukiang and Takutang.

If a comparison of the degree of Christian occupation in terms of communicants per 10,000 within the various mission fields be desired, we have the following figures for the larger missions: ABF, 13 communicants per 10,000 inhabitants; Bn, 9; CIM, 4; MEFB and GCAM, each 3; NLK, 2; and CMML, 1.

Kiangsi is one of the four provinces in China reporting the lowest degree of Christian occupation in terms of communicants per 10,000, ranking with Anhwei, Kansu, and Szechwan.

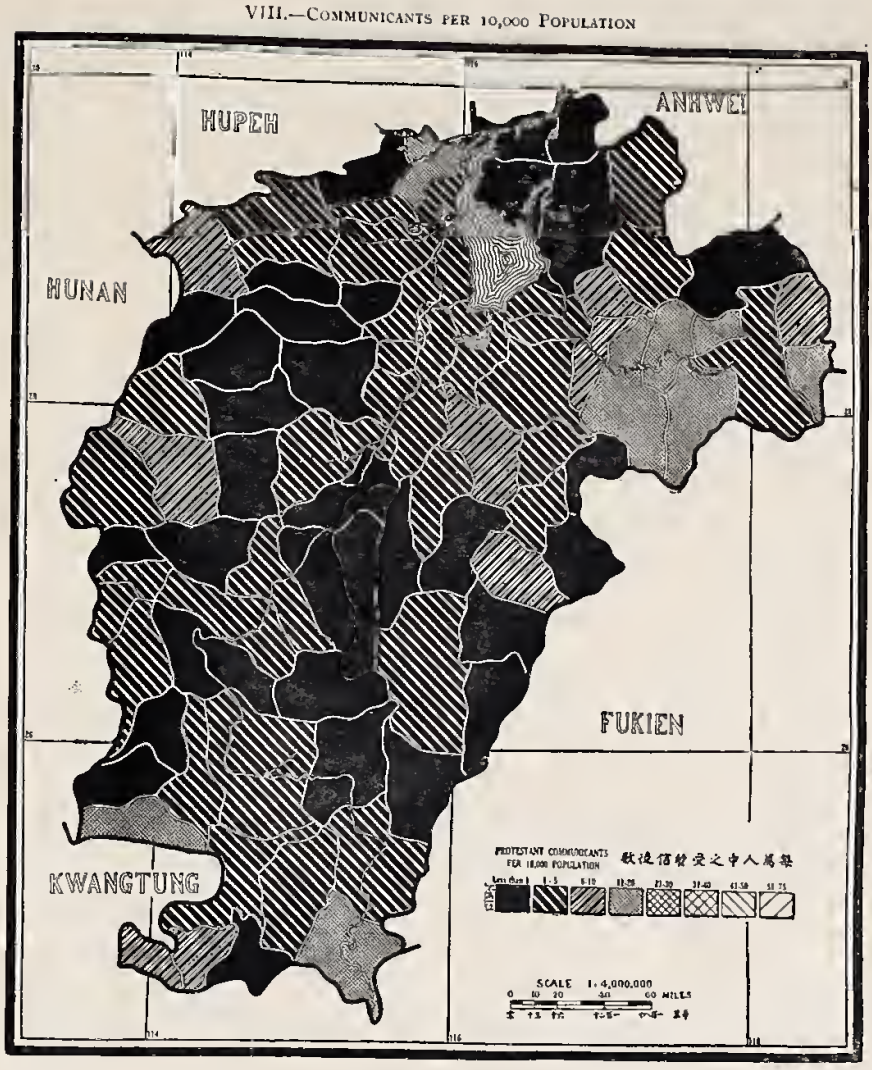
MISSION SCHOOLS

General Summary—Only 5 provinces report higher proportions of mission primary students to church communicants than Kiangsi (64 students to every 100 communicants). The province has a total of 4,796 children in primary schools. About four-fifths of these are lower primary, and one-fifth higher primary students. It is interesting to note that the Roman Catholic Church, with a communicant membership 10 times larger than the membership of the Protestant churches, reports fewer primary students, 4,061.

Societies which are providing most of the Christian educational facilities in the province are the MEFB and the CIM, if the affiliated missions of the latter society be included. The MEFB with 14 per cent of the communicant membership reports having half the total number of students. On the other hand the CIM, while ranking next in the total amount of educational work done, presents a very different proportion. With 62 per cent of the church membership in the province, this society, with its affiliated missions, reports less than one-fourth the total number of primary students.

Distribution of Primary Students—From a glance at the accompanying map one receives the impression of a decided scarcity of lower primary schools throughout the province. Not more than half of the evangelistic centers are supplied. Seven stations west and 3 east of the Kan River and south of the Fu River appear without any Christian educational facilities whatever. Most of the mission schools are concentrated in the cities of Kiukiang, Wucheng, Nanchang and Fuchow. Note also the relatively large number of schools in the Fu and Kwangsin river valleys, and in the extreme southern section of the province. The small number of schools in the province may be accounted for partly by the fact that most missions hitherto have devoted the larger part of their energies to evangelistic work. In the Fu River valley considerable emphasis is being placed on educational work by the

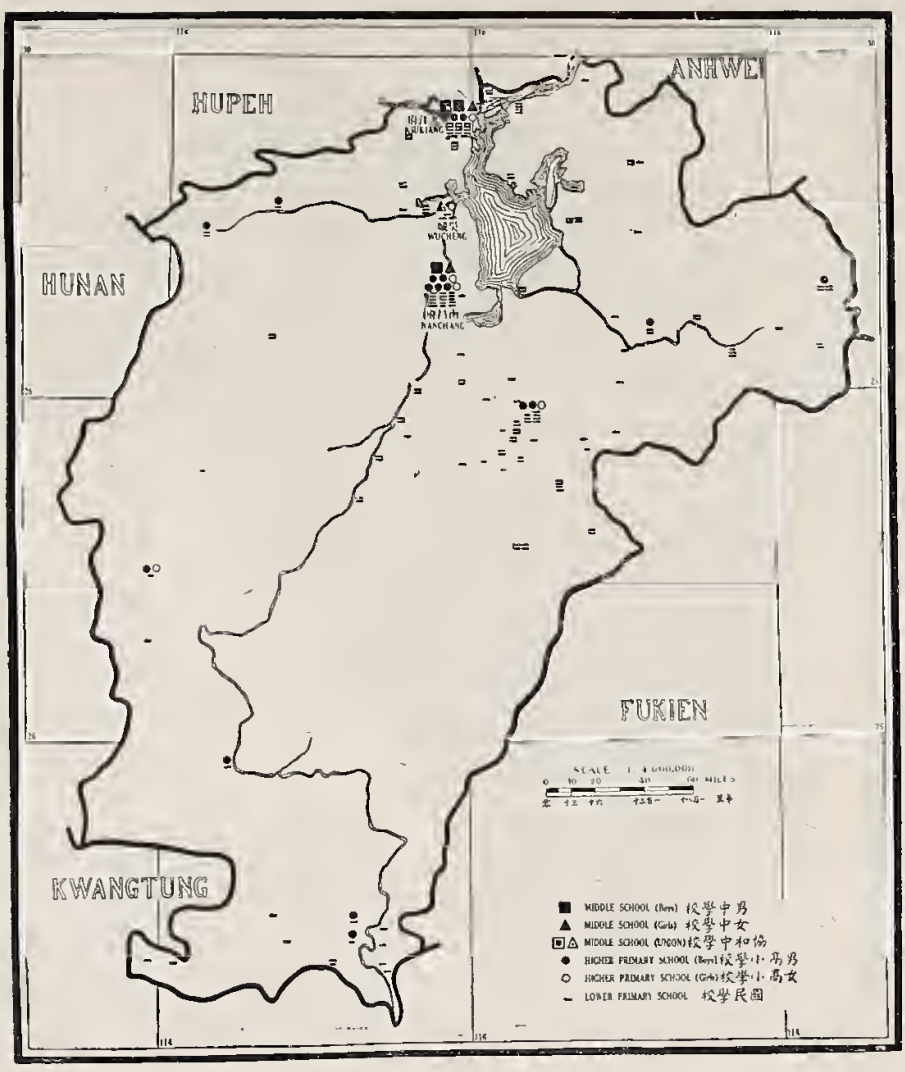
VIII.—Communicants per 10,000 Population



IV.—Extent of Occupation—The Christian School

Name of Society		Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students —Boys	Lower Primary Students —Girls	Total Lower Primary Students	Higher Primary Students —Boys	Higher Primary Students —Girls	Total Higher Primary Students	Middle School Students —Boys	Middle School Students —Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys to Girls in Mission Primary Schools	Proportion of Boys to Girls in Mission Middle Schools	Proportion of Lower Primary School Students entering Higher Primary Schools
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total	...	**159**	**24**	**6**	**2,435**	**1,379**	**3,814**	**773**	**209**	**982**	**153**	**113**	**266**	**5,062**	**67%**	**58%**	**26%**
Anglican	PE	5	3	1	83	52	135	80	...	80	5	...	5	220	76%	100%	59%
	CMS	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Baptist	ABF	8	2	...	155	17	172	17	...	17	...	...	...	189	91%	...	10%
Lutheran	Bn	2	...	...	69	...	69	...	...	...	...	...	...	69	100%	...	...
Methodist	MEFB	66	5	4	1,022	896	1,918	219	163	382	148	98	246	2,546	55%	60%	20%
	UE	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Presbyterian	EPM	2	...	...	30	...	30	...	...	...	...	...	...	30	100%	...	...
China Inland Mission	CIM	30	4	...	354	204	558	32	...	32	...	...	...	590	65%	...	60%
	FFC (CIM)	2	2	...	25	18	43	6	4	10	...	...	...	53	58%	...	23%
	GCAM (CIM)	25	2	...	425	73	498	8	7	15	...	...	...	513	86%	...	3%
Other Societies	CMML	11	1	...	172	79	251	3	10	13	...	...	...	264	67%	...	5%
	Ind	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	NKM	8	3	1	100	40	140	20	25	45	...	15	15	200	65%	...	32%
	SDA	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	YMCA	...	2	...	...	...	...	388	...	388	...	...	...	388	100%	...	...

IX.—Mission Schools



GCAM (CIM). This mission reports more lower primary schools than the CMML, NKM, and PE combined. The relative emphasis on primary education between the various missions is made evident from the following table.

	Evangelistic Centers	Lower Primary Schools
CIM	130	30
GCAM (CIM)	34	25
NKM	30	8
MEFB	28	66
CMML	12	11
Bn	11	2
ABF	7	8
FFC (CIM)	5	2
PE	4	5
EPM	4	2

There are 24 higher primary schools located in 12 of the total 56 mission centers. Eight are reported by the CIM and affiliated societies, and 5 by the MEFB. Six of the total 24 are for girls.

When the tao are compared Sünyang-tao appears to have the largest proportion of mission students to communicants, and Luling-tao the lowest. Of the total number of primary students in Kiangsi, 4.2 per cent attend mission primary schools.

Middle Schools—The MEFB reports 4 middle schools, 2 in Kiukiang and 2 in Nanchang; the PE reports one for boys in Kiukiang; and the NKM one for girls in Wuchang. The entire mission middle school facilities of the province, therefore, are limited to 6 middle schools, 3 for boys and 3 for girls, located in 3 cities. Two of these middle schools were not doing full-grade work when the Survey data was received. There is an average of 45 students in each school. The proportion of girls to boys in mission middle schools is greater than that reported for mission primary schools. Twenty-six per cent of the mission lower primary students enter higher primary schools, the CIM and PE reporting the highest percentages.

Number of Students and Communicants Compared—The differences between missions in the relative emphasis which each places upon education is well shown by the number of primary students per 100 communicants: MEFB 218, PE 119, NKM 93, GCAM (CIM) 70, ABF 57, CMML 48, PE 44, FFC (CIM) 38, Bn 17, and CIM 15.

Higher Education—No mission educational facilities above middle school grade are offered at the present time. The MEFB maintains William Nast College at Kiukiang where college grade work has been and will be offered again as soon as a sufficient faculty staff can be secured.

Teacher Training Facilities—Normal courses for men are being given in the Nanchang Academy, and training in education is given also at the Baldwin School for girls in Nanchang. Bible training schools for men and women are conducted both at Nanchang and Kiukiang, and short-term Bible schools exist in smaller centers throughout the province.

GOVERNMENT SCHOOLS

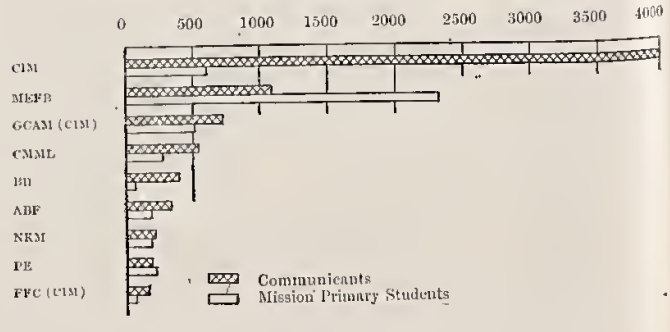
General Survey—Over 100,000 government primary students are enrolled, or a proportion of 44 students to every 10,000 inhabitants. Kanuan-tao seems to be best provided with educational facilities, reporting 57 government primary students to each 10,000 inhabitants.

A comparison of the accompanying map with Map IX reveals the fact that government education receives little emphasis in Nanchang and Kiukiang where mission schools are strongest. The hsiens for which the government report gives the largest numbers of lower primary schools are Kian, Poyang, Kaoan, Pingsiang, Kanhsien, and Wantsai. The number of lower primary schools given in the report of the Ministry of Education (1916) for Kian-hsien appears to be altogether out of proportion to the number of students reported (770 schools and 1760 students, or less than 3 scholars in each school). Moreover the number of schools far exceeds that given for any other hsien in the province. These two facts point to an obvious error in one or the other of the two figures; probably 70 or 77 more nearly approximates the actual number of lower primary schools in Kian-hsien. Another interesting fact is that the hsiens which report more than 10 government higher primary schools are all situated southwest of a line drawn vertically through Nanchang and Fuchow, whereas the great bulk of mission schools, both lower and higher primary, are located north and northeast of this line.

Government Middle Schools—Kiangsi has 16 government middle schools which are located in 11 cities: 4 in the capital city of Nanchang, one of these being for girls; 2 north of this city, one in Kiukiang and another in Jacbow; while all the remaining ones are found further south. Wucheng has a mission middle school for girls, but no government middle school. Only one government school for girls is reported for the entire province. The following mission stations which are without mission middle schools have government educational institutions of middle school grade: Jaochow, Fuchow, Kanchow, Ningtu, Kianfu, and Yüanchow.

Higher Education—In addition to seven normal schools of middle school grade, Kiangsi has one higher normal school, one agricultural college, and two law schools, these latter located in the capital city, Nanchang.

Number of Communicants and Mission Primary Students Compared



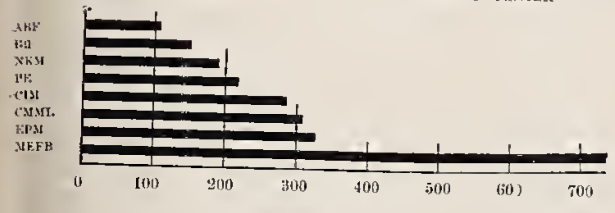
Religious Education within the Church—

Mission	Total Communicants	Sunday School Scholars
PE	183	187
CMS	72	...
ABF	334	355
Bn	309	...
MEFB	1,067	3,891
UE	21	...
EPM	68	...
CIM	3,993	1,551
FFC (CIM)	138	170
GCAM (CIM)	734	118
CMML	551	537
Ind	...	...
NKM	201	176
SDA	66	135
YMCA	...	204

Relation of Chinese to Foreign Force—

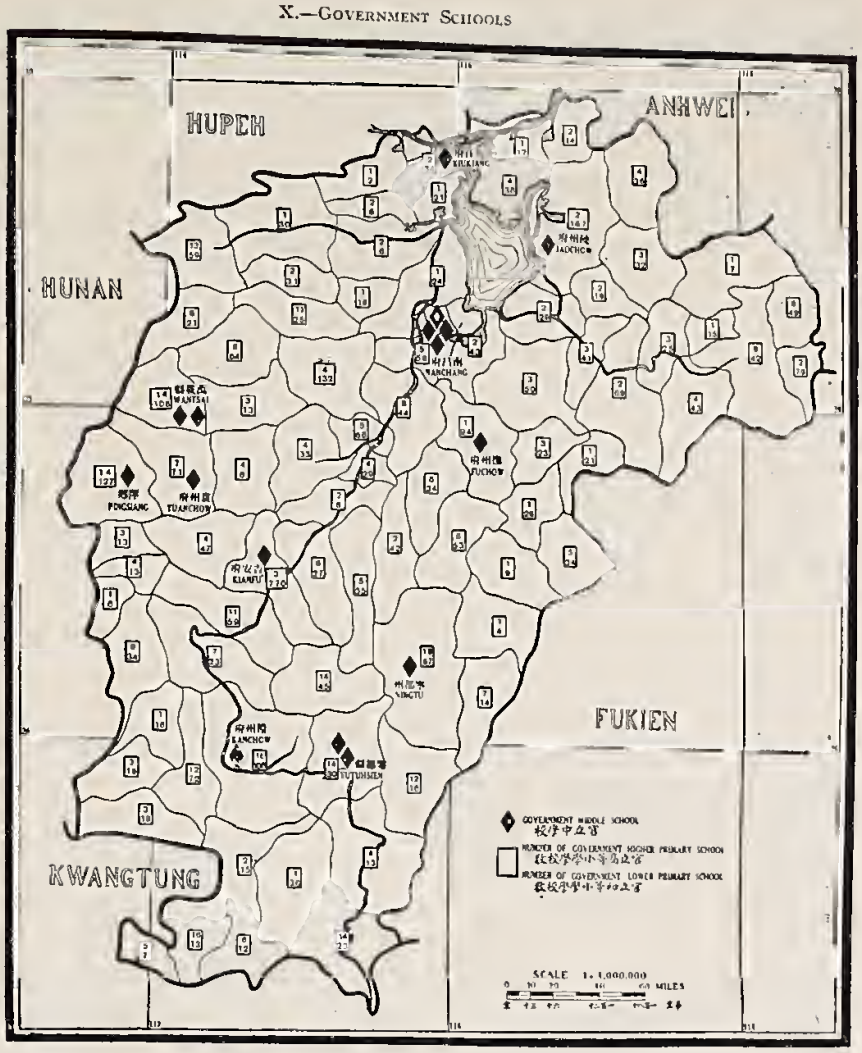
Mission	Total Foreign Force	Number of Employed Chinese Workers to each Foreign Worker
PE	7	4.0
CMS	...	...
ABF	5	4.8
Bn	2	4.5
MEFB	38	8.8
UE	...	...
EPM	...	...
CIM	78	2.4
FFC (CIM)	8	1.3
GCAM (CIM)	16	4.6
CMML	36	0.5
Ind	4	...
NKM	15	1.8
SDA	...	...
YMCA	4	2.4

NUMBER OF SQUARE MILES PER EVANGELISTIC CENTER



HOSPITALS

X.—GOVERNMENT SCHOOLS



General Survey—In addition to the hospital work maintained by the summer residents in Kuling, Kiangsi reports 6 mission hospitals located in 4 cities. The foreign physicians in these institutions represent 2 societies, the MEFB and the CIM. The Chinese physicians, especially Dr. Mary Stone and Dr. Ida Kahn, while representing the same missions are more widely known and their work far more influential. The average number of beds in each hospital is 57. Fifteen dispensaries located in centers where no mission hospitals have as yet been built are also shown on the accompanying map. The entire work of medical missions in Kiangsi is carried on by a staff of 6 foreign and 9 Chinese doctors. These workers are assisted by 2 foreign nurses and 15 graduate Chinese nurses. A large training school for nurses is connected with the MEFB hospital at Kinkiang.

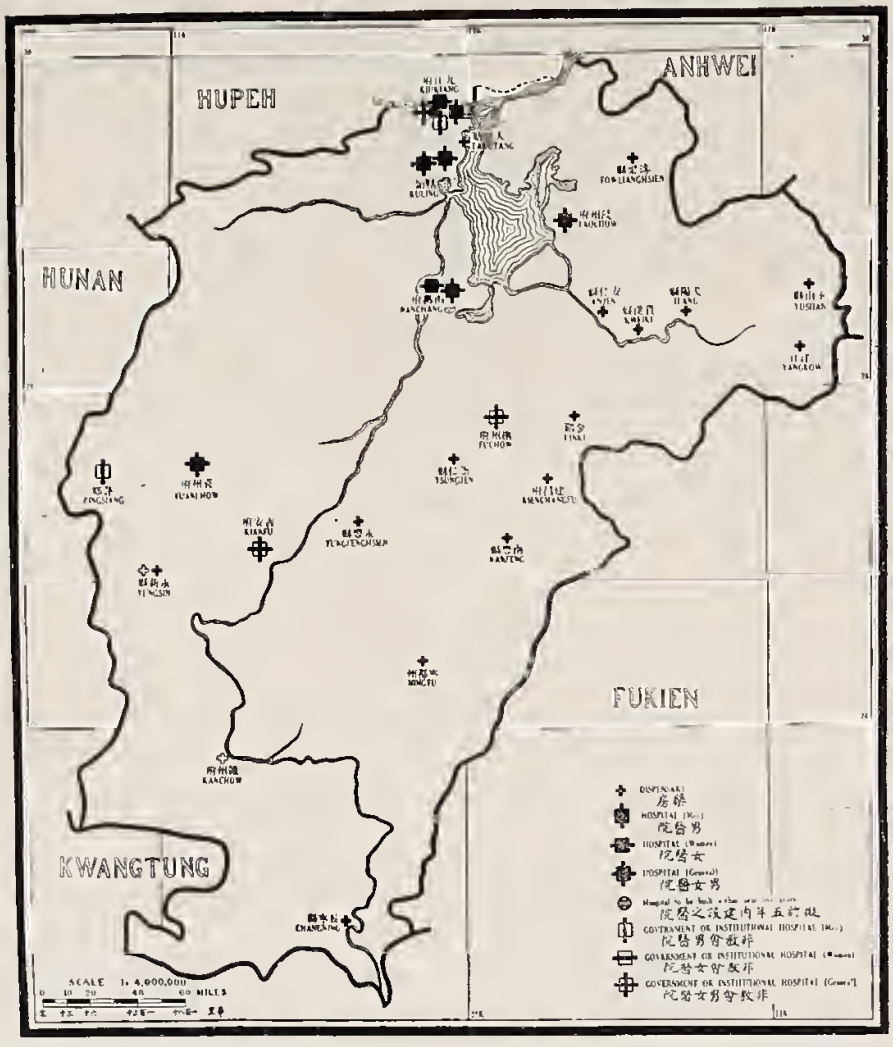
Areas In Need—Some idea of the backwardness of medical missionary work in Kiangsi will be made more evident by the following facts: forty-two cities having resident foreign missionaries are still without any modern hospital facilities. Kiangsi ranks with Kweichow and Yünnan as most poorly provided with foreign physicians of all China's provinces. Only Shensi, Kwangsi, Kweichow, and Yünnan report fewer hospital beds per million inhabitants. There are as many hospitals in Manchuria as in the provinces of Kiangsi, Shensi, Kwangsi, Kansu, Kweichow, and Yünnan combined. Eleven cities report populations exceeding 50,000, yet only four of these have mission hospitals.

Compare the accompanying map with Map V on Evangelistic Centers. Note that with one exception the 7 mission hospitals are located north and east of Nanchang, while the dispensaries are generally confined to the region east of the Kan River and Poyang Lake where they seem fairly evenly distributed. The entire northwestern section, embracing perhaps one-fifth of the province (NKM and CMML fields) appears without any professional medical work. Along the Siao River, where good development has taken place in evangelistic work, we also fail to find any modern medical facilities, Christian or non-Christian. Note the relatively large number of evangelistic centers east of the Kan River and south of the Kwangsin. In this entire southeastern section of the province,

V.—Extent of Occupation—The Christian Hospital

Name of Society		Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
		1	2	3	4	5	6	7	8	9
Grand Total	...	**7**	**18**	**134**	**268**	**5,349**	**4**	**100**	**67**	**201**
Anglican	...PE	...	...	...	...	...	...	...	...	...
Baptist	...ABF	...	1	...	...	...	...	...	...	...
Lutheran... ...	...Bn	...	...	...	...	...	...	...	...	...
Methodist ...	...MEFB	4	...	48	210	4,655	4	100	86	258
Presbyterian ..	...EPM	...	...	...	...	...	...	...	...	...
China Inland Mission	CIM	2	8	46	28	494	...	...	74	...
	FFC (CIM)	...	2	...	...	...	...	...	...	...
	GCAM (CIM)	...	7	...	...	...	...	...	...	...
Other Societies	...CMML	...	...	...	...	...	...	...	...	...
	Ind	...	...	...	...	...	...	...	...	...
	NKM	...	...	...	...	...	...	...	...	...
	SDA	...	...	...	...	...	...	...	...	...
	YMCA	...	...	...	...	...	...	...	...	...
Kuling Hospital		1	...	40	30	200	...	...	35	...

XI.—Hospitals



however, there is no Christian hospital. Also, west of the Kan River, with the exception of Yüanchow, we find the whole half of the province destitute of mission medical work.

Compare the accompanying map with Maps VI and VII. A fairly large number of communicants are located around Fuchow and Nanfeng, as well as in the south and the extreme east of the province near Chekiang. No medical provision, however, seems to have been made by the missions for these relatively large Christian communities scattered over the country, nor for the workers both foreign and Chinese.

In addition to the mission hospitals, the following non-mission hospitals are reported: one each in Fuchow, Kiukiang, Nanchang, and Kianfu. Two Roman Catholic dispensaries exist in Kanchow and Yungsin. Doubtless others exist, for one correspondent refers to 6 Roman Catholic hospitals and 4 dispensaries. A hospital under the supervision of Chinese gentry is located in Pingsiang, and there is a Red Cross dispensary in Nanchang.

New Hospitals—No plans for new hospitals to be built before 1923 have been reported. Extensive developments, however, both in Kiukiang and in Nanchang are being planned for by the MEFB.

Christian Occupation—In terms of doctors and hospitals beds per million inhabitants, the fields best occupied are naturally those of the MEFB and CIM, since these are the only two missions doing any medical work in the province. In the MEFB field we have one doctor and 83 hospital beds for every 1,200,000 inhabitants; in the CIM field one doctor and 8 hospital beds. The average for the province is 0.2 foreign physicians and 16 hospital beds per 1,000,000 inhabitants. The inadequacy of occupation is most impressive when one considers that in the fields of the 13 other mission societies no modern hospital facilities are offered.

VI.—Degree of Occupation and Table of Urgency

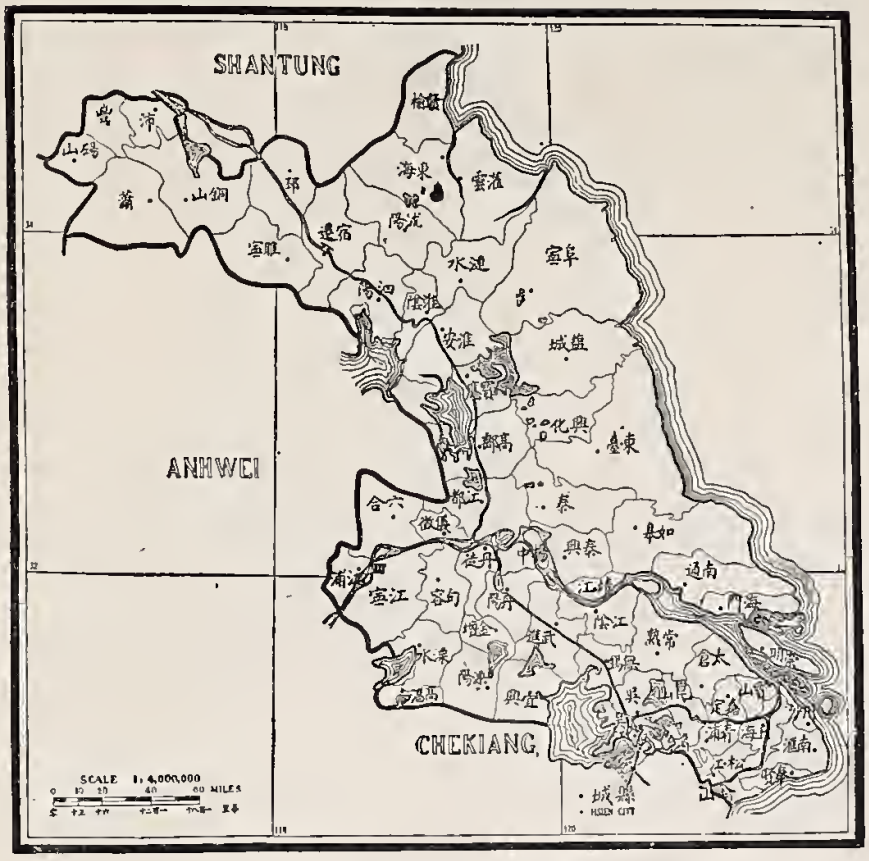
Name of Society		Nationality	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Grand Total			**69,498**(a)	**24,490,687**(a)	**226**	**740**	**7,827**	**9**	**31**	**30**	**94**	**3.2**	**938**	**615**	**0.2**	**16**
Anglican	PE	A	875	625,000	7	28	183	13	53	39	153	3	1,022	1,194	...	...
	CMS	B	...	256,000	...		72	...	12	...	42	3	...	...	...	...
Baptist	ABF	A	750	253,000	5	24	334	20	96	15	73	13	1,063	570	...	...
Lutheran	Bn	Cont	1,650	466,000	2	9	399	4	20	5	23	9	...	173	...	...
Methodist	MEFB	A	20,600	3,764,000	38	334	1,067	11	93	35	313	3	3,636	2,177	0.8	70
	UE	A	...	257,000	...	1	21	...	4	...	50	1	...	...	...	...
Presbyterian	EPM	B	1,300	497,000	...	5	68	...	10	...	77	1	...	441	...	...
China Inland Mission	CIM	Int	37,000	10,561,000	78	188	3,993	8	18	20	47	4	388	148	0.1	7
	FFC (CIM)	Int	...	1,173,000	8	10	138	7	9	57	75	1	1,232	379	...	...
	GCAM (CIM)	Int	...	2,218,000	16	73	734	7	33	22	99	3	162	763	...	...
Other Societies	CMML	B	3,700	2,308,000	36	18	551	16	8	164	32	2	974	479	...	...
	Ind	Int	...	...	4	...	...	...	...	...	...	...	...	...	...	...
	NKM	...	5,700	1,077,000	15	26	201	14	24	75	129	2	880	925	...	...
	SDA	A	...	1,027,000	...	7	66	...	7	...	106	1	...	...	...	...
	YMCA	Int	...	...	4	10	...	...	...	...	...	...	...	...	...	...
Societies without organized evangelistic work or church constituency	KS, FCMS, UMC	...	...	...	13	4	...	...	...	...	...	...	...	...	...	...

(a) Total for Province, not for approximate estimates by societies as given below.

KIANGSU

HSIEN BOUNDARIES

I.—Hsien Boundaries



Political Divisions—At one time Kiangsu and Anhwei constituted a single province, with the name Kiangnan. To-day both are administered independently. For purposes of civil administration Kiangsu is broken up into 5 tao, which are subdivided into 60 hsiens. The seat of of the provincial government is Nanking. This city has repeatedly been the capital of China, the first time being about 317 A.D., and the last in 1912, when Dr. Sun Yat Sen established the republican form of government. Five treaty ports are located in the province: Shanghai, Chinkiang, Nanking, Soochow, and Woosung. Kiangsu ranks next to Chekiang as the smallest province of China, with an area of 38,610 sq.mi., which is slightly less than that of Ohio in the U. S. A. or of Greece in Europe.

Physical Features—The province is a wide and low alluvial plain, formed by the silt of two great rivers, the Yellow which formerly flowed through the northern section of Kiangsu, and the Yangtze. This plain is cut off on the south by the highlands of Chekiang, and on the north by the hills of Shantung. The Grand Canal extends in a north to south direction throughout Kiangsu's entire length. Richard divides the province into 3 regions. The first, or northern region, extends almost to Hwaianfu. This district comprises the whole of the former bed of the Yellow River which even to this day is half-filled with water in the flood season. The country is well populated. The second, or central region, extends from Hwaianfu southward to the Yangtze. Here the plain is covered with lagoons and swamps, and intersected with numerous canals. The third, or southern region, lies south of the Yangtze. This is the most productive area in the province, and the most thickly populated. Several large lakes lie along the borders of Kiangsu, the chief ones being the Tai Lake in the south, and Hungtsch Lake in the northwest. The coast in the north is low and fringed by immense sand banks. This northern coastal plain as well as the southern Yangtze delta are steadily advancing seaward, each year new land being reclaimed. The water courses tributary to the Yangtze and open to tidal action are also gradually filling up with the silt brought in by each flood tide.

Climate—The climate of Kiangsu is temperate. Spring constitutes the rainy season along the Yangtze. Except in the extreme north, the winters are mild, with little snow. The moist, unhealthy heat during the summer is usually followed by a beautiful autumn period. Owing to the proximity of the sea, differences of temperature are less felt than in the interior.

Languages—The Mandarin dialect is heard throughout northern and western Kiangsu. In the southeast, local dialects, chiefly those of Soochow and Shanghai, prevail. In the city of Shanghai, Ningpoese and Cantonese are also frequently heard.

Communications—All rivers are navigable, and the province, especially south of Hwaianfu to the border, is interlaced with canals. One authority estimates that southern Kiangsu and northern Chekiang afford 30,000 miles of canal traffic. Modern steamers ply on the Yangtze, connecting Shanghai with all Yangtze River ports. The major portion of the water traffic is still carried on by junks, although steam launches are fast coming into use. The junk traffic is under the jurisdiction of the native customs, and the revenues derived at several ports almost double those of the Maritime Customs.

Country roads are poor and few in number, the excellent water communications making them unnecessary. Heavy transportation is confined to the river steamers and the railroads. Kiangsu is well-favored in its railway development. The following railways cut across the province, or lead from it into other parts of China: Shanghai-Nanking Railway (193 miles in length), Tientsin-Pukow Railway (626 miles, full length), Shanghai-Woosung Railway (10 miles), Shanghai-Hangchow (160 miles, full length), and the Lung-Hai Railway, which connects with the Tientsin-Pukow Railway at Süchowfu and with the Peking-Hankow line at Chengchow, Honan. No railway construction is in progress. Several important lines extending from Nanking and Shanghai have been surveyed and are partly contracted for.

Postal and Telegraph Facilities—The organization and efficiency of the Chinese Post Office reach their highest points in the two postal districts of Shanghai and Kiangsu. Every village of importance has its post office and its regular mail deliveries. (See Appendix B). Foreign mail parcels may be dispatched from treaty ports. Nanking and Shanghai have post offices of foreign nationalities. In the latter city, free delivery of mail is made by all foreign postal agencies. There is a total of 171 head, first, second, and third class and sub-offices, and 434 postal agencies in the province. Chihli alone exceeds Kiangsu in the extent of its postal service. The number of articles of mail matter posted during 1919 in the Shanghai postal district alone exceeded 71,000,000, a total greater than that for all China in 1907. Between 1918 and 1919 the Post Office Report for Kiangsu shows an increase of approximately 25,000,000 pieces of mail handled by the postal agencies within its boundaries.

Telegraph service is a Chinese Government monopoly, and is not as efficient as the postal service, though fairly reliable. The province is well supplied with telegraph stations, and the city of Shanghai is in touch with every part of China as well as with all parts of the world.

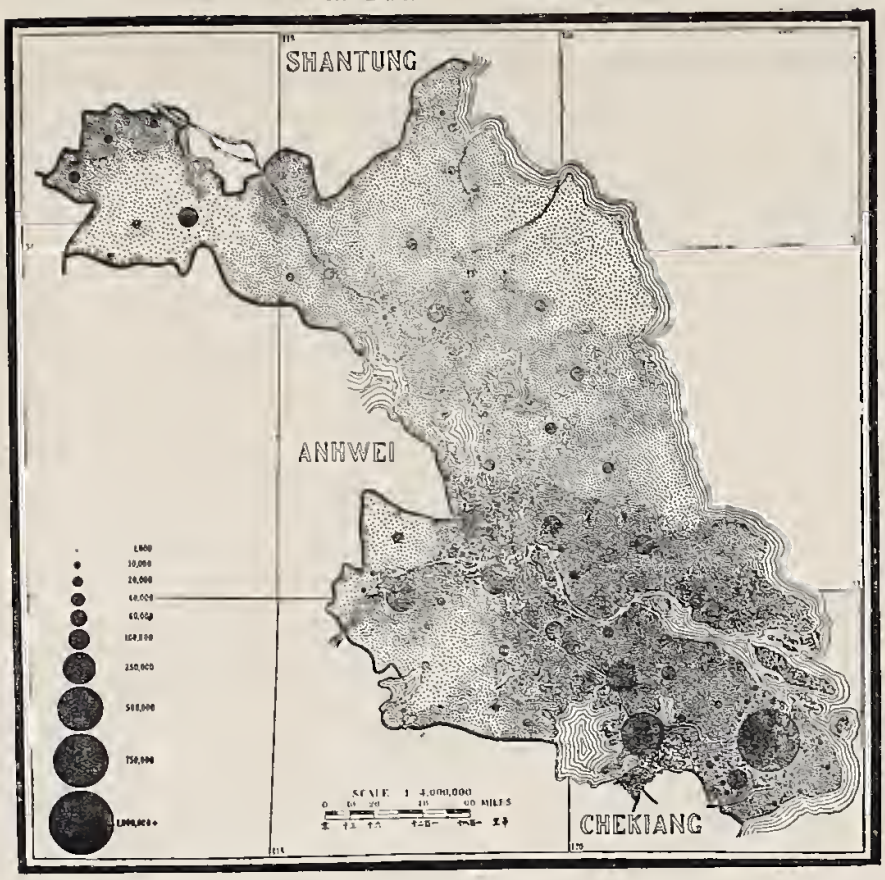
Economic Conditions—The country is poor in minerals, but rich agriculturally. The soil is very fertile, especially south of the Yangtze, and the latitude and the even distribution of rainfall throughout the year permit of several crops. The northern section of the province from Shantung to the old basin of the Yellow River is economically least favored. The alkali soil characteristic of so much of this region seems much less productive than the black soil of southern Kiangsu. Areas subject to floods in summer bear only a single crop of winter wheat. Higher land produces wheat in winter, and "kao liang," beans, peanuts, or other crops in summer. Inquiry has brought out the fact that for a northern family to obtain the same support secured by the southern farmer from planting twenty mow (3 acres) of land, it must cultivate from forty to one hundred mow.

The people of this whole section are markedly plainer, poorer, and of a more rugged sturdy type than further south. Their struggle for a living has been continuously hard, and the repeated famines have left small margins of food supply. The homes are plainer, with fewer furnishings, less ornamentation, and fewer comforts. The dress is almost wholly cotton, rather than silk or wool. The manners of the people are more brusque and direct—"more like foreigners"—with much less of the formal politeness of the south.

The finest quality and the largest quantity of China silk are produced in the plain of southern Kiangsu and northern Chekiang. Another highly important product is cotton. Between 25 and 30 cotton mills, with a total of a million spindles, operate in Shanghai. This city is the commercial capital of China, and its greatest industrial center. The entire import and export trade of eastern central China and of the great Yangtze River valley, extending westward into Szechwan, passes through this port.

Christian Occupation by Hsiens—Half of the hsiens of Kiangsu are occupied by more than one mission society. The whole of the province is claimed. Only 6 hsiens out of a total of 60 report no communicants; 26 less than a hundred communicants each; and only 18 report no mission primary school facilities.

11.—Density of Population



DENSITY OF POPULATION

Various Estimates—Population estimates for Kiangsu vary from 15,380,000 (1910 Census), to 37,800,000 (Customs' Report 1882). Intermediate figures are as follows: Minchengpu Census 1910, 17,300,000; CCC official returns, 33,678,611; and the most recent census, that made by the Post Office officials with the assistance of provincial authorities in 1919, which totals 33,786,064. According to the Minchengpu Estimate, 1910, Kiangsu ranks third in density among the provinces of China (448 per sq.mi.). According to the more recent estimates Kiangsu ranks first (CCC Estimate, 1918, 872 per sq.mi., and Post Office Estimate, 1919, 875 per sq. mi.). In all three estimates, Chekiang ranks second in density among the provinces of China.

It is interesting to compare the above density figures for Kiangsu with estimates of density for other parts of the world. For example, Belgium reports 657 per sq.mi.; England and Wales, 618; and Rhode Island, the densest commonwealth in America, 508. From these figures it would appear that Kiangsu ranks among the more densely populated geographical units in the world.

In many cases, similar estimates are given for the same hsien in both the CCC and Post Office census returns. One missionary, who with the aid of Chinese assistants made a careful count in 1917 of the inhabitants in several hsiens in his field, upon receiving the CCC and Post Office estimates expressed his unqualified confidence in their approximate accuracy, affirming that the figures supplied for the hsiens where he works come within several tens of thousands of his own actual count. One wishes that more confirmations or denials of this kind regarding recent CCC and Post Office population estimates were possible.

Cities—Twelve cities with populations exceeding 100,000 are thus far reported for Kiangsu: Shanghai 1,500,000; Soochow 600,000; Chinkiang 320,000; Nanking 300,000; Yangchow 300,000; Hwaianfu 180,000; Wusih 150,000; Tsingkiangpu 130,000; Changchow 125,000; Süchowfu 125,000; Sungkiangfu 100,000; and Taichow 100,000. All cities in this first group are mission residential centers. Ten cities are reported with populations estimated to be somewhere between 50,000 and 100,000: Yencheng 90,000; Changshu 88,000; Hinghwa 80,000; Tungchow 65,000; Sutsien 65,000; Kiangyin 50,000; Kintan 50,000; Jukao 50,000; Tanyang 50,000; and Tungtaihsien 50,000. Only 6 out of the above 10 cities are mission residential centers, the other 4 being worked as outstations. Twenty-seven cities are reported with populations between 20,000 and 50,000. In addition, there is a village and country population of considerable importance, more readily accessible to Christian teaching than are the people of the cities. Approximately 83 per cent of the people in Kiangsu live in cities of 20,000 or below. From 1850 to 1864, the Taiping Rebellion reduced the number of inhabitants in Kiangsu by several million.

Densest Areas—Southern Kiangsu is very dense. At least two-thirds of the total inhabitants in the province live here. The Haimen Promontory and Tsungming Island appear almost black on the accompanying map. There are large country areas south of the Yangtze where the density of population mounts as high as 1,000 inhabitants per sq.mi. Note also the country just north of the Yangtze and along the Grand Canal.

The Christian Community—Thirty-one of an aggregate of 33,678 small dots, each representing 1,000 inhabitants, indicate the numerical strength of the Protestant communicant body in the province.

MISSION FIELDS

General Summary—Twenty-three mission societies reporting church organizations are at work in Kiangsu. If we add the Bible and Tract Societies, as well as other societies with foreign representatives in educational, literary, or general administrative work, the total number of foreign mission societies represented in the province exceeds 40.

The following missions among the 23 which report church organizations have no country fields beyond the immediate suburbs of the larger cities where they are working: the AAM, ABF, AFM, CCACZ, CCAu, CGM, CMA, SDA, SRM, and WU. The AAM, Ind, and SDA report work in Nanking, while all the others including the SDA and Ind have stations in Shanghai. Independent and CGM workers are also located in Chinkiang, Tangshan, and Hinghwa.

Certain societies, as for example the CIM and MEFB, have workers in recognized country fields, and at the same time representatives in general administrative activities in Shanghai. The PN is typical of a number of missions which report strong work in a city like Shanghai and its immediate environs, but whose fields are too small to be shown on the accompanying map. The SBC and the PE missions, while supplying the Committee with the location and number of their evangelistic centers, did not venture any delimitation of field boundaries. Therefore, in order to show the extent of the work of these two missions, the Committee has followed its general rule adopted for all relatively unoccupied provinces, and has described boundary lines just outside the most distant evangelistic centers. From Tangshan and Hinghwa independent missionaries are endeavouring to work extensive country areas large enough to be shown on the accompanying map.

Overlapping Areas—The presence of many large cities in Kiangsu, the fact that several of these were opened as treaty ports relatively early in the history of Protestant missions, and their strategic position as important missionary centers combine to attract many missions, thus resulting in a considerable overlapping of fields. It remains for others to say whether or not this overlapping has been for good in every case. Overlapping of fields exists to a greater or less degree between the following missions: AFO, CIM, FCMS, LMS, MEFB, MES, PE, PN, PS, SBC, and SDB.

Roughly one-sixth of Kiangsu is claimed by more than one mission society. Shanghai, Nanking, Soochow, Chinkiang, and Yangchow, since they are cities of 200,000 inhabitants and above, appear on the accompanying map as city mission fields common to all societies. Notice that there are no Lutheran societies at work in the province. Also that Kiangsu has a large number of missions having church organizations which cannot be classified under any of the more common denominational groups. The PS easily ranks first in the extent of its field. The Methodists, however, lead in the number of communicants, outranking the Presbyterians by over 2,000. The Baptists, Independents, and Anglicans come next in order.

Mission Fields Compared—The fields of the PS cover approximately two-thirds of Kiangsu, 25,000 sq.mi. They report a population exceeding eleven and a half million. The MES and SBC rank next in the extent of their fields, with 8,000 and 5,000 sq.mi. respectively. Each of these missions assumes responsibility for a population exceeding 3,000,000. The PE comes fourth in order with an area of 4,000 sq.mi., with 2,500,000 inhabitants.

Nationality—Kiangsu is largely the responsibility of American missionary societies, whose fields extend over considerably more than three-fourths of the province. The CMS in Shanghai, the CIM in central Kiangsu, and the LMS in the southeast, together with three or four smaller missions whose activities are restricted to Shanghai, are the only non-American societies in the entire province.

Comity Agreements—The Committee has received very little information of a definite character regarding comity agreements between missions.

One cannot infer from this, however, that few such agreements exist. The CIM reports a more or less general understanding with neighbouring missions not to begin new work where another mission is already established. The MEFB, while reporting no formal comity agreements, expresses a desire to work along lines acceptable to all neighbouring missions. The SDB reports an agreement with the several missions concerned, whereby Linho becomes the sole responsibiltiy of this society. The AFO correspondent refers to an understanding which exists between his mission and the FCMS regarding Luho, but no definite agreements have as yet been reached regarding the delimitation of field boundaries. An understanding between the AAM and FCMS is also reported. The PN states that its fields in general are well defined. The LMS refers to a definite agreement with the PN which both missions respect. Certain districts in several of the larger cities are generally recognized as the special responsibility of a particular mission.

AGE OF WORK

Pioneer Period—"The first Protestant missionary to visit Kiangsu was Karl Friedrich Gutzlaff, who explored the coast of China in a sailing vessel in 1832, and visted Shanghai during that trip."

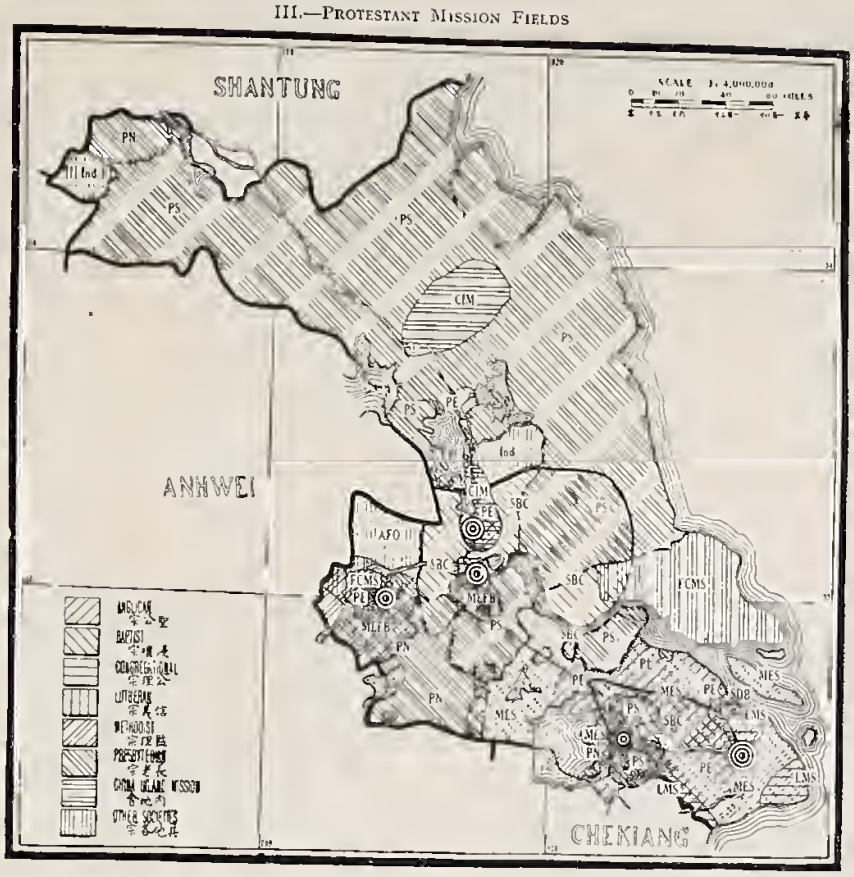
"To the London Missionary Society belongs the honor of commencing settled work in mid-China. Dr. W. H. Medhurst first visited Shanghai in 1835. In 1843 he took up his residence there, renting premises outside the east gate of the native city. Here he erected the first printing press and engaged in evangelistic work. In this same year he also rented premises outside the south gate, and established the first mission hospital in central China. Since 1843 the mission work of the LMS has been continued without intermission both in the city and in the surrounding country, extending southward into the province of Chekiang."

The Rev. T. M'Clatchie, of Trinity College, Dublin, representing the CMS, rented a house inside the native city of Shanghai in 1844. His first converts were from among the blind.

The Right Reverend W. J. Boone, M.D., D.D., of the American Episcopal Church, began work among Chinese in Batavia, Java, in 1837. As soon as the ports of China were opened to foreign residence in 1842, the PE mission was transferred to Amoy. Two years later, while home on furlough, Dr. Boone was consecrated the first Bishop of Shanghai and the lower Yangtze River valley. In the following year he returned to China with nine associate missionaries. The work in Amoy was abandoned, and Bishop Boone took up his residence in Shanghai, exercising episcopal jurisdiction over Kiangsu, Anhwei, Hupeh, and parts of Hunan and Kiangsi. This large missionary district has since been divided into 3 dioceses. St. John's University, Shanghai, was founded in 1879 by the Rt. Rev. S. I. J. Schereschewsky. Previous to this the mission maintained two boarding schools, one called Baird Hall, and the other Dnane Hall. It was these two educational institutions which were united to form the new St. John's.

Rev. and Mrs. Matthew T. Yates were the pioneers in Shanghai for the SBC, arriving in 1847. In that same year, Rev. and Mrs. J. Lewis Shuck, with two Chinese evangelists, arrived from Canton. The first Baptist church was organized in November, 1847. The evangelistic work was pushed with vigour, and "in May, 1850, a building for teaching and preaching was completed, and the first Protestant

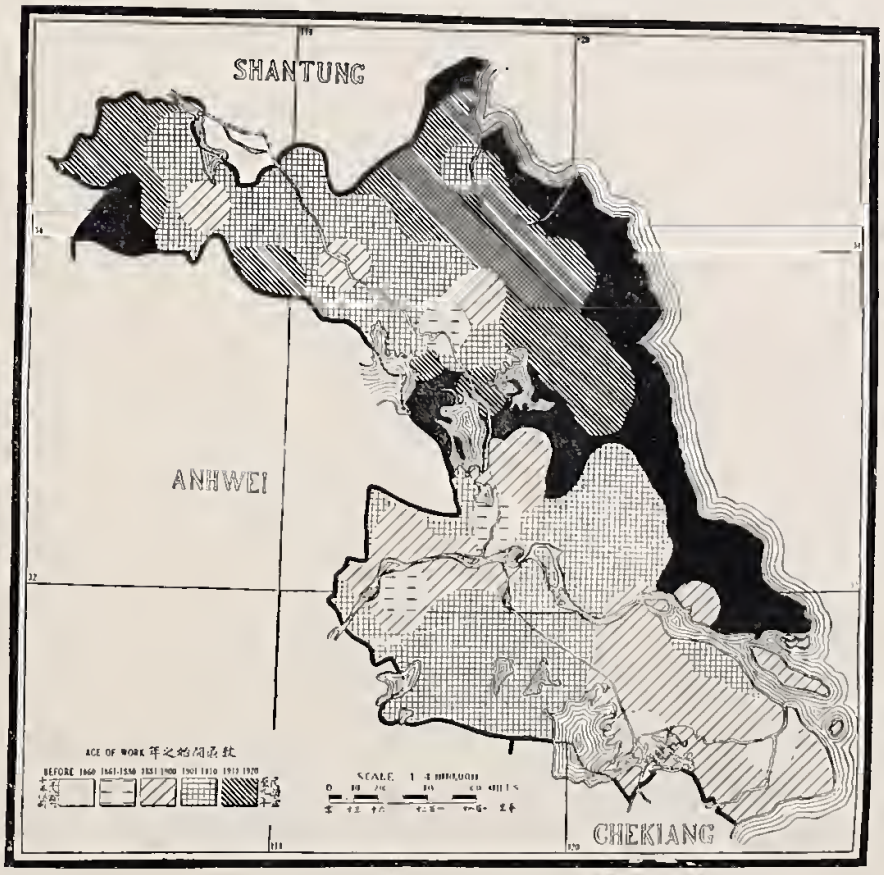
III.—Protestant Mission Fields



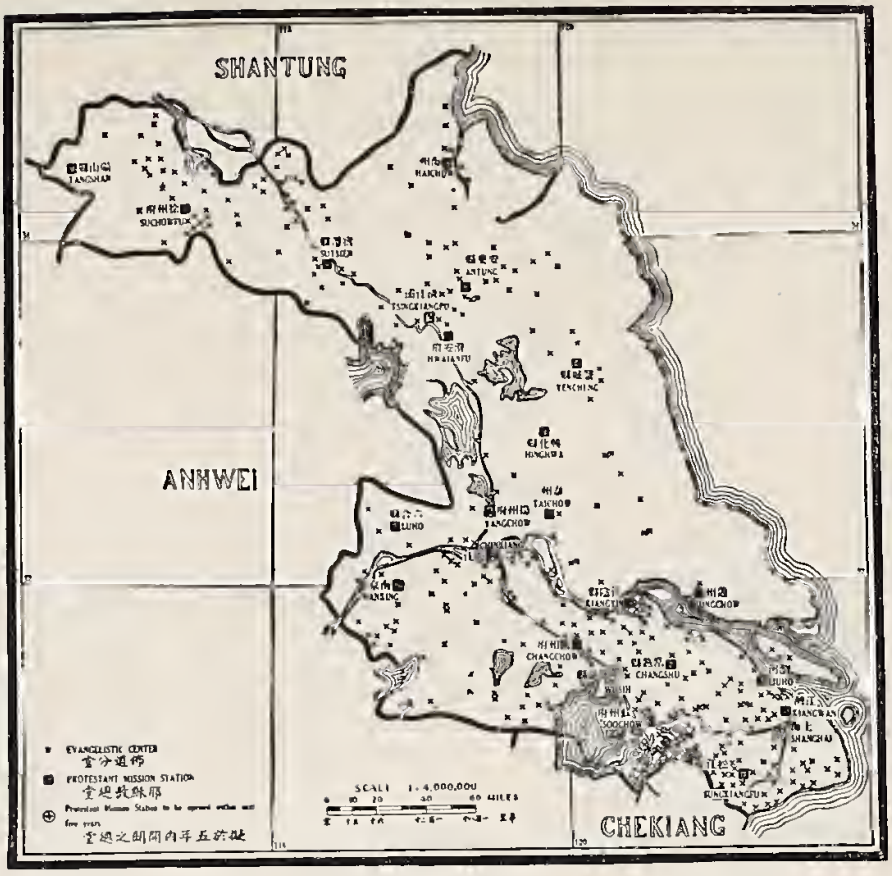
station to be owned permanently in the interior was opened 12 miles southeast of Shanghai."

Some idea of the character and extent of the work of the Baptists before 1860 may be gained from the following extract: "During the year there were 18 public services per week, with an average attendance of 2,500 persons, and 5 day schools, with an average attendance of 100

IV.—Age of Work



V.—Stations and Evangelistic Centers



pupils. For more than 20 years, Mr. and Mrs. Yates were the main and sometimes the only foreign workers in the city. After 1875 the work of the SBC expanded rapidly as far north as Yangchow. In 1903 the Eliza Yates Memorial School for Girls was erected. Two years later Shanghai Baptist College was founded, being a union of the SBC and the ABF.

In the same year that Dr. and Mrs. Yates began laying the foundations for the work of the SBC in Shanghai, Drs. Carpenter and Wardner of the SDB arrived, and began activities in the western section of the native city. The MES commenced work in Shanghai in 1848, upon the arrival of C. Taylor, M.D., and J. Jenkins, D.D. Between 1860 and 1875, due to the Civil War and its aftermath, few missionary recruits were sent out. Since 1875, however, the MES has extended and strengthened its work consistently each year. In 1881 Dr. Young J. Allen laid the foundations of the Anglo-Chinese College for Boys, now located on Quinsan Road in Shanghai, by opening "Trinity House" in the French Concession. The following year the present building was erected, in the hope that it might be the beginning of a large educational institution. However, in 1899 the mission decided to concentrate all higher educational work in Soochow, and to develop a university there, with arts, theological, and medical departments. This development of Soochow University has resulted in the abandonment of extensive educational plans for Shanghai. Medical work for the MES was begun in Shanghai by Rev. Chas. Taylor in 1848. Later, in 1883, this work was removed to Soochow. The Women's Board of the MES sent its first representative to China in 1875. In 1898 the Hayes-Wilkins Bible Women's School was opened at Sungkiangfu. In 1902 McTyeire's School for Girls was opened.

The American Presbyterians decided to enter Shanghai in 1850, and Revs. J. K. Wight and M. S. Culbertson were detailed from Ningpo to inaugurate the work. For some years the activities of this mission were hindered by the Taiping Rebellion. Two day schools, opened in 1855, have since grown into the Lowrie Memorial High School for Boys, and the Presbyterian Girls' School, both at South Gate. The latter absorbed the girls' school conducted by the ABCFM in 1862. Soochow was occupied as a station in 1871 by M. C. Schmidt, an ex-officer in General Gordon's army, and Rev. G. F. Fitch, D.D. Mr. Schmidt was the first foreigner to live in Soochow. His extended acquaintance among military officials secured him an unmolested sojourn throughout the province.

Mr. Geo. Duncan, representing the CIM, was the first Protestant missionary to begin permanent work in Nanking. He reached this city in 1867, where he lodged in a room in the Drum Tower, which he rented from the Buddhist priest in charge. In 1881, after years of hardship, loneliness, and persistent toil, as missionaries of other societies began to arrive, the CIM retired from Nanking sub-renting its premises to them. A year later, Rev. J. Hudson Taylor rented a house in Yangchow. Here considerable opposition was experienced, resulting in a riot. Vigorous measures on the part of foreign consular authorities followed, and as a result the viceroy of the province issued a proclamation which secured the reinstatement of the mission, compensation for damages to property, and restoration of moral status in the eyes of the people, stating that "British subjects possess the right to enter the land," and "local authorities everywhere are to extend due protection." The China Inland Mission Home for Women Workers is now situated in Yangchow. Premises were rented at Chinkiang in 1868, immediately following the riot. That same year the LMS commenced work in this city, regarding it as an outstation from Shanghai. Soochow was worked by the CIM for four years, 1868-1872, and then relinquished. The first CIM house in Shanghai was rented in 1873. Since then commodious quarters on Woosung Road have been built through the munificence of one donor.

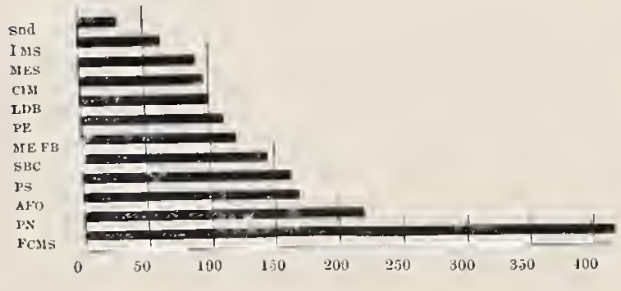
The PS entered China in 1867, just two years after the close of the Civil War in the United States. In 1872 Dr. and Mrs. H. C. DuBose started work in Soochow. Between 1880 and 1887, Chinkiang and Tsingkiangpu were occupied. From 1888 on, the work of this mission has been marked by constant advance in the occupation of new centers, and by a steady ingathering of converts.

Dr. W. E. Macklin was the first missionary of the FCMS in China, arriving in Nanking in 1886. A small boarding school, opened by this mission under the superintendence of Mr. F. E. Meigs, was the beginning of what has since become the University of Nanking.

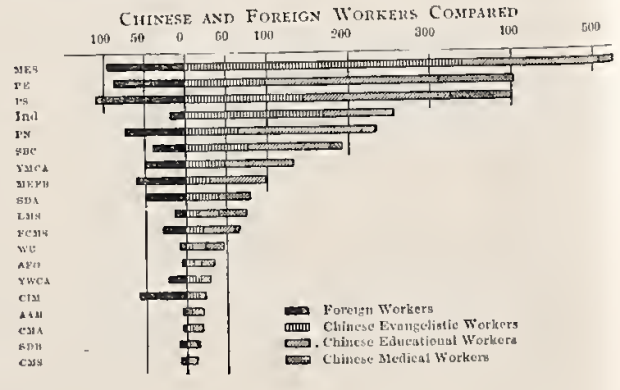
Summary—Kiangsu is one of the six provinces opened before 1860, reporting two centers, Shanghai and Soochow, where foreign missionaries resided. A larger number of cities (15) were entered by foreign missionaries before 1900, than were entered since (8). On the other hand, 30 new mission stations are reported since 1900. Obviously most of these new stations have been established in cities previously occupied by representatives of other missions.

Most conspicuous among the pioneer missionaries in Kiangsu whose contributions and influence have lasted till this day, are Drs. Medhurst, Milne, Muirhead, Wiley, Williamson, Edkins, Faber, and Hudson Taylor. To quote from the words of another: "These men laid the foundations of the Church in mid-China. They were giants in faith and intellect, and they shall be had in lasting remembrance as long as the Church of Christ in China shall endure."

Number of Sq. Mi. per Evangelistic Center



Chinese and Foreign Workers Compared



MISSION STATIONS ARRANGED CHRONOLOGICALLY

		1807-1860	1861-1880	1881-1890	1891-1900	1901-1910	1911-1920
Anglican	CMS	1	...	...	...	...	...
	PE	1	...	...	2	3	...
Baptist	AAM	...	...	...	1	...	...
	ABF	...	...	...	...	1	1
	SBC	1	...	2	1	...	...
	SDB	1	...	...	1	...	...
Congregational	LMS	1	...	...	...	...	...
Methodist	MEFB	...	...	3	...	...	...
	MES	2	...	1	...	1	1
Presbyterian	PN	1	2	...	...	...	...
	PS	...	...	2	1	5	1
China Inland Mission	CIM	1	2	1	1	...	...
Other Societies	AFM	...	...	...	...	1	...
	AFO	...	...	1	1	...	...
	CCACZ	...	...	...	1	...	...
	CCAu	...	...	...	...	...	1
	CGM	...	...	...	...	1	1
	CMA	...	...	...	...	1	...
	CSCR	...	...	...	...	1	...
	DHM	...	...	...	...	2	...
	FCMS	...	...	2	1	...	...
	GC	...	...	...	...	...	1
	IBC	...	...	...	...	...	1
	Ind	...	...	...	2	...	3
	JCM	...	...	...	...	1	...
	SDA	...	...	...	...	1	1
	SRM	...	...	...	...	...	1
	UN	...	1	...	...	...	...
	WU	...	...	1	...	...	...
	YMCA	...	...	...	1	...	...
	YWCA	...	...	...	...	1	1
Bible and Tract Societies		...	2	2	...	2	2

EXTENT OF EVANGELISM

Missionary Residential Centers—There are 24 missionary residential centers in the province, 18 of these having representatives of one mission only. The remaining 6 report a total of 67 mission stations, or an average of 11 each. Shanghai has the largest number of stations, followed by Nanking. The accompanying table shows the number of mission stations reported by each denominational group, with the total number of communicants for each group.

Denominational Group	No. of Mission Stations	No. of Communicants	Average Number of Communicants per Station
Anglican	7	3,013	430
Baptist	9	3,512	390
Congregational	1	629	629
Methodist	8	8,991	1,124
Presbyterian	15	6,939	462
China Inland Mission	5	1,004	200
Other Societies	32	5,695	178

Note that the 8 mission stations of the Bible and Tract Societies have not been included in the above list.

Nationality of Missionary Residential Centers—Eighteen of the 24 residential centers are American in the personnel of their foreign staff, 1 British, and 5 International.

New Stations—No new stations to be opened before 1923 have been reported by any mission society.

Evangelistic Centers—Kiangsu reports a total of 460 evangelistic centers. According to the definition adopted by the Survey Committee, an evangelistic center is any place where, either (1) there exists a Christian community of not less than ten Christian communicants and/or baptized adults (whether constituting a permanent church organization or not), and where a weekly religious service is held; or (2) there permanently resides a Christian Chinese worker recognized by both church and mission (whether in the employ of the mission or church or not is immaterial), and where a weekly religious service is held.

The inconsistency of reports on city work makes it difficult to arrive at any accurate figures on evangelistic centers for the entire province. Some missions report their entire work within a city under one evangelistic center, while others credit themselves with three or four evangelistic centers according to the number of churches therein established. For this reason, 500 might be a more accurate total of evangelistic centers in Kiangsu than the figure recorded, namely 460. In addition to these evangelistic centers, there are numerous irregular preaching places scattered everywhere. The PS reports almost a third of the total number of evangelistic centers (153), ranking first among the missions. The MES follows with 88, SBC and PE come next in order with 35 and 36 evangelistic centers respectively. The independent missionaries of Hinghwa in 1916 reported 42 evangelistic centers for their field. This estimate was made before the Committee's definition of the term had been formed, accordingly, although credit for 42 evangelistic centers has been given to the independent missionaries in this Survey due to no later statistical returns, the Committee assumes no responsibility for the accuracy of this figure. Kiangsu is outranked in the number of its evangelistic centers by Shantung, Fukien, Kwangtung, Chekiang, and Chihli. Honan and Szechwan both report approximately the same number as Kiangsu.

Distribution of Evangelistic Centers—The distribution of evangelistic centers over each mission's field, and therefore the degree of its Christian occupation in terms of evangelistic centers, will be made evident in the following table. Figures only for societies having country areas are here given:

	Number of Sq. Mi. per Evangelistic Center
Ind	29
LMS	62
MES	91
CIM	95
SDB	100
PE	111
MEFB	120
SBC	143
PS	163
AFO	167
PN	219
FCMS	417

Some idea of the distribution of evangelistic centers over the province as a whole, regardless of mission fields, may be gained from a study of the accompanying map. Over one-third of all the evangelistic centers are located in the extreme southeastern section of the province, south of the Yangtze River and east of the Grand Canal. The density of population in this part of the province, the comparatively long period during which it has been worked by Christian missions, and the large amount of overlapping of mission fields, lead us to expect this relatively intensive development. Few evangelistic centers appear directly north of the Yangtze and along the Grand Canal, where population is also dense and mission work of long standing. Unfortunately, the 42 evangelistic centers credited to the Ind Mission in the neighbourhood of Hinghwa have not been located on the accompanying map, due to absence of information. Kiangsu presents no intensive evangelistic work such as one sees in similar maps for Shantung, Chekiang, and Fukien. Except for its southeastern section, this map of Kiangsu resembles several of the maps of evangelistic centers in central interior provinces of China.

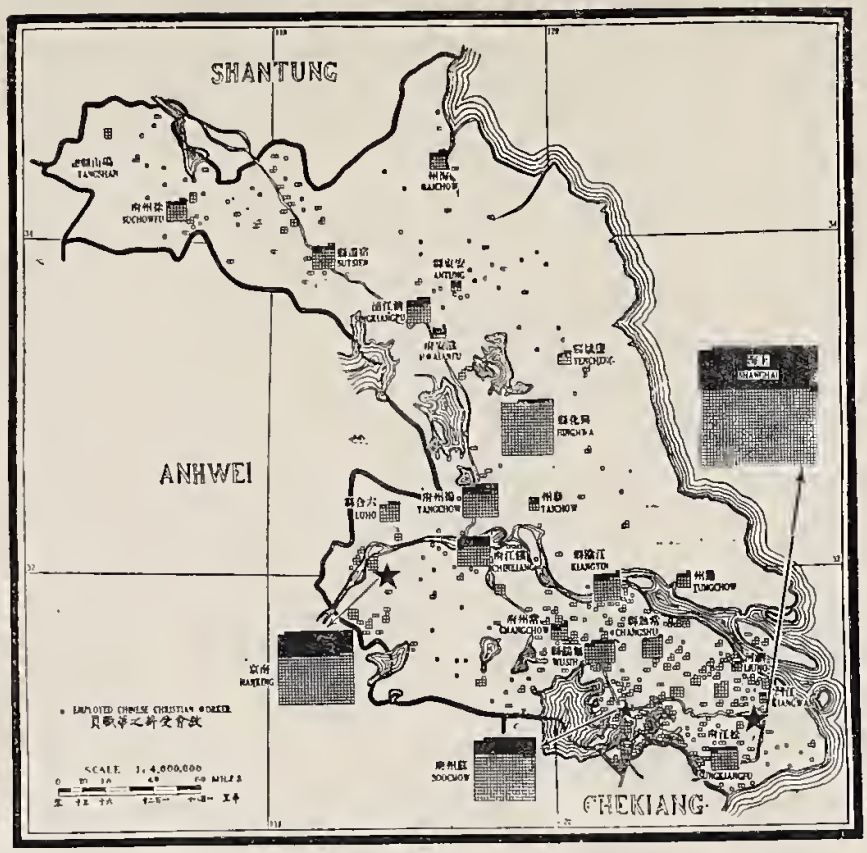
Reasons for Present Inadequate Occupation—All missions replying to this question mention first of all the lack of staff, both Chinese and foreign. This is specially emphasized. Additional reasons, such as, recent arrival on the field, shortage of funds due to unfavorable exchange, and difficulties in acquiring property, are also given.

I.—Force at Work—Foreign

Name of Society		Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
		1	2	3	4	5	6	7	8
Grand Total		**161**	**36**	**15**	**29**	**331**	**327**	**611**	**938**
Anglican	CMS	1	...	...	...	1	4	4	8
	PE	12	6	...	5	24	35	53	88
Baptist	AAM	...	...	...	...	3	1	4	5
	ABF	6	2	...	...	7	13	21	34
	SBC	13	2	...	2	13	15	26	41
	SBColl (a)	...	...	...	...	...	...	...	...
	SDB	2	...	2	...	6	2	8	10
Congregational	LMS	4	1	...	2	5	6	9	15
Methodist	MEFB	14	1	1	1	28	17	45	62
	MES	17	5	3	4	45	30	67	97
Presbyterian	PN	19	2	1	2	23	30	45	75
	PS	25	9	2	6	21	45	65	110
China Inland Mission	CIM	4	...	...	1	30	15	44	59
Other Societies	AFM	8	...	...	...	4	8	13	21
	AFO	1	...	1	...	4	1	5	6
	CCACZ	...	...	...	...	1	1	2	3
	CCAu	...	...	...	...	1	...	1	1
	CGM	...	...	...	...	2	2	4	6
	CMA	2	...	..	...	2	2	3	5
	CSCR	...	..	...	...	2	...	2	2
	DHM	...	...	...	...	9	...	9	9
	FCMS	6	1	...	...	12	9	21	30
	GC (a)	...	...	...	...	5	...	5	5
	IBC	...	...	...	1	...	1	1	2
	Ind	...	...	1	...	10	6	13	19
	JCM	...	...	...	...	2	...	2	2
	SDA	7	2	2	2	4	23	26	49
	SRM	...	...	...	...	...	1	1	2
	UN (a)	...	3	...	2	11	3	13	16
	WU	...	...	2	1	8	...	8	8
	YMCA	2	2	...	...	3	25	25	50
	YWCA	...	...	...	...	23	...	23	23
Bible and Tract Societies	ABS, BFBS, CLS, CTS, IPTCA, NBSS, RTS	11	...	...	...	1	15	13	28
Societies represented but without organized evangelistic work or church constituency		7	...	...	...	18	17	30	47

(a) Additional members of the foreign force are included under their respective societies.

VI.—Distribution of Workers



FULL-TIME CHRISTIAN WORKERS

Foreign Force—Kiangsu ranks first among the provinces in the the number of foreign missionaries, 938. Kwangtung follows with 200 less; next Chihli, then Szechwan, Shantung, and Fukien in order. Over one-half of the total foreign force in Kiangsu resides in the city of Shanghai; over 70 per cent in Shanghai and Nanking. If we add together the number of missionaries residing in the 12 cities with estimated populations of 100,000 inhabitants and above, we have a total of 881. This leaves only 57 missionaries for the remainder of the province, for 10 cities ranging between 50,000 and 100,000, 27 cities between 20,000 and 50,000, and the entire country area. When one considers that approximately 83 per cent of the people in Kiangsu live in villages and rural districts, the above facts concerning the distribution of missionaries over the province, call for stronger emphasis on country evangelism.

About one-half of the men in the missionary force are ordained (a high percentage when contrasted with other provinces), and one in every ten is a practicing physician. Over one-third of the entire missionary force consists of single women. The denominational classification of the missionaries is as follows:

Anglican	96
Baptist	90
Congregational	15
Methodist	159
Presbyterian	185
China Inland Mission	59
Other Societies	334

Over 200 of the foreign missionaries in the province are engaged in general administrative, literary, and clerical work. Over 100 are occupied with language study. Consequently the total foreign force working full-time among the people of Kiangsu is considerably below 700.

Foreign Force Classified Denominationally—Over 35 per cent of the foreign force in Kiangsu, or 334, are affiliated with missions which cannot be classified under any of the well-known denominations. Among those which can be so classified, the Presbyterians lead with 20 per cent of the entire foreign force, or 185. The Methodists follow with 17 per cent, or 159. Next in order come the Anglicans with 96 missionaries, then the Baptists with 90, then the CIM with 59, and lastly the Congregationalists with 15. It is interesting to note that the Methodists, although ranking second in foreign force, report the largest percentage of church members, over 30 per cent. On the other hand, the societies which remain unclassified denominationally, while they claim 36 per cent of the foreign force, report a number of communicants which represents only 19 per cent of the total church membership in the province.

Degree of Christian Occupation in Terms of the Foreign Force—

Number of Missionaries per 1,000 Communicants (Average for the Province 32)

*SDA	102
SDB	77
FCMS	52
*MEFB	34
PE	29
PN	27
PS	26
AFO	25
LMS	24
*CIM	23
SBC	16
MES	12
AAM	11
Ind	5

Number of Missionaries per 1,000,000 Inhabitants (Average for the Province 28)

PN	84
SDB	74
AAM	67
*MEFB	61
AFO	50
*SDA	43
PE	35
MES	31
Ind	21
LMS	20
FCMS	15
SBC	12
PS	10
*CIM	9

*In order to insure a fair comparison between all missions, only those missionaries giving full time to local missionary work within the province have been credited to the three societies indicated by an asterisk in the above tables.

As seen above, Kiangsu averages 28 missionaries per 1,000,000 inhabitants. If we substract the 200 and more missionaries who are engaged in general administrative, clerical, or literary work, the average for the province becomes 21. This appears to be a fairer proportion for the province, and is exceeded only in the case of Chihli, Fukien, and Shansi. The average number of missionaries per 1,000 communicants is 32. When, however, this is determined on the basis of the actual working force, it is reduced from 32 to 24. This again more truly represents the situation, Kiangsu ranking tenth among the provinces if this lower proportion be accepted.

Chinese Force—There are 3.1 employed Chinese workers to every foreign worker in Kiangsu. Among the larger missions the MES leads with a proportion of 5.4 Chinese to one foreigner; the LMS follows with 5 to 1; then the SBC with 4.7 to 1; the PE with 4.6 to 1; the PS with 3.5 to 1; and the PN with 3.1 to 1. (See Table II, Column 16).

Distribution of the Chinese Force—The total number of employed Chinese workers is 2,860. Eighty per cent of this force reside in missionary residential centers, 53 per cent reside in the three cities of Shanghai, Nanking, and Soochow. A total of 561 employed Chinese workers, or a little more than 20 per cent of the entire number, reside in approximately 400 evangelistic centers. It is interesting to compare this map on the distribution of workers with Map V showing the distribution of evangelistic centers.

Classification of the Chinese Force—The Chinese force may be classified as follows: 40 per cent are evangelistic workers, 48 per cent educational workers, and 12 per cent medical workers. Only 9 out of 32 societies employing Chinese workers report a larger evangelistic than educational staff. These are the MES, CIM, Ind, AFO, SDA, and YWCA. This fact indicates the emphasis on Christian education in Kiangsu. One society reports 3 educational workers in the mission to each evangelistic worker, and 5 societies report 2 educational workers to each evangelistic worker. On the other hand, the SDA reports 4 Chinese evangelistic workers to each Chinese teacher. It is interesting to take the societies which report a majority of educational workers, and compare the number of their communicants with the total number of their students under Christian instruction. In most cases the communicant membership still exceeds the student enrollment. This suggests that the emphasis on the education of the future church is not out of balance. On the other hand, the need for spiritual oversight and leadership must not be overlooked, lest the evangelistic force behind the spiritual life and activity of the churches suffers at the expense of the educational. All societies report more communicants than students under instruction, except the strictly educational mission societies, and the MEFB, CCAn, CMA, and SDA. Seventy-three per cent of the Chinese employed workers are men. This slightly exceeds the percentage of male communicants, which is 62 per cent.

Ordained Workers—One hundred and eighty-three out of 869 male evangelistic workers, or 21 per cent, are ordained. Among the larger societies, the MES reports the highest number, 42; the PE 34; the SBC

27; the PN 13; and the MEFB 10. The Ind. missionaries in Hinghwa reported 42 ordained workers in 1916. The missions reporting no ordained church workers number almost 3,000 communicants on their church rolls. Within the missions having ordained workers, there is an average of one Chinese clergyman for every 1.1 organized congregations, and every 147 church members. This proportion between ordained workers and organized congregations suggests considerable Chinese supervision in church administrative affairs.

Christian Occupation in Terms of Chinese Workers—Fukien alone, among the provinces of China, exceeds Kiangsu in the number of employed Chinese Christian workers per million inhabitants. In the number of employed Chinese workers per thousand communicants, Kiangsu ranks fifth among the provinces, following Anhwei, Kiangsi, Hunan, and Szechwan.

Number of Employed Chinese Workers per 1,000 Communicants (Average for Province 96)		Number of Employed Chinese Workers per 1,000,000 Inhabitants (Average for Province 85)	
SDA	276	AFO	292
AFO	146	Ind	272
PE	134	PN	263
LMS	119	MEFB	172
FCMS	114	MES	170
MEFB	98	PE	161
PS	95	SDB	119
PN	85	SDA	116
Ind	73	LMS	99
SBC	71	SBC	58
MES	66	PS	35
CIM	24	FCMS	33
SDB	13	CIM	13

The first table also indicates how many out of every 100 communicants are employed full-time either by the Church or the mission. For example, the PE employs 13 out of every 100 communicants, SBC 7, LMS 12, FCMS 11, MEFB 10, and PS 9.

City Occupation—In 1915 a survey of the status of the churches in Shanghai was made. Some of the interesting facts gathered from statistics for 1913 as set forth in the report of this survey may be summarized as follows: 55.8 per cent of the church members in Shanghai were men; the total number of communicants exceeded 3,700; 22.3 per cent were Anglican; 21 per cent Presbyterian; 6.3 per cent Methodist, 10.3 per cent Baptist; and 8.3 per cent Congregationalist. In most of the churches the congregations were paying the salary of the pastors, and to this extent, at least, were self-supporting. An increase in church members of 13.5 per cent was reported for a single year. The CIM and the SDA showed the highest percentage of gains, followed by the Anglicans, Congregationalists, and Methodists in order, the SDB reporting the lowest rate of increase. Within the 10 missions reporting, 72 per cent of the current expenses for the year 1913 were received from Chinese. A total of 21,215 people constituted the parish of a church pastor in Shanghai, as against 522 individuals to each American pastor. At that time, less than 5 out of every 1,000 inhabitants were members of some Protestant church: the figure given for the United States being 241 church members out of every 1,000.

The following weaknesses of the church in Shanghai were mentioned: (1) The failure on the part of members to realize in any great measure the importance of the Church. (2) The failure of the church to realize that it must be a working church, and that every member must become a working member. (3) Leaders too few in number. (4) No united plan, calling all forces into play. (5) Little appreciation by the pastors of the part which the foreign missionary can play in the organization and work of the Church.

In a study made more recently by the MES of Christian families in its Shanghai and Soochow districts, it was found that only one family out of every four reported all of its members as Christians, and also that only one family in every ten has family prayers.

Training Centers for Christian Workers—Kiangsu has three theological seminaries open to middle school and junior college graduates: Nanking Theological Seminary (Union), and the theological schools connected with Shanghai Baptist College (SBC and ABF), and St. John's University (PE), both in Shanghai. Two union Bible schools for women located in Nanking are reported: the Bible Teachers Training School and the Severance Bible School. The MEFB conducts the Hitt Memorial Training School for Women in Nanking. The PS reports a training school for women in Kiangyin. In Sungkiangfu the MES maintains training schools for both men and women. The PE reports a church training school for women in

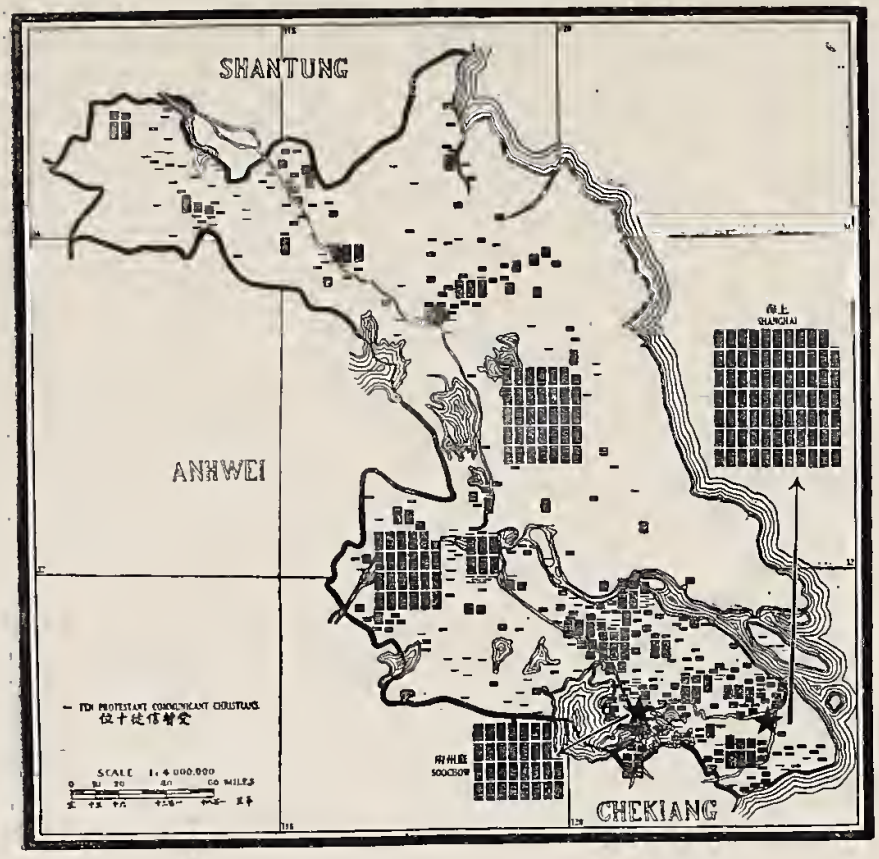
II.—Force at Work—Chinese

Name of Society		Ordained	Unordained Pastors and Evangelists—Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers—Men	Teachers—Women	Total Educational Force (all grades) (a)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work (a)	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...		**183**	**686**	**276**	**1,145**	**957**	**410**	**1,367**	**38**	**6**	**57**	**247**	**348**	**2,850**	**251**	**73%**	**3.1**
Anglican	CMS	..	...	...	...	12	...	12	...	...	...	...	...	12	...	100%	1.5
	PE	34	44	20	98	137	76	213	13	2	6	71	92	403	...	64%	4.6
Baptist	AAM	...	4	2	6	10	5	15	...	...	...	...	...	21	...	67%	4.2
	ABF (b)	...	1	...	1	2	...	2	...	...	...	...	...	3	...	100%	...
	SBC*	27	37	13	77	64	36	100	1	...	...	14	15	192	...	72%	4.7
	SBColl	1	...	...	1	27	8	35	1	...	3	...	4	40	...	81%	...
	SDB	...	2	1	3	4	6	10	...	...	...	3	3	16	...	46%	1.6
Congregational	LMS	2	9	4	15	21	5	26	5	...	9	20	34	75	...	80%	5.0
Methodist	MEFB*	10	10	10	30	43	25	68	...	...	...	...	...	98	11	64%	1.6
	MES*	42	250	48	340	101	67	168	4	...	5	10	19	527	184	78%	5.4
Presbyterian	PN	13	35	17	65	116	52	168	...	1	...	...	1	234	20	70%	3.1
	PS*	3	113	28	144	146	35	181	8	1	22	44	75	400	5	81%	3.6
China Inland Mission	CIM	...	10	5	15	3	6	9	...	...	...	...	...	24	18	54%	0.4
Other Societies	AFM*	...	10	4	14	...	...	...	...	...	...	...	...	14	...	71%	0.7
	AFO	...	5	5	10	5	4	9	1	...	3	12	16	35	...	55%	5.8
	CCACZ	...	1	...	1	...	...	...	...	...	...	...	...	1	...	100%	0.3
	CCAn	1	...	...	1	3	1	4	...	...	...	...	...	5	...	80%	5.0
	CGM	...	3	2	5	...	...	...	...	...	...	...	...	5	...	60%	0.8
	CMA	1	...	6	7	8	5	13	...	...	...	...	...	20	...	45%	4.0
	CSCR	...	...	2	2	...	3	3	...	...	...	...	...	5	...	...	2.5
	DHM*	...	...	2	2	1	17	18	...	...	...	...	...	20	...	6%	2.2
	FCMS	6	11	4	21	27	12	39	1	...	1	4	6	66	...	74%	2.4
	GC*	...	...	...	...	...	2	2	...	...	...	...	...	2	...	0%	0.2
	IBC	...	...	...	...	6	...	6	...	...	...	...	...	6	...	100%	3.0
	Ind*	42	62	65	169	74	13	87	...	...	...	...	...	256	...	70%	13.5
	JCM	...	1	...	1	...	...	...	...	...	...	...	...	1	...	100%	0.5
	SDA	...	28	12	40	8	2	10	1	...	2	27	30	80	13	72%	1.7
	SRM	1	2	1	4	6	...	6	...	...	...	...	...	10	...	90%	5.0
	UN	...	...	...	...	48	2	50	3	...	3	24	30	80	...	96%	5.0
	WU	...	...	7	7	1	16	17	...	2	3	18	23	47	...	...	5.9
	YMCA	...	48	...	48	84	...	84	...	...	...	...	...	132	...	100%	2.6
	YWCA	...	...	18	18	...	12	12	...	...	...	...	...	30	...	0%	1.3

(a) This column includes workers connected with educational institutions above Middle School grade.
(b) Union with SBC.

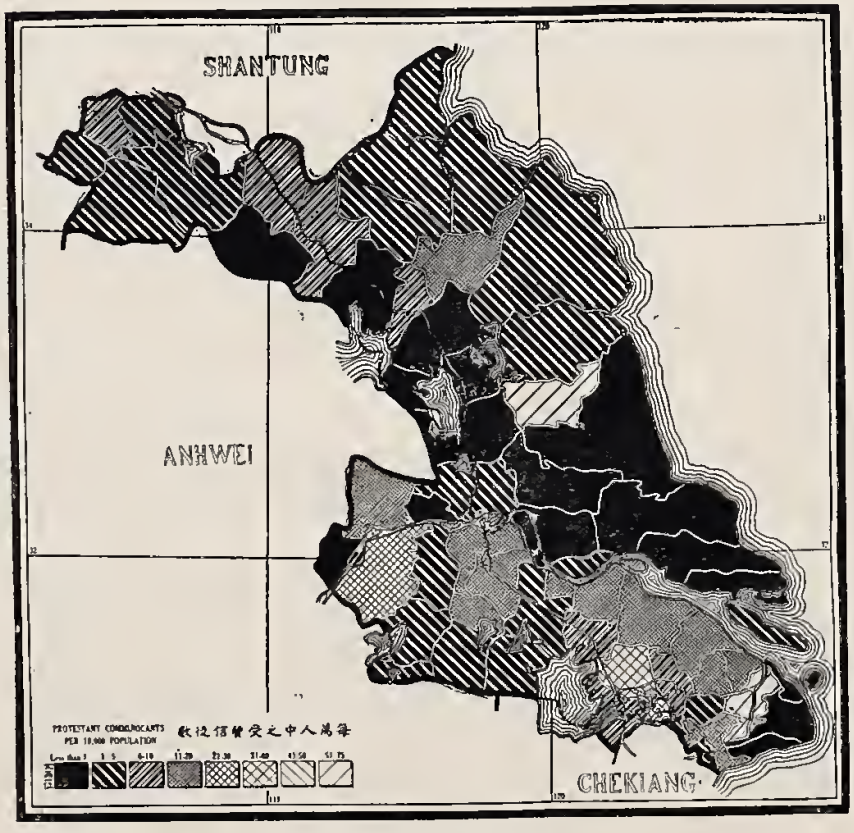
* Incomplete returns

VII.—Distribution of Communicants



Soochow, and a school for catechists in Wusih. The following three Bible schools are located in Shanghai. Newberry Bible School for Women (CMA), Douw Women's Bible School (WU), and the China Mission Training School (SDA). The Central China Mission of the SBC has a Bible school for men in Chinkiang. Note the large number of training schools for women in the province, eight out of a total of twelve. Undoubtedly other facilities exist for the training of Christian workers—less institutional perhaps in character. The schools listed above appear on the records of the CCEA for 1918.

VIII.—Communicants per 10,000 Population



COMMUNICANT CHRISTIANS

General Summary—Kiangsu reports a Protestant church membership of 29,783. The following three provinces outrank Kiangsu: Kwangtung, 61,262; Shantung, 41,821; and Fukien, 38,584. Among the church members in Kiangsu, 62 per cent are men. The largest proportion of men to women communicants are reported by the PS, AAM, and ABF societies.

The Roman Catholic Church reports approximately 190,000 Christians, or over six times the numerical strength of the Protestant churches. Kiangsu is still united with Anhwei in a single Vicariat Apostolique, with the Résidence Episcopale at Shanghai. Missionary work began as long ago as the middle of the 17th century, and is now in the hands of the Jesuit society. Kiangsu ranks next to Chihli in the extent and quality of the work accomplished.

There is one Protestant Christian to every 1,123 inhabitants. The number of students under Christian instruction is 10,000 below the number of Protestant church members.

Distribution of Communicants—A glance at the accompanying map brings three striking impressions: (1) The large number of church members reported for Shanghai, Soochow, and Nanking, and their immediate suburbs. About 40 per cent of the communicants reported for the province reside in these three cities, which however include only 7 per cent of the total population. (2) The large number of communicants reported by the independent missionaries for the Hinghwa district in the central part of the province. The Committee was unable to obtain the location of their evangelistic centers scattered over the country. For this reason the total number of communicants, which approximates 11 per cent of the total church membership in Kiangsu, has been shown as resident in the mission station of Hinghwa, regardless of their distribution over the field. (3) Considerably less than one-third of the Protestant communicants in Kiangsu reside north of the Yangtze River. Compare the accompanying map with Map II. A few communicants, comparatively very few, are reported for the area just north of the Yangtze. Note, however, that this district for a distance of 60 miles northward from the river is almost as populous as the very dense sections south of the Yangtze. Note also from the accompanying map the relatively small number of communicants along the Grand Canal. Here again the country is thickly populated and communication relatively easy.

Compare the accompanying map with Map III. In spite of the large amount of overlapping in the southern half of the province, one fails to see any evidences of intensive development such as are expressed in terms of evangelistic centers and Christian communicants. There is no section in the whole of Kiangsu which begins to resemble districts such as the Hinghwa field in Fukien, the Wenchow circuit in Chekiang, or the SBC and PN areas in northern Shantung.

Number of Communicants in the Various Mission Fields of Kiangsu per 10,000 Inhabitants

Ind	37	PE	12
PN	31	SDB	9
FCMS	29	LMS	8
MES	25	SBC	8
AFO	20	CIM	5
MEFB	18	PS	4

Note that the PS, with work extending over two-thirds of the total area of the province, ranks at the end of the list with only 4 communicants per 10,000 inhabitants.

Compare this map with Map IV. The area just north of the Yangtze, and extending from the central part of the province to the extreme western border, was opened to evangelistic work immediately after the Boxer Uprising, and Christian workers have been in the field for at least 10 years. However, the accompanying map shows less than 300 Christians. The southwestern section of the province was also opened relatively early, and still shews very slight development, due perhaps to the physical characteristics of the country and the sparseness of the population. The black area in the central part of the province, which cuts across the field of the Independent mission, would doubtless appear as having been opened during either the fourth or fifth periods, if the location and opening dates of the 42 evangelistic centers reported by the Independent missionaries were known to the Committee.

Proportion of Communicants in Cities of 50,000 Inhabitants and Over—Kiangsu reports a rather high proportion of church members in cities of 50,000 and over, namely 53 per cent. Ten societies appear to have all their communicants in these larger centers. The PS and the CIM report the largest degree of country work.

Literacy—Seven out of every 10 men and 6 out of every 10 women in the church are able to read the Gospels with understanding. Several societies report high percentages of literacy. The AAM, CIM, and PS return the lowest estimates.

Denominational Affiliation—Methodists and Presbyterians represent over 50 per cent of the church members in the province. Approximately 20 per cent can not be classified with any of the well known denominational groups. Exact figures follow: Anglicans 3,013—10 per cent; Baptists, 3,512—12 per cent; Congregationalists, 629—2 per cent; Methodists, 8,991—30 per cent; Presbyterians, 6,938—23 per cent; CIM, 1,004—4 per cent; Other Societies, 5,695—19 per cent. Note that there are no Lutheran churches reported for Kiangsu.

Sunday School Work—Kiangsu ranks third among the provinces of China in the proportion of Sunday School scholars to church members. Szechwan reports 1,719 Sunday School scholars per 1,000 communicants; Anhwei 1,330 per 1,000; and Kiangsu 1,236 per 1,000. The average proportion for all China is considerably lower than any of the proportions given above, being only 641 Sunday School scholars for every 1,000 church members.

In the actual number of Sunday School scholars, Kiangsu ranks first among the provinces of China with 36,699, Fukien, Szechwan, and Chekiang ranking next in order. Twelve societies report more Sunday School scholars than church members, some almost twice as many. The entire province has 7,000 more Sunday School scholars than church communicants. Kiangsu, Szechwan, and Anhwei join in sharing this distinction.

COMMUNICANTS PER 10,000 INHABITANTS

General Summary—When we consider the number of Protestant church members in the various provinces without regard to populations, those ranking among the first four are: Kwangtung, Shantung, Fukien, and Kiangsu. When, however, we consider the number of Protestant church members per 10,000 population in these same provinces, the above order is slightly altered. Fukien ranks first with 22.6 communicants per 10,000 inhabitants; Kwangtung second with 17.4; Shantung third with 13.5; Chekiang fourth with 12.5; Manchuria fifth with 11.4; and Kiangsu, the province under discussion, sixth with 8.9 church members per 10,000 inhabitants. It is striking to discover that Yünnan averages approximately the same number of communicants per 10,000 inhabitants as Kiangsu, the former reporting 8.8 while the latter reports 8.9. The average for all China is 7.8 communicants per 10,000 inhabitants.

Hsiens Relatively Unoccupied—Sections of the fields of the following missions lie within the black belt which stretches across the middle of the province: FCMS, PS, SBC, CIM, Ind, and PE. The hsiens which are shaded brightest to represent 51 to 75 communicants per 10,000 are those in which Shanghai is located, and also Hinghwa station of the Independent missionaries working in the center of the province.

Huhai-tao, with Shanghai as its largest city, ranks first among the larger political divisions of the province in the degree of its Christian occupation, with 20.7 communicants per 10,000 inhabitants. Kinling-tao, with Nanking as its political center, follows with 11.3 communicants per 10,000. Suchang-tao in the central section of the extreme southern part of the province, Hwaiyang-tao, north of the Yangtze, and Sühai-tao in the extreme northern part of the province follow in order with 8.5, 5.1, and 3.7 communicants per 10,000 respectively. Note the drop between Huhai-tao and the three tao last mentioned.

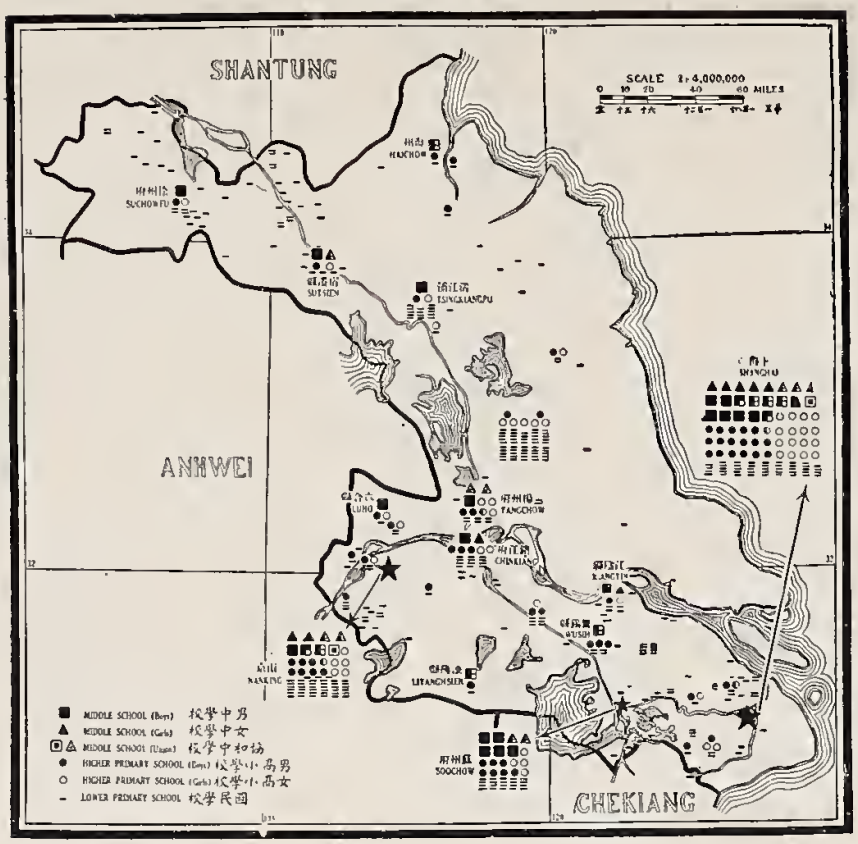
III.—Extent of Occupation—The Christian Community

Name of Society		Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Percentage of Men Communicants	Proportion of Communicants in Cities over 50,000	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars	Average Number of Communicants in each Evangelistic Center
		1	2	3	4	5	6	7	8	9	10	11	12	13
Grand Total	...	**85**	**314**	**460 (a)**	**18,281**	**11,502**	**29,783**	**70,084**	**62%**	**53%**	**69%**	**58%**	**36,699**	**65**
Anglican	CMS	1	...	...	...	...	...	...	...	...	...	...	180	...
	PE*	6	18	36	1,815	1,198	3,013	9,146	60%	83%	...	...	3,603	84
Baptist	AAM	1	...	1	359	115	474	621	76%	100%	56%	34%	300	474
	ABF	2	1	1	77	29	106	166	73%	100%	90%	80%	40	106
	SBC*	4	33	35	1,502	1,163	2,665	7,096	56%	...	...	...	2,024	76
	SBColl	...	1	...	122	20	142	142	86%	100%	100%	100%	375	...
	SDB	2	2	2	57	68	125	145	46%	76%	85%	68%	186	63
Congregational	LMS	1	7	13	433	196	629	1,195	69%	64%	90%	75%	473	48
Methodist	MEFB*	3	12	15	543	473	1,016	1,912	53%	86%	...	...	2,190	68
	MES*	5	83	88	11,793	3,182	7,975	14,609	61%	...	...	...	9,980	99
Presbyterian	PN	3	15	16	1,720	1,064	2,781	4,371	62%	70%	77%	57%	3,310	174
	PS	12	36	153	2,973	1,182	4,155	6,966	71%	38%	64%	61%	2,055	27
China Inland Mission	CIM	5	19	19	562	442	1,004	1,105	56%	22%	39%	31%	260	53
Other Societies	AFM*	1	4	4	180	120	300	300	60%	100%	...	...	...	75
	AFO	2	4	6	148	95	243	243	61%	34%	73%	44%	210	40
	CCACZ*	1	1	2	30	20	50	90	60%	100%	...	...	40	25
	CCAu*	1	1	...	41	27	68	68	60%	100%	...	...	...	...
	CGM*	2	2	2	30	20	50	150	60%	100%	...	...	80	25
	CMA*	1	1	...	70	50	120	270	58%	100%	...	...	150	...
	CSCR*	1	...	...	...	...	...	102	...	...	...	...	...	...
	DHM*	2	...	...	...	...	...	320	...	...	...	...	...	...
	FCMS*	3	6	6	361	222	583	660	62%	88%	92%	80%	1,022	110
	GC	1	...	...	...	...	...	...	...	...	...	...	...	...
	IBC	1	...	...	...	...	...	38	...	...	...	...	...	...
	Ind*	5	42	42	2,073	1,382	3,455	14,142	60%	...	...	...	4,731	82
	JCM*	1	1	...	...	...	...	...	...	...	...	...	...	...
	SDA*	2	16	16	188	105	293	313	64%	69%	...	...	503	18
	SRM	1	1	1	180	120	300	887	60%	100%	30%	20%	1,800	300
	UN	1	...	...	...	...	...	...	...	...	...	...	...	...
	WU	1	1	2	24	209	233	275	10%	100%	90%	100%	185	117
	YMCA	3	...	...	...	...	...	4,474	...	...	...	...	2,872	...
	YWCA	2	...	...	...	...	...	275	...	...	...	...	130	...
Bible and Tract Societies	ABS, BFBS, CLS, CTS, IPTCA, NBSS, RTS	8	...	...	...	...	...	...	...	...	...	...	...	...

* Incomplete returns.

(a) The number of evangelistic centers located on Map V corresponds with the total number given in the Hsien Table for Kiangsu—(See Appendix A, Page XX). The increase from 395 (Hsien Table) to 460 (Table III above) represents additional estimates, all of which are approximate, covering the work of Ind missionaries and a few small societies from whom it has never been possible to obtain direct information. These additions have been made in the interest of more complete returns.

IX.—Mission Schools



MISSION SCHOOLS

Primary Education—Shantung, Fukien, Kwangtung, and Szechwan outrank Kiangsu (11,550) in the number of mission lower primary students. On the other hand, Kiangsu easily outranks all other provinces in the number of higher primary students (5,015). The percentages of lower primary students entering higher primary schools within the four above-named provinces are as follows: Kiangsu 44 per cent, Kwangtung 24 per cent, Fukien 18 per cent, Shantung 16 per cent, and Szechwan 12 per cent. Next to Fukien, Kiangsu reports the largest Chinese Christian educational force.

There are 354 mission lower primary schools and 120 higher primary schools in the province. The total enrollment in schools of both grades equals 16,565. The PE, SBC, MES, PS, and Ind report the largest amount of educational work. Out of 120 higher primary schools, 50 or more than a third are for girls. Sixty-seven per cent of the primary students in Kiangsu are boys. The missions laying greatest stress on education for girls are the CIM, WU, DHM, and SDB. The SBC, PE, MEFB, MES, and AFO do almost as much for girls as they do for boys.

From a glance at the accompanying map one is impressed by the apparent concentration of mission education in the larger cities. Also by the disproportion between the numbers of higher primary and lower primary schools in many of these cities. Yangchow, for example, reports 6 higher primary to 6 lower primary schools, Wusih 3 higher to 4 lower primary schools, and Shanghai 34 higher to 43 lower primary schools. May one conclude from these figures that Christian parents are sending their children to private or government lower primary schools, or have the Survey correspondents failed to report a number of lower primary schools conducted by self-supporting churches.

Compare this map with Map V. Over one-third of the evangelistic centers appear to have no lower primary schools. The grouping of lower primary school symbols around Hinghwa is due to the inability of the Committee to distribute these among the 42 evangelistic centers reported but not located by the Independent missionaries.

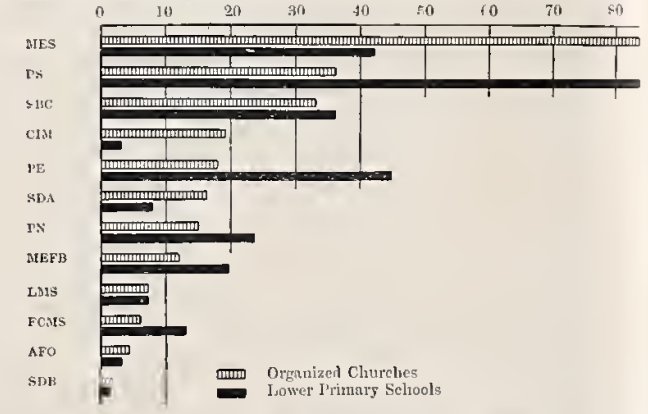
Relative Emphasis on Primary Education Between Various Missions—Compare the accompanying map with Map V. Only 7 out of the total 24 missionary residential centers in the province are without mission higher primary schools. Twelve missionary residential centers report no mission middle schools. There are hospital facilities in all centers where mission middle schools are conducted, thus assuring medical supervision over all students.

Middle Schools—Fifty-one mission middle schools are reported for Kiangsu, each with an average attendance of 65 students. The total enrollment throughout the province is 3,323. Of these 51 middle schools, 20 are for girls (618 students). The proportion of boys to girls in mission middle schools is 4 to 1. Two of the 51 are union middle schools, one connected with the Shanghai Baptist College, and the other with the University of Nanking. About one-third of the middle schools for boys, and one-half of the middle schools for girls were not offering full-grade middle school work when the Survey data was being gathered. Kiangsu ranks first in the number of mission middle school students. More mission middle school students are reported for Kiangsu than for Anhwei, Kiangsi, Honan, Hunan, Hupeh, Kansu, Kweichow, Shansi, Shensi, Kwangsi, Yünnan, and Manchuria, combined.

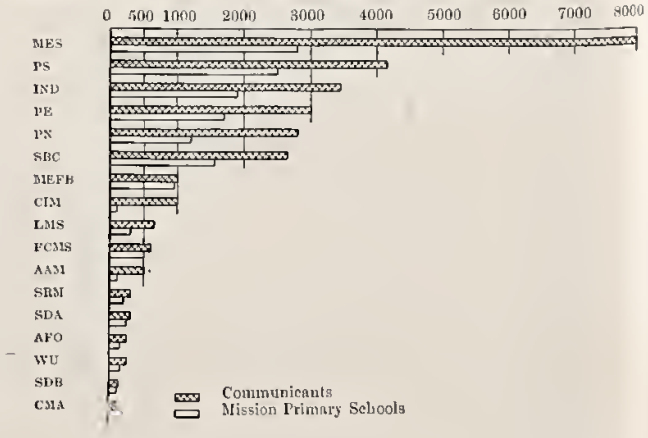
Higher Education—Kiangsu is better supplied with mission higher educational facilities than any other province in China. Five institutions, doing both junior and senior college work, are located in the 3 cities of Nanking, Shanghai, and Soochow. The University of Nanking and the Ginling College for women in the same city both offer high grade senior college courses. Shanghai College, just outside the city limits, is a union between the ABP and SBC societies. St. John's University, located in Jessfield just west of Shanghai, is an influential educational institution of long standing operated by the PE society. The MES supports a large university in Soochow. Over 700 young men and women are enrolled in the five above-mentioned higher educational institutions.

Teacher Training Facilities—College courses in education are offered in the University of Nanking, St. John's University, and Soochow University. A normal course for middle school students is also reported by the University of Nanking. The FCMS prepares young women to be primary school teachers in their girls' school at Nanking. The Laura Haygood High School for girls in Soochow trains lower primary school and kindergarten teachers for the MES mission. The above-named institutions appear on the CCEA list of normal schools for 1920. The Eliza Yates Girls' School (SBC) in Shanghai is said to have normal work, but no reply was received by the Normal School Committee. Moreover, the Shanghai Baptist College offers courses in education for teachers in middle and primary schools.

Number of Organized Churches and Lower Primary Schools Compared



Number of Communicants and Mission Primary Students Compared



GOVERNMENT EDUCATION

Statistical Summary—In the 1916 Report of the Ministry of Education Kiangsu was credited with over quarter of a million lower primary students (260,783), and about one-tenth of this number of higher primary students (25,679). This is equivalent to 85 primary students for every 10,000 inhabitants in Kiangsu, which proportion is exceeded only in the following provinces: Chihli, Shantung, Shansi, Shensi, Chekiang, Yünnan, and Manchuria. If the exact number of children enrolled in primary schools throughout the province were desired, it would be necessary to add to the figures reported for goverment schools the many children now attending local and private primary schools. In the eastern provinces, especially, many private schools are known to exist from which no figures are obtainable. Moreover, the quality of work done in these schools, as well as the moral character of the teaching vary greatly. Certainly government statistics only indicate at best the relative emphasis on education within any province, not the actual numerical strength. In Kiangsu, the hsien and private schools, not to mention the mission schools, increase the government figure of primary students by at least 17,000. In many provinces, in addition to the few middle schools maintained by the central government, one frequently finds other middle schools, often of high grade, established by hsien authorities in hsien cities where no government middle schools have as yet been founded.

Government Education in the Various Tao Compared—All three southern tao exceed 75 government primary students per

X.—Government Schools

IV.—Extent of Occupation—The Christian School

Name of Society	Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students—Boys	Lower Primary Students—Girls	Total Lower Primary Students	Higher Primary Students—Boys	Higher Primary Students—Girls	Total Higher Primary Students	Middle School Students—Boys	Middle School Students—Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys to Girls in Mission Primary Schools	Proportion of Boys to Girls in Mission Middle Schools	Proportion of Lower Primary School Students entering Higher Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...	**354**	**120**	**51**	**7,483**	**4,067**	**11,550**	**3,586**	**1,429**	**5,015**	**2,705**	**618**	**3,323**	**19,888**	**67%**	**81%**	**44%**
Anglican ... ... CMS	...	1	1	...	...	...	145	...	145	45	...	45	190	100%	100%	...
PE	45	14	7	622	572	1,194	345	136	481	615	80	695	2,370	58%	88%	40%
Baptist ... ... AAM	1	1	1	80	10	90	...	10	10	...	20	20	120	80%	...	11%
ABF (a)	1	...	...	50	...	50	...	...	...	...	..	...	50	100%	...	...
SBC*	35	15	6	607	476	1,083	231	228	459	56	72	128	1,670	55%	44%	42%
SBColl	2	2	1	20	3	23	40	30	70	191	...	191	284	65%	100%	...
SDB	1	2	1	...	20	20	27	40	67	9	...	9	96	31%	100%	...
Congregational ... ... LMS	7	3	2	150	35	185	110	10	120	80	15	95	400	89%	84%	65%
Methodist ... ... MEFB	20	7	3	402	306	708	117	116	233	130	153	283	1,224	55%	46%	33%
MES*	42	15	4	1,168	982	2,150	394	233	627	359	94	453	3,230	56%	79%	29%
Presbyterian ... ... PN	24	8	5	553	320	873	195	130	325	88	48	136	1,334	62%	65%	37%
PS	84	18	8	1,449	516	1,965	386	136	522	231	23	254	2,741	74%	91%	27%
China Inland Mission ... ... CIM	3	1	1	5	68	73	5	26	31	...	5	5	109	10%	...	43%
Other Societies ... ... AFM*	5	...	...	120	30	150	...	...	...	...	...	...	150	80%	...	...
AFO	3	4	1	35	40	75	52	25	77	25	...	25	177	57%	100%	...
CCACZ§	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
CCAu	1	1	...	75	25	100	50	...	50	...	...	...	150	83%	...	50%
CGM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
CMA	2	2	2	105	65	170	31	24	55	12	15	27	252	60%	44%	32%
CSCR	1	1	...	...	58	58	...	20	20	...	...	...	78	...	...	34%
DHM*	3	3	...	...	(180)	...	...	(120)	...	...	...	...	(300)	...	...	...
FCMS	13	6	2	246	66	312	126	48	174	20	52	72	558	77%	28%	56%
GC	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IBC	1	1	...	24	...	24	14	...	14	...	...	...	38	100%	...	58%
Ind*	49	7	...	1,379	334	1,713	64	107	171	...	...	...	1,884	76%	...	6%
JCM§	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SDA	8	2	1	167	60	227	24	16	40	120	17	137	404	72%	88%	18%
SBM	1	...	...	180	30	210	...	...	...	...	...	...	210	86%	...	...
UN	1	1	1	30	...	30	150	...	150	225	...	225	405	100%	100%	...
WU	1	2	1	16	51	67	...	94	94	...	24	24	185	11%	...	...
YMCA	...	3	3	...	...	...	1,080	...	1,080	499	...	499	1,579	100%	100%	...
YWCA	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

*Incomplete returns. §No returns. (a) Union with SBC.

XI.—Hospitals

10,000 inhabitants, Huhai-tao in which Shanghai is located reporting the highest proportion, 186.5 students per 10,000 inhabitants. The two northern tao, Hwaiyang and Siihai, report rather low proportions; 29.8 and 38.2 per 10,000 respectively. In the extreme southeastern section of the province, all hsiens report over 100 lower primary schools each.

Compare the accompanying map with Map V showing the location of evangelistic centers. Note on the one hand the strong government educational development in eastern Kiangsu just north of the Yangtze River, and on the other hand how relatively undeveloped this whole region is in terms of evangelistic centers.

Compare the accompanying map with Map IX on Mission Schools. Note the sparseness of mission lower primary schools north of the Yangtze in eastern Kiangsu, and south of the railroad between Nanking and Soochow, contrasting the comparatively large number of government lower primary schools in the hsiens of these two districts.

Middle Schools—Here the Committee has met with considerable difficulty in securing any reliable or exhaustive information. Most of the available sources are very contradictory, and it has been necessary to put all information to the test of comparison, and venture to check results by correspondence and personal inquiry before the Committee dared make any conclusions. In 1919, there were approximately 22 government middle schools for boys and 5 for girls in Kiangsu. Only 4 of those reported, however, are located north of the Yangtze River. If others exist, they are undoubtedly maintained by hsien officials. Moreover, the larger cities throughout the province have many private middle schools of which no statistics are obtainable.

Compare the accompanying map with Map IX. There are more mission than government middle schools north of the Yangtze. The following cities without mission middle schools report government schools of similar grade: Hwaianfu, Tungchow, Haimenting, Tsungming, Wukiang, Ihing, Sungkiangfu, Taitsang, and Changchow.

Normal Schools—Ten government normal schools for boys with a student enrollment of 2,287, and 5 government normal schools for girls with 500 students, were reported in 1918. Only Hunan, and Fengtien exceeded this province in the number of girls in government normal schools. Chekiang reported a higher number of normal schools for both girls and boys, but Kiangsu more students. Approximately 10 per cent of all the government normal school students in China are enrolled in the normal schools of Kiangsu.

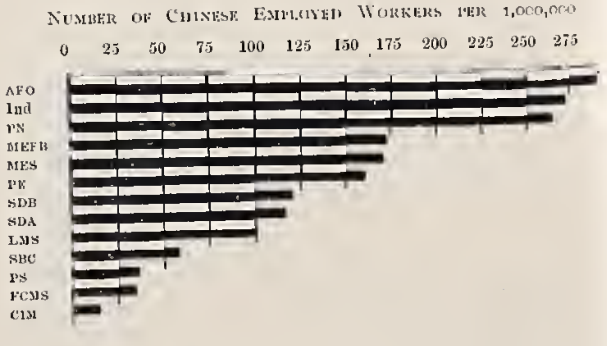
Government Higher Education—The non-mission higher educational institutions in Kiangsu include the following four colleges and universities: The Futan University, the Aurora University established by the Roman Catholics, the Hatung College, and the Tatung College all located in Shanghai. There is also in this city the Government Institute of Technology, formerly Nanyang college, the Chinese Technical College, Nanyang Commercial College, Shanghai Normal School which offers advanced normal training, and a Law School of college grade. In Nanking the largest higher grade non-mission institution is the Government Teachers' College under the leadership of Dr. P. W. Kuo. Plans are already nearing completion for the establishment of the Southeastern University with the present Teachers' College as nucleus. Its school of commerce will be opened in Shanghai while the departments of arts science, education, engineering, and agriculture will be carried on in Nanking. In this city there is also the Engineering College, a Law College, and a Preparatory School for Malasians, the Chinan Institute. Outside of these two large cities, Soochow reports a Provincial Medical College, Tungchow an Agricultural College, and Woosung the Tungchi Medical and Engineering College. Information also has recently come to hand regarding a new University planned by the Ministry of Communications with four separate departments to be located in Shanghai, Peking, Tangshan, and Woosung respectively. If the plans materialize, Nanyang College in Shanghai will be known as the second college, while the fourth department or college for the training of naval architects and pilots will be established in Woosung.

V.—Extent of Occupation—The Christian Hospital

Name of Society		Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
		1	2	3	4	5	6	7	8	9
Grand Total ...		**29**	**11**	**829**	**718**	**17,537**	**15**	**247**	**30**	**53**
Anglican	CMS	...	...	...	...	...	...	...	...	...
	PE	3	1	140	124	3,988	3	71	44	53
Baptist	AAM	...	...	...	...	...	...	...	...	...
	ABF (a)	...	...	...	...	...	...	...	...	...
	SBC	1	...	50	30	558	1	14	40	40
	SBCol.	1	...	10	5	10	...	...	...	...
	SDB	1	...	15	30	350	...	3	22	...
Congregational... ...	LMS	2	1	115	35	2,044	1	20	150	75
Methodist...	MEFB (a)	1	...	...	25	(closed)	...	...	13	25
	MES	2	1	70	35	1,500	1	10	13	26
Presbyterian	PN (a)	1	1	...	35	215	...	...	12	18
	PS (a)	9	6	244	172	3,960	1	44	38	69
China Inland Mission	CIM	1	1	(For missionaries only)						...
Other Societies ...	AFO	2	...	20	55	1,122	1	12	75	...
	FCMS (a)	1	...	62	26	900	1	4	88	...
	Ind*	1	...	...	...	...	...	...	...	...
	SDA*	1	...	31	8	200	1	27	10	20
	UN*	1	...	72	18	1,100	1	24	30	45
	WU	1	...	...	120	1,500	1	18	60	120

* Incomplete returns (a) In Union work at Nanking

Number of Chinese Employed Workers per 1,000,000



HOSPITALS

General Summary—Mission hospital facilities are found in 18 cities of Kiangsu. In these cities 29 mission hospitals have been reported, to which the union medical work at Nanking in which a number of societies co-operate, and that at Shanghai in connection with the Shanghai Baptist College, must be added. The PS ranks first in medical work among mission societies, followed by the PE. The hospital credited to the CIM and located in Shanghai is mainly for the use of CIM missionaries.

Besides mission hospitals, 19 non-mission institutions of modern medicine have been located on the accompanying map, exclusive of numerous private hospitals and dispensaries scattered in many cities over the province. The Roman Catholic Church reports 5 hospitals and 6 dispensaries. Of the non-mission hospitals reported, 4 are known to be under government supervision, 6 under Chinese control, 1 affiliated with a Chinese medical college, and 4 under the supervision of foreign doctors. All mission hospitals reported for the province have been located on Map XI. However, a few non-mission institutions could not be shown, due to non-arrival of information until after the map had been drawn.

Christian Occupation in Terms of Doctors and Hospital Beds per 1,000,000 Inhabitants—

Foreign Physicians per 1,000,000 Population (Average for Province 1.5)		Hospital Beds per 1,000,000 Population (Average for Province 46)	
SDB	14.8	AFO	625
AFO	8.3	SDB	321
SDA	5.7	LMS	197
MEFB	3.5	PE	106
PN	3.3	SDA	57
MES	2.5	MEFB	44
PE	2.4	FCMS	44
LMS	1.3	PN	39
PS	0.9	PS	36
SBC	0.6	MES	35
FCMS	0.5	SBC	24

Societies not appearing in the lists above, except the Ind, offer no hospital facilities. Note that while the PS reports the largest number of hospitals, and the largest foreign medical force, it ranks third to last both in the number of physicians and in the number of hospital beds per 1,000,000.

When compared with other provinces, Kiangsu ranks below Chihli, Manchuria, Fukien, and Kwangtung in the number of mission doctors per million inhabitants. Fukien, Kwangtung, Chekiang, and Manchuria report more hospital beds in proportion to population. The two provinces reporting the largest number of graduate Chinese nurses are Fukien and Kiangsu. The provinces reporting the largest number of Chinese physicians are located along the coast, namely Chihli, Shantung, Kiangsu, Fukien, and Kwangtung.

New Hospitals—The following societies plan new hospitals in the following centers before 1923: PS Chinkiang; MES Sungkiangfu; and PS Taichow. Recently the ABF and MES combined with the WU to strengthen and extend medical work in the Margaret Williamson Hospital, West Gate, Shanghai, where the last-named mission society has conducted a strong work for many years. Here a high-grade training school for nurses will be conducted and courses given in public health education.

Distribution of Hospitals—If we compare the accompanying map with Map II we find, at first glance, that the larger number of mission hospitals are located in the southern half of the province, which is by far the more densely settled. Out of 29 hospitals in the province 22 are located south of the Yangtze. Moreover, the 3 new hospitals which are to be built during the next 5 years, according to information received, are also to be located in the southern half of the province.

Compare the accompanying map with Maps VII and IX. The hospitals are located in sections of the province where the largest number of communicants are concentrated. All cities with mission middle schools also offer mission hospital facilities.

VI.—Degree of Occupation and Table of Urgency

Name of Society		Nationality	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Grand Total			**38,610**(a)*	**33,678,611**(a)	**938**(c)	**2,860**	**29,783**	**28**	**85**	**32**	**96**	**8.9**	**1,236**	**556**	**1.5**	**46**
Anglican	CMS	B	(b)	...	8	12	...	...	...	...	...	...	...	...	...	...
	PE*	A	4,000	2,500,000	88	403	3,013	35	161	29	134	12	1,201	558	2.4	106
Baptist	AAM	A	(b)	...	5	21	474	...	...	11	45	...	638	213	...	...
	ABF*	A	(b)	...	34	3	106	...	...	321	30	...	377	500	...	...
	SBC*	A	5,000	3,360,000	41	192	2,665	12	58	16	71	8	778	571	0.6	24
	SBColl	A	(b)	...	...	40	142	...	...	...	...	...	...	...	...	...
	SDB	A	200	135,000	10	16	125	74	119	77	13	9	1,488	669	14.8	321
Congregational	LMS*	B	800	760,000	15	75	629	20	99	24	119	8	751	484	1.3	197
Methodist	MEFB*	A	1,800	568,000	(35)	98	1,016	61	172	34	98	18	2,155	940	3.5	44
	MES*	A	8,000	3,140,000	97	527	7,975	31	170	12	66	25	1,248	317	2.5	35
Presbyterian	PN*	A	3,500	894,000	75	234	2,784	84	263	27	85	31	1,182	429	3.3	39
	PS*	A	25,000	11,670,000	110	400	4,155	10	35	26	95	4	489	592	0.9	36
China Inland Mission	CIM*	Int	1,800	1,900,000	(18)	24	1,004	9	13	23	24	5	260	104	...	...
Other Societies	AFM*	B	(b)	...	21	14	300	...	...	70	47	...	...	500	...	...
	AFO	A	1,000	120,000	6	35	243	50	292	25	146	20	875	625	8.3	625
	CCACZ*	A	(b)	...	3	1	50	...	...	60	20	...	800	...	...	...
	CCAn*	B	(b)	...	1	5	68	...	...	14	74	...	...	2,206	...	...
	CGM*	A	(b)	...	6	5	50	...	...	120	100	...	1,600	...	...	...
	CMA*	A	(b)	...	5	20	120	...	...	42	167	...	1,250	1,868	...	...
	CSCR*	Int	(b)	...	2	5	...	...	...	...	...	...	...	...	...	...
	DHM*	Int	(b)	...	9	20	...	...	...	...	...	...	...	...	...	...
	FCMS*	A	2,500	2,000,000	30	66	583	15	33	52	114	29	1,762	838	0.5	44
	GC*	A	(b)	...	5	2	...	...	...	...	...	...	...	...	...	...
	IBC*	A	(b)	...	2	6	...	...	...	...	...	...	...	...	...	...
	Ind*	Int	1,200	939,000	19	256	3,455	21	272	5	73	37	1,351	544	1.0	...
	JCM*	B	(b)	...	2	1	...	...	...	...	...	...	...	...	...	...
	SDA*	A	...	693,000	(30)	80	293	43	116	102	276	4	1,734	921	5.7	57
	SRM*	B	(b)	...	2	10	300	...	...	7	33	...	6,000	700	...	...
	UN*	A	(b)	...	16	80	...	...	...	...	...	...	...	...	...	...
	WU	A	(b)	...	8	47	233	...	...	35	204	...	804	700	...	...
	YMCA*	Int	(b)	...	50	132	...	...	...	...	...	...	...	...	...	...
	YWCA*	Int	(b)	...	23	30	...	...	...	...	...	...	...	...	...	...

* Incomplete returns.

(a) Total for Province, not for approximate estimates by societies as given below

(b) The fields for these missions are for the most part restricted to large cities and immediate environs. For this reason no attempt has been made to give area and population estimates

(c) This figure represents total foreign force in the province. The figures in the column below for several of the societies have been reduced to exclude missionaries in general administrative work

KWANGSI

I.—Hsien Boundaries

HSIEN BOUNDARIES

Political Divisions—Kwangsi is situated in the extreme south of China between Kwangtung and Yünnan, about 250 miles northwest of Hongkong. It is larger than the whole of the New England States, having an area of 77,220 square miles, and contains a population approximating that of the Dominion of Canada.

The province is divided for administrative purposes into 6 tao, subdivided into 84 hsiens. In addition, there are "30 small semi-independent aboriginal cities, which, until recently, have been governed by their own hereditary tribesmen, called Tu-Sze. These, in turn, were under the jurisdiction of the nearest prefect, who presided at the trial of all criminal cases, and to whom were forwarded the revenue and taxes from the district. There were also 15 market towns, governed almost exclusively by the aborigines."

The capital of the province has recently been moved from Kweilin to Nanning, situated on a branch of the West River, 600 miles from Canton. Wuchow, Nanning, and Lungchow are treaty ports. The last named is located in the extreme southwestern section of the province, just 35 miles from the French Tongking border. Here, as well as in other sections of the province, French influence is strong. Following is an extract from an article in "The Chinese Empire" : "Ever since 1885, after the inglorious war (Tongking War, 1882), China has had France as a neighbour to the southwest. Throughout these years she has been pursued by a dread of French aggression, every move on the latter's part being met by a corresponding move by China. Mutual suspicion has been the order of the day, and not always without reason, at least on China's side."

A branch of the Haiphong-Yünnanfu Railway extends to Langson and a few miles beyond, which is just across the border from Lungchow. All attempts, thus far, to carry the line of this railway across the border to the China treaty port have resulted in failure. "As an offset to French influence at the treaty port of Lungchow, the Chinese have opened Nanning as a treaty port. Stronger measures have also been taken by Chinese officials to suppress the perennial rebellions and minor disorders, especially in the western part of the province. These have again and again provided just grounds for grievance on the part of France."

Physical Features—"Kwangsi is wholly mountainous, and is simply the last step downwards from the Himalayan and Tibetan heights, the average elevation above sea level being not more than 1,000 feet, though the numerous limestone crags and peaks of the central granitic masses frequently reach 3,000 feet. The province is abundantly watered by 3 streams that divide it into 3 main valleys and unite to form the West River at Wuchow. This river, from its source in the Yünnan plateau to its Canton delta, has a length of over 1,000 miles. The northern tributary, the Kwei River, rises near the borders of Hunan, and is connected by a short canal with the Siang River flowing northward through that province, thus affording a direct waterway from Canton to Hankow." The Pearl River makes its way through beautiful gorges in the district commonly known as the "Hundred Thousand Hills," and is navigable for small craft as far as Posch near the Yünnan border.

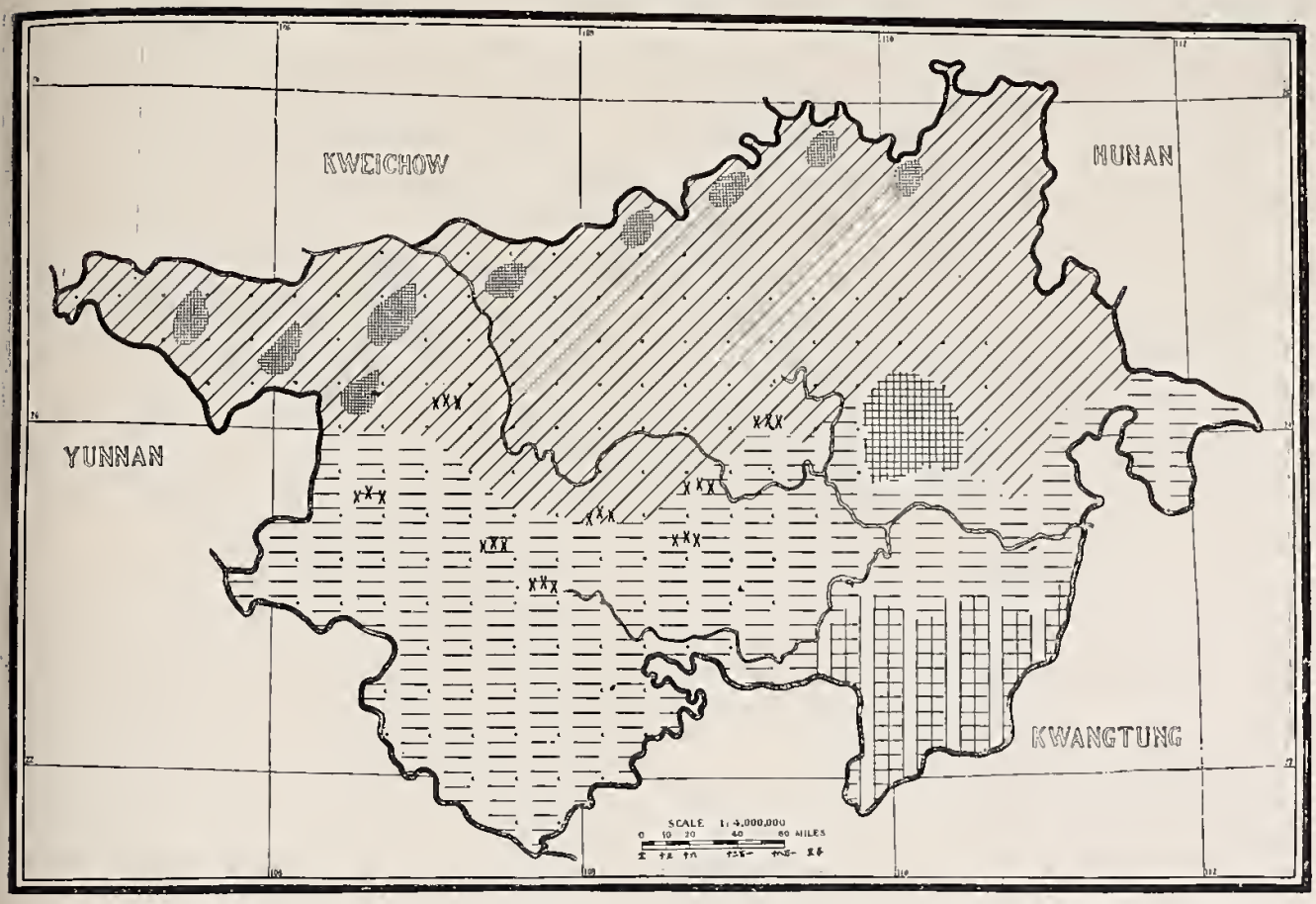
Climate—The climate of Kwangsi is tropical in the south, where the heat is excessive and the humidity great from May to September. In the north, the climate is more moderate, although changes of temperature are sudden, and snow and frost not uncommon in winter.

Economic Conditions—Kwangsi is frequently referred to as one of the poor provinces of China. However, customs receipts during the last ten years do not support this general impression. The inhabitants are few and widely scattered. The mineral resources of the province, though great, are undeveloped. The forests have largely disappeared. Coal is found in quantity but not mined. Agriculture is the common pursuit among the people in the river valleys, and Kwangsi has been called by one authority the "granary of Kwangtung."

If the province is poor economically, it is due mainly to the general lawlessness among the people especially in the west, where aboriginal tribes are found in great numbers. In this province the Taiping Rebellion had its origin. Travel is attended with much danger. It is only four years since a group of outlaws made themselves masters of the greater part of the province, and were suppressed only after excessive barbarity and cruelty on the part of the government forces. Connected with this general unrest may be mentioned the baneful work of secret societies, together with the incompetence and rapacity of officials. Thousands of inhabitants have been massacred, and most ruthless methods have been employed in the suppression of former rebellions.

Chinese and Aboriginal Tribes—The population of Kwangsi is composed of 3 principal races : the aborigines, the Cantonese, and the Hakkas (客家). Chinese inhabit the principal towns, and immigrants, especially from Hunan, are found in large numbers in the northern sections of the province. The aborigines inhabit the northwestern and western areas. The dress, customs, manners, and dialects of some of the tribes closely resemble those of the Siamese. The names of a few of the main tribes are Miao (苗), Chung Kia (狆家), a branch of the Tai race, and Lolo (猓玀). Some are akin to the Tibetans. A few tribes are believed to possess a rudimentary form of writing. One or two of these tribal languages have been reduced to writing by French Roman Catholic missionaries. Little Protestant missionary work has as yet been attempted among these people. The chief industry is cutting timber in the mountains and floating it down to the main rivers. The Hakkas were originally a cross between Chinese soldiers and Ikia women. They adopted most of the Chinese customs, mingled with the natives, and being bold and enterprising, succeeded in supplanting them. The Cantonese are the least numerous, occupying chiefly the south and southeastern sections.

LANGUAGE AREAS



Diagonal lines represent Mandarin areas and horizontal lines Cantonese areas. The vertical lines in the southeast indicate the presence of local as well as Cantonese dialects. The small shaded areas in the north are inhabited by aboriginal tribes whose languages are unknown. The single shaded area in the central section of the province represents the Yao Mountain district which is still unchartered. Throughout the dotted area the T'o or Chuang tribal dialects are spoken, although Cantonese is also heard in the market towns and villages. The crosses represent Hakka-speaking communities.

Language—The accompanying map will give a better understanding of the languages heard in the province than is possible to set forth by any verbal description. In the northern section of Kwangsi, Mandarin is spoken by the majority of the people. Frequently here and there, wherever aboriginal tribes exist, peculiar dialects are heard. Groups of Hakka-speaking people are scattered over the central part of the province, and on to the west. Throughout the southern section of Kwangsi, Cantonese is the prevailing language. Just north of Pingnanyün there is a large area known as the Yao Mountain district still unchartered, where a local dialect prevails of which little is known. In the extreme southeast, while Cantonese is used in the cities and market towns, the prevailing language is a local dialect not heard in any other section of the province. Throughout the entire western section, intermingled with Mandarin in the north and Cantonese in the south, are many tribal dialects, chief among them being the T'o, or Chuang dialect. All of these more or less resemble the language of the Tai and Laos of Siam. In the southwest one hears a pure T'o dialect, except among the educated Chinese, where Mandarin or Cantonese is spoken.

Communications—The roads throughout Kwangsi are little more than narrow footpaths, poorly kept up. The excellent river systems provide safer communication to almost all parts of the province. Wuchow is in close touch with Canton during all seasons of the year. From Wuchow, Chinese-built launches run as far inland as Liuchowfu, and Kweihsien. For 10 months in the year it is possible to travel by launch as far inland as Nanning, and occasionally on to within 2 days' journey from the Yünnan border. These launches are generally adapted for passenger traffic, and are amply provided against robbers and outlaws of every description. Beyond Linchowfu communication with Kweichow is possible by boat. Poseh is in communication with both Kweichow and Yünnan by caravan routes.

There are no railroads in the province. Several are projected, one entering the province from Canton and Samshui in Kwangtung, passing through Wuchow and Kweilin, and proceeding thence into Hunan, where it will join the Canton-Hankow line at Chuchow. Another proposed line extends from Yamchow in Kwangtung, in a northwesterly direction, through Nanning and Poseh, proceeding on to Hingi in Kweichow, and thence westward to Yünnanfu. A third proposed line extends from Wuchow to the interior of Kwangsi, touching Sünchow and Liuchowfu, and continuing to Kweilin. Except for the short distance between Lungchow in southwestern Kwangsi and Langson in Tongking, direct railway communication exists between southwestern Kwangsi and the seaport Haiphong.

Postal Agencies—No increase in the number of either main offices or postal agencies during the year 1918-19 is reported for Kwangsi. According to the latest official figures there are 31 post offices of different classes and 241 postal agencies in the province. Kweichow and Kansu only report a smaller number of post offices. Yünnan and Shensi report more offices but fewer agencies. In comparison with other provinces very little increase is shown in the total amount of mail matter dealt with annually.

Postal Hongs—The government post office service in Kwangsi is supplemented, as in a number of other provinces, by the native postal "hongs." The following particulars as to these adjuncts of the postal service are given, not so much for their immediate importance as for the opportunity thus afforded to explain the working of such agencies throughout China, and to point out their possible use in connection with newspaper evangelism. "Each morning these agencies send a messenger to all business establishments to collect letters, making a charge of 15 or 20 cash per cover; pre-payment is not compulsory, the fee being collected from the addressee, if not paid here. In some cases half the fee is paid here, and half at the place of destination. These postal hongs receive letters for any place in China. Should they be addressed to a place where the hong has not an agency, they are placed in a separate cover, stamped, and posted through the government post office. Besides the postal hongs, there are private couriers running from Wuchow to Kweilin, and from Wuchow to Yülinfu. These couriers appear to do business entirely on their own account, and are generally trusted."

Telegraph Facilities—The Chinese Government Telegraph Administration maintains 51 stations in Kwangsi. For comparative purposes it is interesting to know that 14 stations only are maintained in Kweichow, and 35 in Yünnan. According to the American Consul in Canton, telegraph conventions have been entered into between China and the governments of India and France, respecting communications over the Burma and Indo-China frontiers.

Christian Occupation by Hsiens—It is difficult, if not impossible, to discuss the work of Christian missions in Kwangsi in terms of hsiens. In all relatively backward provinces it has often been necessary for the correspondents to group the statistics of work extending over 2 or 3 hsiens, under the name of a single hsien, this hsien generally being the best worked of the group. Accordingly, any statement regarding the number of hsiens reporting Christian communicants or Christian schools is bound to be unsatisfactory. If this fact be kept in mind, we may venture on the

II.—Density of Population

following approximations: Nine hsiens report work by more than one mission society. On the statistical tables of Christian Occupation by Hsiens (Appendix A), 36 hsiens appear as unclaimed by any Protestant mission society. If we add to this number those hsiens, which although included within the field of some mission still remain wholly untouched, we have 52 hsiens out of the total 84 for which no figures of organized Christian work have been received. Only 8 hsiens report more than 100 communicants each. Twenty hsiens, or 25 per cent, report mission lower primary students. There is an average of one Protestant church member to approximately 2,300 inhabitants in the province.

POPULATION

General Summary—Only 3 provinces of China are more sparsely settled than Kwangsi: Kansu, Yünnan, and Shensi. Estimates vary from 5,140,000 (Statesman's Year Book, 1902) to 12,258,335 (Post Office Census, 1919). Most of the Customs estimates fix the population of the province somewhere between 5,000,000 and 6,000,000. Wells Williams in "The Middle Kingdom" records the population of Kwangsi as 8,120,000, accepting the Customs Report of 1882. The Minchengpu Estimate, 1910, credits the province with 6,500,000, thus giving it a density of 84 inhabitants per square mile. The population figures by hsiens, supplied to the CCC and secured from local officials, 1918, total 10,872,300. This increase over previous estimates for the province might be regarded as a bit too extravagant and be ruled out entirely were it not for the fact that the figures given out by the Post Office Census officials in 1919 are still higher, i.e. 12,258,335. If a choice is necessary between the two recent estimates, it is probable that the more conservative figures will receive more general acceptance. This places the density of the province at 140.8 persons per square mile, which is approximately 4 times the average density of the United States. And yet, Kwangsi is one of the most sparsely settled provinces of China.

Densest Areas—The population, as one may conclude from the accompanying map, is scanty throughout the province, except in the fertile river valleys and in the neighbourhood of the principal cities. There are no strikingly dense areas anywhere, and many of the hsien cities are little more than villages.

Cities—Kwangsi has few cities of 100,000 or over. The largest are Kweilin and Wuchow with estimated populations of 120,000 and 90,000 respectively. Other cities which are said to have 50,000 inhabitants or above are: Nanning, Liuchowfu, Sünchow, and Watlam. Two cities are reported having approximately 40,000, namely, Lungchow and Poseh. About 94 per cent of the inhabitants of Kwangsi live in villages and rural districts.

Christian Community—Five out of an aggregate of 10,872 small dots, each representing a thousand inhabitants, indicate the numerical strength of the Protestant communicant body in Kwangsi.

PROTESTANT MISSION FIELDS

General Survey—Eight mission societies, 3 British, 3 American, and 2 International, are working in the province. Field boundaries for the SDA, EMM, and Ind are not delimited on the accompanying map. The EMM and SDA are working in Nanning and surrounding districts, while independent workers are located in Poseh.

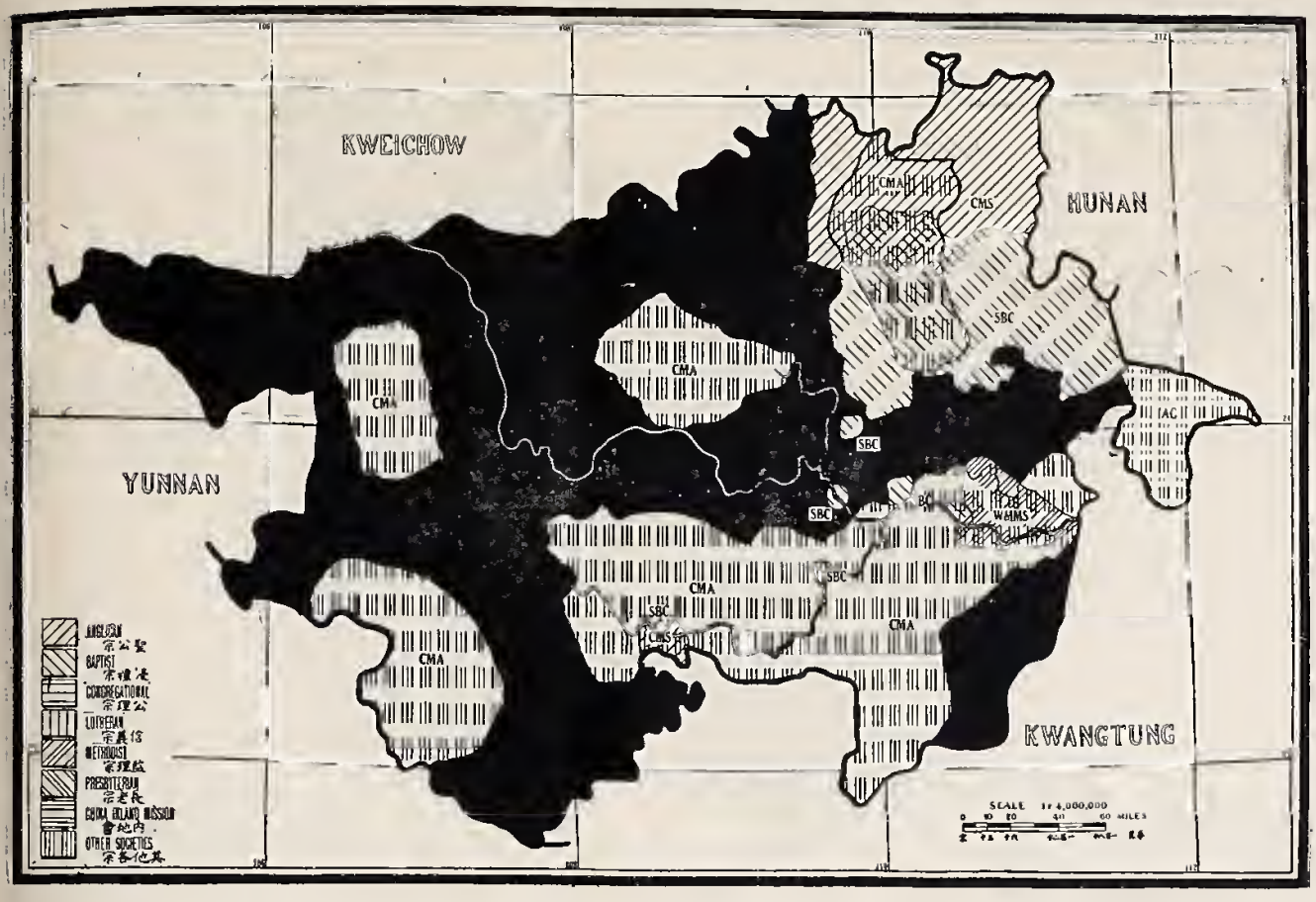
The entire province is covered by occasional itinerations by missionaries and by Chinese colporteurs, with the exception of areas inhabited by aboriginal tribes where no Christian worker would be familiar with the languages spoken and where the country has not as yet been explored. Over 33,000 sq. mi., or three-seventh of the total area of Kwangsi remains unclaimed by any Protestant missionary society. Here and there occasional evangelistic work is being done, but no Christian organization is seriously facing the need of these areas with a sense of sole responsibility. The challenge for more extensive evangelistic work is sufficiently well expressed in Map IV, where four-fifths of the province appears to be still 30 h beyond any known evangelistic center. The extent of the CMA field is approximately double that of the fields of all other missions combined.

Overlapping Areas—Overlapping areas in a province where the degree of Christian occupation is relatively low, may exist so far as field boundaries are concerned, and will therefore be evident on the accompanying map. But overlapping areas, so far as these imply duplication or confliction in work, are quite unknown. It might be better to sub-

I.—Force at Work—Foreign

Name of Society		Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
		1	2	3	4	5	6	7	8
Grand Total ...		**21**	**7**	**...**	**6**	**19**	**30**	**46**	**76**
Anglican	CMS (+CEZMS)	3	...	...	1	1	3	3	6
Baptist	SBC	2	3	...	2	4	5	9	14
Methodist	WMMS	1	2	...	1	...	3	3	6
Other Societies... ...	AG	...	...	...	...	...	1	1	2
	CMA	13	...	...	...	13	14	24	38
	EMM	...	1	...	2	1	1	3	4
	Ind	...	...	...	...	...	1	1	2
	SDA	2	1	...	...	...	2	2	4

III.—Protestant Mission Fields



stitute the clause 'areas in which several missions unite'. Such areas of cooperation are the districts around Kweilin in the north where the CMA, SBC, and CMS are working; (2) around Wuchow in the east where we have the WMMS, CMA, and SBC; (3) around Kweihsien where the SBC and CMA meet a common need together; and (4) around the capital city of Nanning where we have the CMS, CMA, EMM, SBC, and SDA.

Unoccupied Areas—Except for the more important river valleys the whole province may be regarded as unoccupied area. If we consider the varied languages of the people and compare the accompanying map with the preceding one showing the language areas, we at once gain some idea of unoccupation in terms of people and tribes, as well as in terms of geographical extent. The paragraph which accompanies the next map on 'reasons for inadequate occupation' will indicate the nature of the unoccupied areas, and the difficulties and dangers incident to evangelistic work in these little explored districts. Reference to the Postal Map of the province, Appendix B, will throw more light on the backwardness of different sections of the country. The intensive development of postal agencies in southeast Kwangsi indicates an open door to Christian advance. This section of the province is still partly unclaimed by any society.

Comity Agreements—The CMS reports an understanding between its own missionaries and the missionaries of the CMA regarding the areas north and south of Kweilin, the former agreeing not to work south of this city. This is the only comity agreement referred to by Survey correspondents. Other tacit agreementts between missions undoubtedly exist.

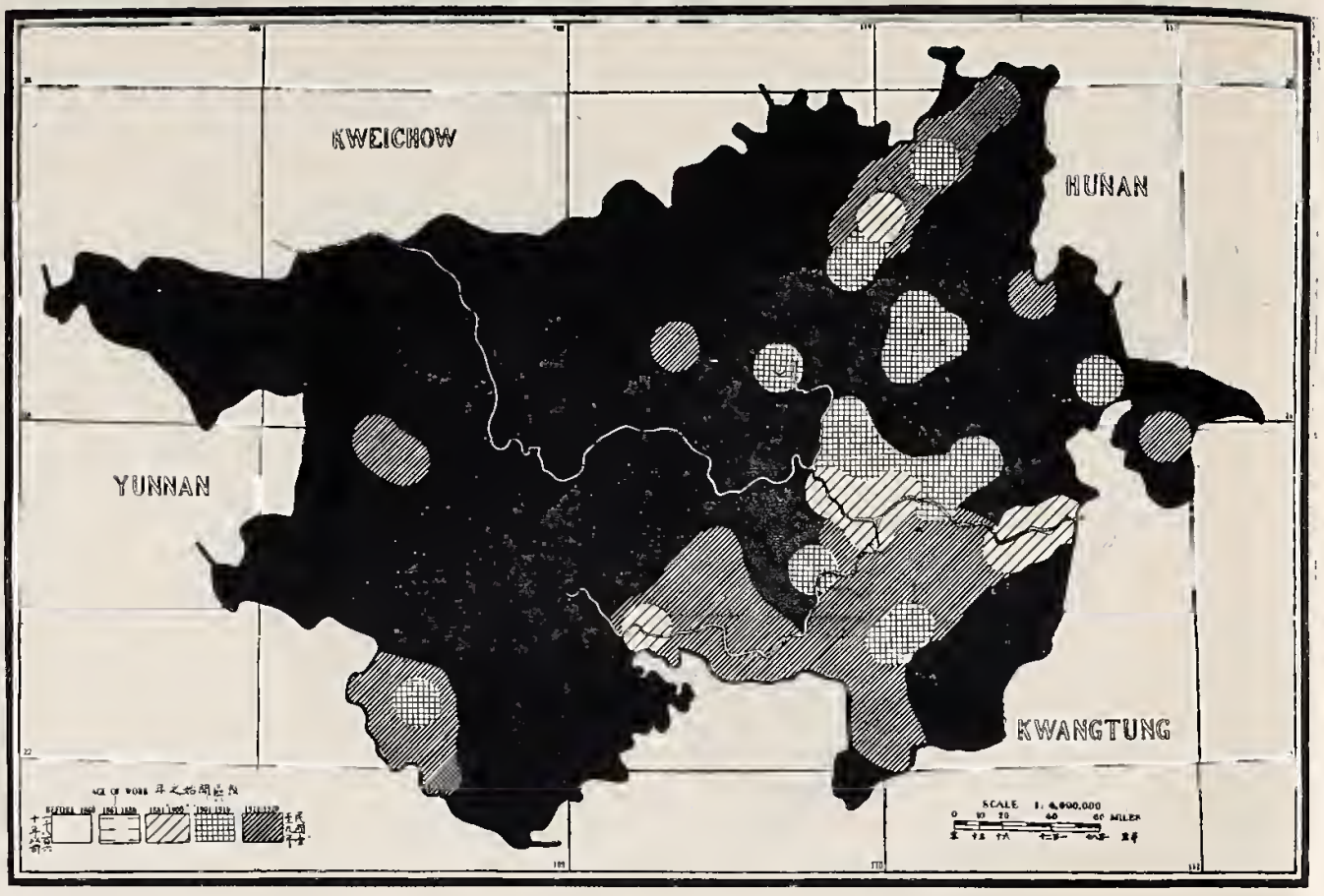
AGE OF WORK

Pioneer Period—In 1893, the year before the opening of Wuchow as a treaty port, the Christian Missionary Alliance, after waiting two years before closed doors, finally gained entrance into the province. Previous to this the PN and ABF, from their respective centers across the border in Kwangtung, made repeated efforts to open residential stations in Kwangsi, but each time their missionaries were forced to withdraw and

II.—Force at Work—Chinese

Name of Society	Ordained	Unordained Pastors and Evangelists—Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers—Men	Teachers—Women	Total Educational Force (all grades)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...	**11**	**130**	**33**	**174**	**43**	**33**	**76**	**10**	**1**	**7**	**8**	**26**	**276**	**17**	**74%**	**3.6**
Anglican ... ... CMS (+CEZMS)	1	12	3	16	6	3	9	...	...	...	...	...	25	1	76%	4.1
Baptist ... ... SBC	7	46	1	54	18	7	25	6	1	4	8	19	98	10	90%	7.0
Methodist ... ... WMMS	1	5	4	10	7	2	9	3	...	3	...	6	25	2	73%	4.1
Other Societies ... ... AG	...	1	...	1	...	...	...	...	...	...	...	...	1	...	100%	0.5
CMA	2	62	24	88	12	19	31	...	...	...	...	...	119	4	64%	3.1
EMM	...	1	1	2	...	2	2	1	...	...	...	1	5	...	40%	1.2
Ind	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SDA	...	3	...	3	...	...	...	...	...	...	...	...	3	...	100%	0.7

IV.—Age of Work



their premises were looted and destroyed. Until 1895 no foreign missionary had resided permanently within the province. The pioneers of the CMA were Rev. and Mrs. C. H. Reeves, who reached South China in 1892, and they were joined the following year by 5 additional workers. Numerous house-boat trips were taken from Canton or Macao up the West River into Kwangsi. A knowledge of the country and conditions was thus gained, and gradually openings were secured. The first foothold was won in an insignificant little village in the heart of the province, some 185 miles from its eastern boundary. Some time later premises were rented in a neighbouring market town without serious opposition, and step by step the work extended, though not without danger and hard experiences. The SBC, WMMS, and later the CMS and the EMM, joined the CMA. The first missionary appointed by the WMMS to Kwangsi was Dr. R. J. Macdonald who was killed by pirates in 1906. This society and the SBC have specially emphasized evangelistic work through their hospitals in Wuchow and Kweilin. In addition, the SBC is carrying on extensive itineration work, with the result that as early as 1906 this mission reported 28 workers and 900 communicants, to 11 workers and 72 communicants of the WMMS; 21 workers and 230 communicants of the CMA; and 1 worker and 6 communicants of the CMS. (See "The Chinese Empire," page 291).

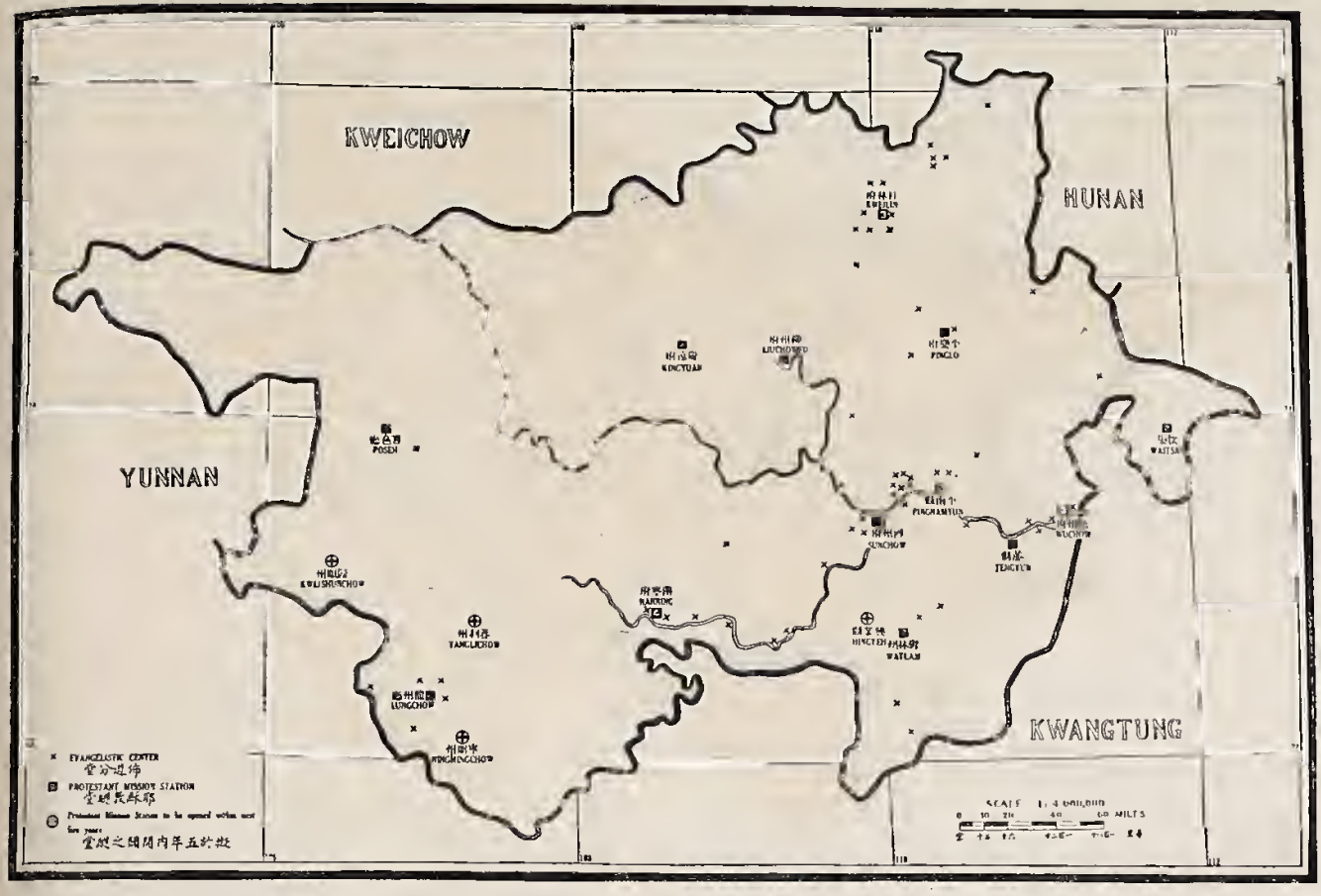
Progress Since 1906.—Some indications of the developments in mission work throughout Kwangsi during the last 13 years may be gained from the following comparisons:

	1906	1919
Mission Stations	15	18
Evangelistic Centers	20	71
Missionaries	58	76
Employed Chinese Workers	59	276
Communicants	1207	4722
Students under Christian Instruction	235	1513

III.—Extent of Occupation—The Christian Community

Name of Society	Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Percentage of Men Communicants	Proportion of Communicants in Cities over 50,000	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars	Average Number of Communicants in each Evangelistic Center
	1	2	3	4	5	6	7	8	9	10	11	12	13
Grand Total ...	**18**	**62**	**71**	**2,744**	**1,978**	**4,722**	**5,361**	**58%**	**40%**	**81%**	**30%**	**2,883**	**66**
Anglican ... ... CMS (+CEZMS)	2	9	2	121	66	187	493	65%	21%	70%	50%	142	93
Baptist ... ... SBC	2	29	29	1,601	1,068	2,669	2,669	60%	45%	...	...	1,528	92
Methodist ... ... WMMS	1	6	5	83	106	189	232	44%	71%	70%	25%	54	38
Other Societies ... ... AG	1	1	1	9	5	14	14	64%	...	...	...	...	14
CMA	9	17	29	894	709	1,603	1,893	56%	35%	60%	30%	1,129	55
EMM	1	...	...	...	...	...	...	...	...	...	...	...	...
Ind	1	...	1	...	...	...	...	...	...	...	...	30	...
SDA	1	...	4	36	24	60	60	60%	40%	...	...	...	15

V.—Mission Stations and Evangelistic Centers



Oldest Fields Compared—The areas which appear on the accompanying map as the first to be opened to permanent Christian work are Wuchow, Süuchow, Kweilin, and Nanning. Reference to Map V, and Maps VI and VII on the Distribution of Workers and Christian Communicants respectively, shows mission work in these oldest areas as the best developed.

Mission Stations Arranged Chronologically

		1807-1860	1861-1880	1881-1890	1891-1900	1901-1910	1911-1920
Anglican	CMS	...	...	...	1	...	1
Baptist	SBC	...	...	1	1	...	...
Methodist	WMMS	...	...	...	1	...	...
Other Societies	AG	...	...	...	...	...	1
	CMA	...	...	...	4	4	1
	EMM	...	...	...	...	1	...
	Ind	...	...	...	...	...	1
	SDA	...	...	...	...	...	1

EXTENT OF EVANGELISM

Residential Centers—Next to Kansu, Kwangsi reports the lowest number of evangelistic centers, less than one-half the number reported for Kweichow, and about one-sixth as many as Hunan. Next to Kansu, Kwangsi reports also the lowest number of communicants and lower primary school students. There are 13 missionary residential centers and 18 mission stations. Three have representatives of more than one mission society,: Kweilin, Wuchow, and Nanning. The CMA maintains the largest number of mission stations, namely 9. Grouped around these foreign residential centers are 71 evangelistic centers or sub-stations, making an average of over 4 to each station. In addition there are unnumbered preaching places where Christian converts may be residing, but not in sufficient numbers to constitute what would in this Survey be regarded as an evangelistic center. The SBC and the CMA report an equal number of these evangelistic centers, 29 each. All other societies combined report only 13. Evangelistic work appears to be best developed around Kweilin, Liuugchow, and between Wuchow and Nanning.

A striking impression of the present inadequacy of Christian occupation in terms of evangelistic centers will be gained by comparing the accompanying map of Kwangsi with Map V of Fukien, Shantung or Chekiang. "If we draw a line across the accompanying map just west of Kweilin in the north and Nanning in the south, we will find that, with the exception of Liuugchow on the Tongking border, by far the greater half of the province has, as yet, no established Christian work. In these neglected regions there are 58 cities, 700 market towns, and over 17,000 villages, all teeming with human lives for whom no effort whatever is being put forth. The great majority of the inhabitants of these unoccupied sections are aborigines. Four prefectural cities, over 30 sub-prefectural cities and a larger number of hsien cities still remain to be occupied by Protestant Christian forces."

Compare the accompanying map with Map II. The densest areas appear to be in the river valleys around Linchowfu and Kingyüan; also in the extreme west around Posch, and in the extreme southeastern section of the province where the Postal Map reveals a fairly well opened country. In all of these areas, however, the number of evangelistic centers reported indicates only a mere beginning in evangelistic work.

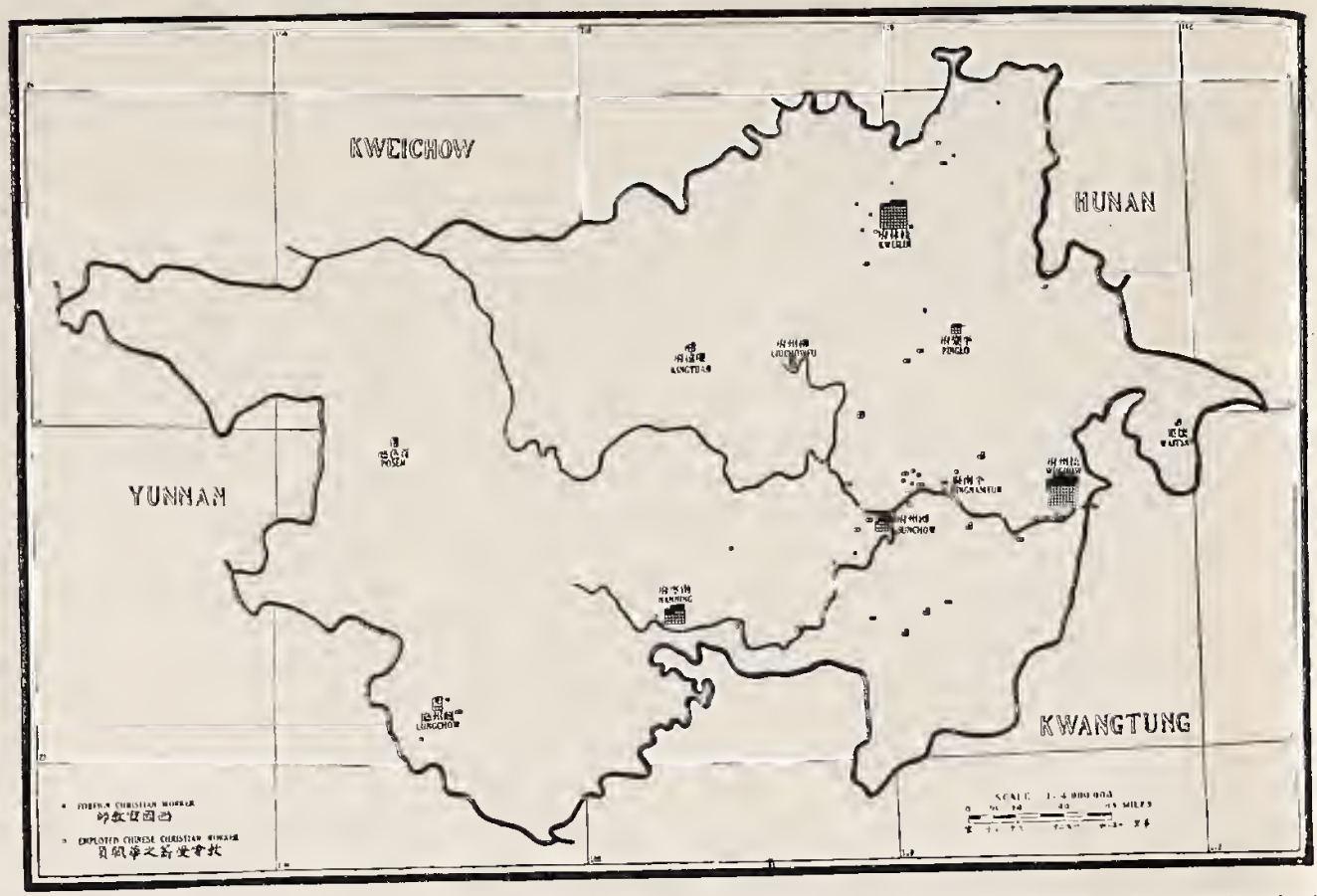
New Mission Stations—The CMA hopes before long to appoint foreign missionaries to the following cities: Yanglichow, Ningmingchow, Kweishun, and Hingyeh. Three of these are in the extreme southwestern part of the province.

Degree of Christian Occupation in Terms of Evangelistic Centers—

	Field Area in Sq.Mi.	No. of Sq.Mi. to Each Evangelistic Center
CMA	27,600	952
SBC	6,900	231
CMS	6,475	3,237
AG	1,900	1,900
WMMS	1,325	265

Reasons for Inadequate Occupation—"Kwangsi was one of the last provinces of China to be entered and occupied by Christian missionaries, and ever since an entrance has been gained, the province has been sadly neglected. The chief reasons for this neglect are the following: (1) Sparsity of population. Kwangsi is noted for its mountains, robbers, and poverty. These have combined to retard the growth of the population. The mountains have increased the difficulty of agricultural pursuits, for there are no large tracts of level land or fertile plain. Poverty has prevented the launching of industries and cast a melancholy gloom over the province, while the robbers have driven countless families beyond the borders to seek a livelihood elsewhere, and thousands of those who remained behind have met their death by the executioner's sword. The city of Linchowfu, in the heart of the province, is not as prosperous or as populous to-day as it was 8 years ago, before the outbreak of the soldiers there, and the looting and bloodshed which followed." (2) Difficulty of access. Only recently steam launches have been plying up and down the West River. Travel before was done on small native craft borne by trackers, and was full of hazard due to the many robber bands. (3) Hostility of the people. This arose chiefly from the fear on the part of the Chinese, which in some sections of the province amounts to an obsession, that foreigners are selfishly aggressive and missionaries merely political

VI.—Distribution of Workers



agents of their representative governments. This combined with racial prejudice and religious opposition has made it difficult to extend Christian work rapidly throughout the province. (4) The death or retirement of workers, in addition to the natural depletion of staff occasioned by the demands of the Great War, and the financial economy which it imposed."

FULL-TIME CHRISTIAN WORKERS

Foreign Force—Kwangsi, Kansu, and Yünnan have approximately the same number of foreign missionaries. Over two-thirds of the male missionaries in Kwangsi are ordained. Thirteen out of the total 76 foreign missionaries are professional medical workers, 7 physicians and 6 nurses. In the proportion of foreign medical workers to the total foreign force, Kwangsi presents as favourable a record as any province in China. Single women constitute approximately one-fourth of the total missionary force. When considering the distribution of the missionaries over the province, it is interesting to note that 65 per cent reside in the 3 cities of Wuchow, Kweilin, and Nanning. About one-half of the employed Chinese workers also reside in these three cities. The remaining foreign residential centers in the province average approximately 3 missionaries each.

Christian Occupation in Terms of Foreign Force—

Number of Foreign Missionaries per 1,000 Communicants (Average for Province 16)		Number of Foreign Missionaries per 1,000,000 Inhabitants (Average for Province 7)	
CMS	35	CMA	18
WMMS	32	WMMS	12
CMA	24	CMS	10
SBC	5	SBC	7

Note that only the larger societies and those with fields delimited on Map III are included in the above table. Note also that the SBC reports the lowest degree of Christian occupation both in terms of population and communicants.

Chinese Employed Force—Yünnan, Kweichow, and Kansu report fewer employed Chinese workers than Kwangsi. The first two provinces are credited with having more communicants, however, than the province under consideration. The 276 employed Chinese workers in Kwangsi may be classified as follows: 63 per cent evangelistic, 26 per cent educational, and 11 per cent medical. All missions report a majority of evangelistic workers. Seventy-four per cent of the Chinese force are men. This appears rather high when compared with the percentage of men in the communicant body, which is only 58 per cent. The CMA employs by far the highest proportion of female workers, over 20 per cent of the Chinese working force consisting of Bible women.

Distribution of Chinese Force—Approximately one-half of the employed workers reside in Wuchow, Kweilin, and Nanning. The remainder appear well distributed over the province. Comparison between the accompanying map and Map V reveals less than a score of evangelistic centers which are without at least one resident Chinese worker.

Ordained Chinese—The SBC reports the highest number of ordained workers, namely, 7 out of a total of 11 for the province. In the number of its native ordained workers Kwangsi ranks even with Kweichow and Honan, and slightly above Shensi, Shansi, and Kansu. There is one ordained worker in Kwangsi for every 5 organized congregations. If we add the ordained members of the foreign force to those of the Chinese force, we have one ordained worker in Kwangsi for every two organized churches and every 147 communicant church members.

Degree of Christian Occupation in Terms of Employed Chinese Workers—

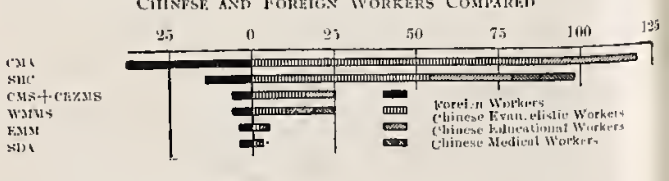
Workers per 1,000 Communicants (Average for Province 59)		Workers per 1,000,000 Inhabitants (Average for Province 26)	
WMMS	131	CMA	57
CMS	131	WMMS	50
CMA	74	SBC	49
SBC	36	CMS	41

Note that only the larger mission societies and those with mission fields delimited on Map IIf are included in the above table.

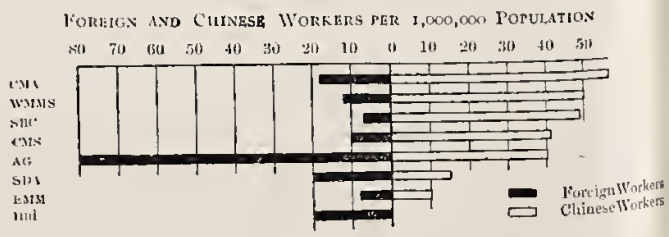
The first table is interesting in that it indicates the proportion of church communicants who are employed by their respective missions or churches. For example, the CMS and WMMS employ 13 out of every 100 church members, while the SBC employs only 3.6. The average for the province is approximately 6 employed workers out of every 100 church members. This is below the average for South and West China and considerably below the average for Central China: Honan, Hunan, and Hupeh averaging 9.6 employed Chinese workers out of every 100 communicants.

Training School Facilities—The only institutions reported to the CCEA in 1918 as Bible training schools in Kwangsi are the Bible schools for men and for women in Wuchow (CMA).

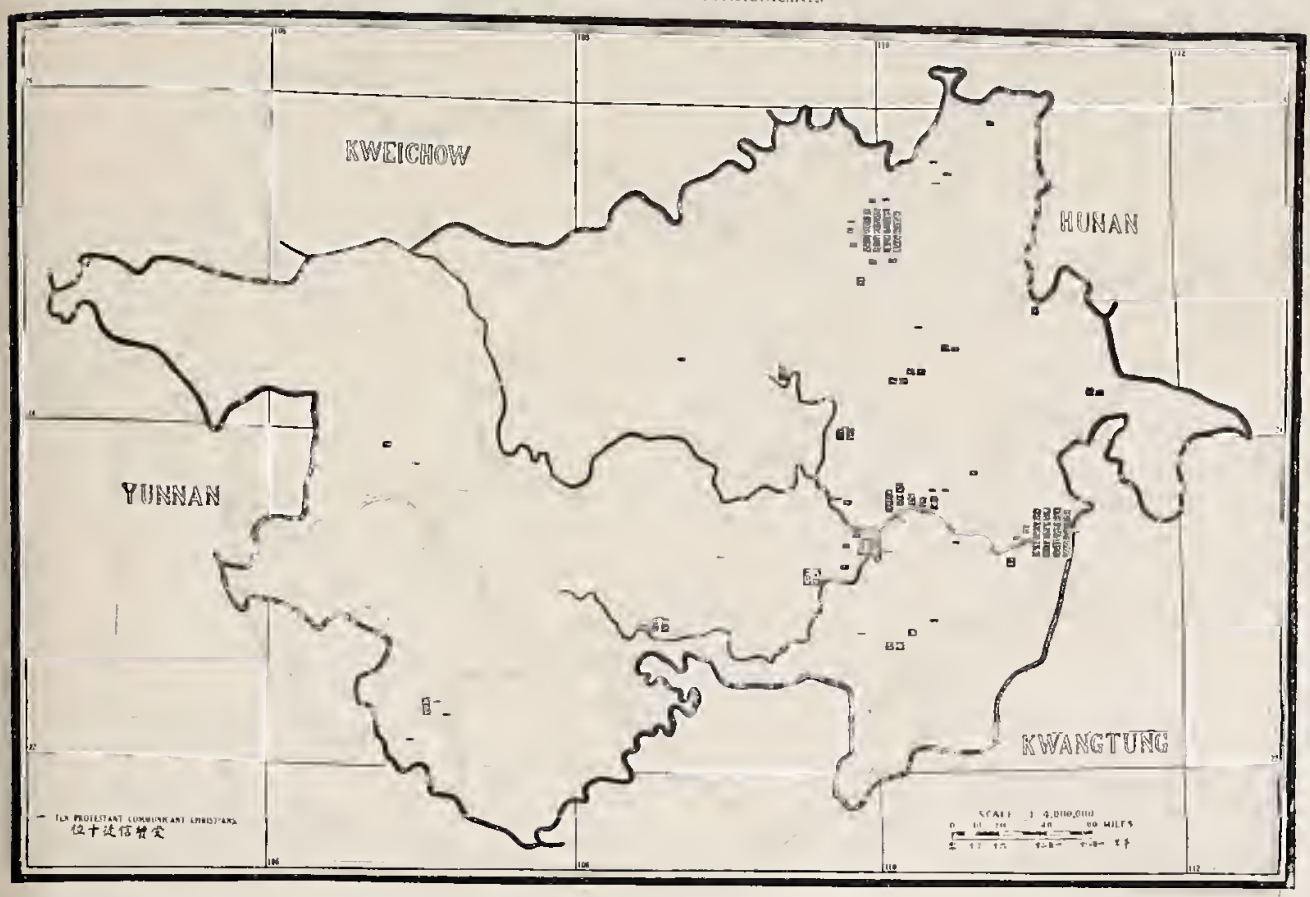
Chinese and Foreign Workers Compared



Foreign and Chinese Workers per 1,000,000 Population



VII.—Distribution of Communicants



COMMUNICANT CHRISTIANS

General Survey.—There is one Protestant communicant Christian to every 2,300 inhabitants of Kwangsi. Protestant church members number 4,722. These are distributed among 62 organized congregations, each averaging 76. Of the total church membership in the province, 58 per cent are men. Approximately 40 per cent reside in the larger cities, with populations over 50,000. Six out of every 10 of the male members, and 3 out of every 10 of the female members, are able to read the Gospels in the vernacular with fluency and understanding. Kwangsi reports a large Sunday School enrollment. Compare this with the number of mission school students. About 3,000 Sunday School scholars are enrolled, while only half this number are reported as under Christian instruction in mission day schools.

It may be interesting, by way of comparison, to know that the Roman Catholic mission work in Kwangsi is not very well developed. We have information regarding only 14 churches and chapels with a communicant membership of 5,006. This is the smallest Roman Catholic Church constituency for any of the provinces of China. Only 54 adults were reported as baptized during last year. Besides schools for orphans, the only educational work attempted by the Roman Catholic Church is one low-grade seminary with 22 students. The above statistics were reported in 1919.

Distribution of Protestant Communicants—Church members are largely concentrated around Kweilin and Wuchow, with a fair distribution over other sections of the mission field where the work has been carried on for a sufficient length of time. Compare the accompanying map with Map IV. The districts which were opened between the years 1881 and 1900 show the largest number of communicants. Compare the accompanying map with Map VI. The distribution of employed workers, both foreign and Chinese, will appear to be fairly proportionate to the distribution of communicant Christians, except in the districts around Sünchow, Pingnamyün, and Kweihsien.

Christian Occupation in Terms of Communicants per 10,000 Inhabitants—A two-fold study will be interesting in this connection: First, how the various mission fields compare in the number of their communicants per 10,000 inhabitants (Table VI, Column 11). The SBC leads with 13, followed by the CMA with 8, the AG with 6, and the WMMS with 4. This last figure represents the average for the province, the proportions for the CMS and SDA being slightly below this average. The second study concerns the number of communicants per 10,000 population in the various tao. Tsangwu-tao in the east, and Kweilin-tao in the northeast, each represents a proportion of slightly over 7 communicants per 10,000. The remaining 4 tao come considerably below this standard, Chennan-tao being the best of the four with a proportion of 1.7 per 10,000.

Membership by Denominations—Slightly over half the total number of communicants in the province, or 2,669, are members of Baptist churches. Less than 400 are connected with Anglican and Methodist churches. The remaining number, which is somewhere between 1,500 and 2,000, belong to missions and churches which cannot be classified among any of the more common and better known denominational groups.

Church Organization—Most of the evangelistic centers report organized congregations, well-cared for by Christian Chinese workers. Self-support is well advanced throughout the province.

Department of Self-Support—The history of the Department of Self-Support in the CMA is indicative of conditions within the Chinese Church throughout the province. The following extracts are taken from the "South China Alliance Tidings":

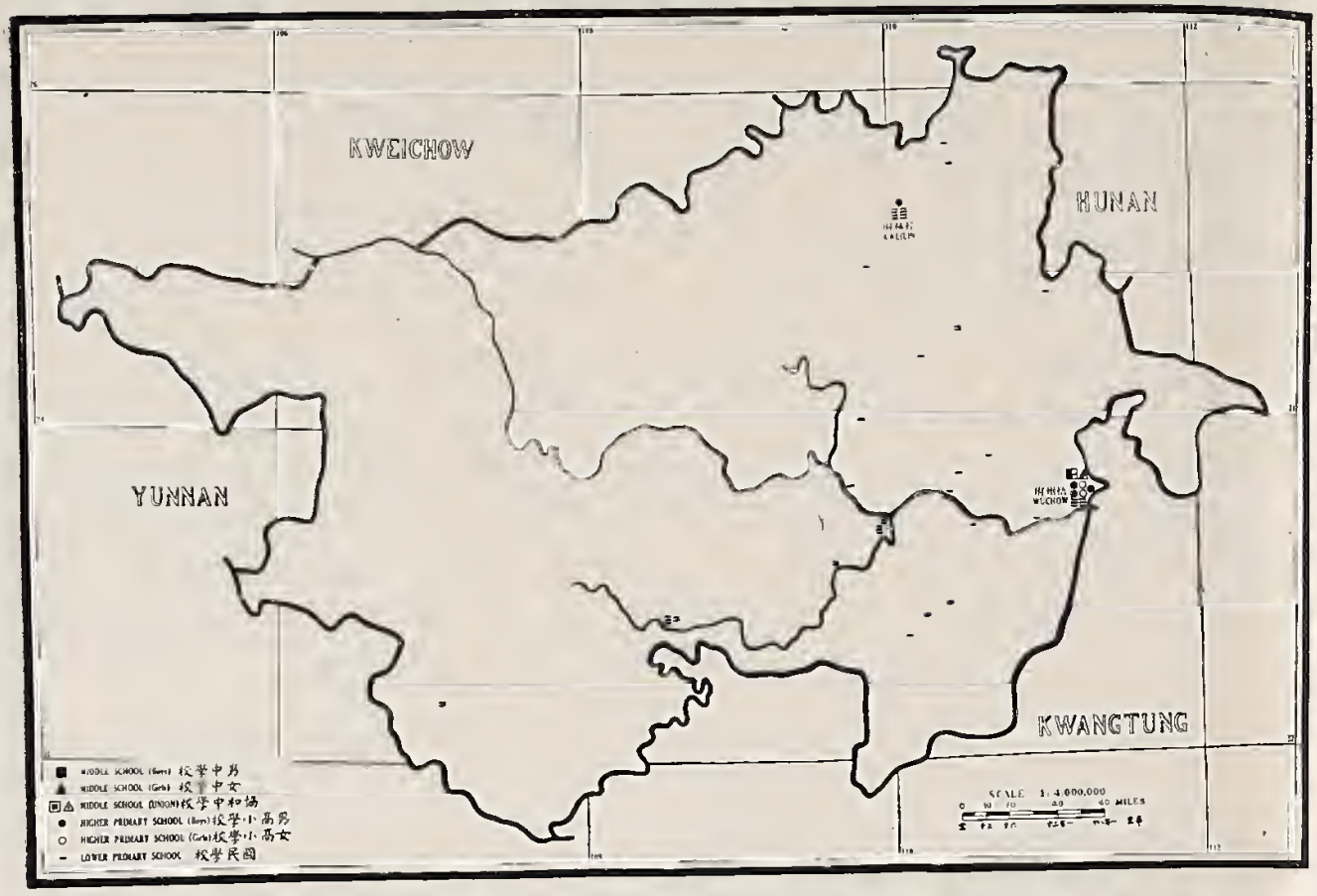
"Three departments of our work are practically independent of mission finances: (1) Our publication work at Wuchow which was begun in 1912. This plant is valued above $15,000 Mex. A total output exceeding 5,000,000 pages of Gospel literature is reported. "The Bible Magazine," which is a Chinese bi-monthly of 80 pages, has a circulation exceeding 3,000. (2) The work among blind children. (3) The Bible schools for men and women at Wuchow."

"As a further step toward self-support and self-administration by the Chinese, it was decided that in all churches where there are ten members, the "mother mission" will not be responsible to supply money from home for the incidental expenses of the station. Where there are twenty members, the local church must undertake in addition the supply of the wages of the chapel-keeper. Furthermore, it is expected that when a church has forty members it will at least undertake one-third of the salary of its preacher: when it has sixty members it will undertake at least two-thirds, and when it has eighty it will undertake the full support of its preacher."

"It was further agreed that hereafter our Chinese Conference may elect three delgates, not only to attend sessions of our Annual Conference, but also sessions of our Executive Committee meetings during the year. We believe that their wise counsel in matters pertaining to our rapidly growing Chinese Churches will be a great help in the administration of the work."

Impressions of Unoccupied Areas—From a recent report of an extensive itinerancy of forty days through the northwestern section of Kwangsi by Rev. W. H. Oldfield, we note the following: "From Linchowfu one may travel for twelve days either northward or westward without seeing a Gospel chapel or entering a district in which a witness is being given to the Gospel. In this great neglected territory there are still numerous walled cities and large market towns that as yet have no established work whatever. For the most part the language of these cities is Mandarin, but the districts surrounding these busy centers contain a large population of mixed tribesmen. These people are shut away from the rest of the province by huge mountain ranges. The greater part of this territory has not even been entered by a Gospel worker. No missionary in our province as yet speaks their language. To reach these people with the Gospel has for years been our hope and aim."

IX.—Mission Schools



MISSION SCHOOLS

Elementary Education—A glance at the map reveals at once the poverty of Christian educational facilities throughout Kwangsi. Although the province has a Protestant church membership of 4,722 Christians, only 1,513 children are receiving education in church or mission schools. This is equivalent to only one student for every 3 church members. The missions rank as follows in their emphasis on educational work:

	Total No. of Communicants	Total No. of Students	Ratio of Students to Communicants
SBC	2,669	756	1 to 3.5
CMA	1,603	403	1 to 4
WMMS	189	193	1 to 1
CMS	187	131	1 to 1.4

Among all the provinces of China, Kansu alone ranks below Kwangsi in the total number under Christian instruction. When considered in terms of the proportion of students to communicants, Kweichow and Yünnan alone rank lower than the province under discussion.

The Survey Committee has been able to secure information regarding only 49 lower primary schools. The inadequacy of lower primary education will be apparent on comparing the number of lower primary schools to the number of stations and evangelistic centers in the province, i.e., 49 to 89. In other words, in about half of the centers where Christian communities are established, no provision has yet been made for the education of the children from Christian homes. Higher primary schools are established in two cities, Kweilin and Wuchow. About 19 per cent of the lower primary students advance to higher grades. The proportion of boys to girls in the Christian primary schools of Kwangsi is about 2 to 1.

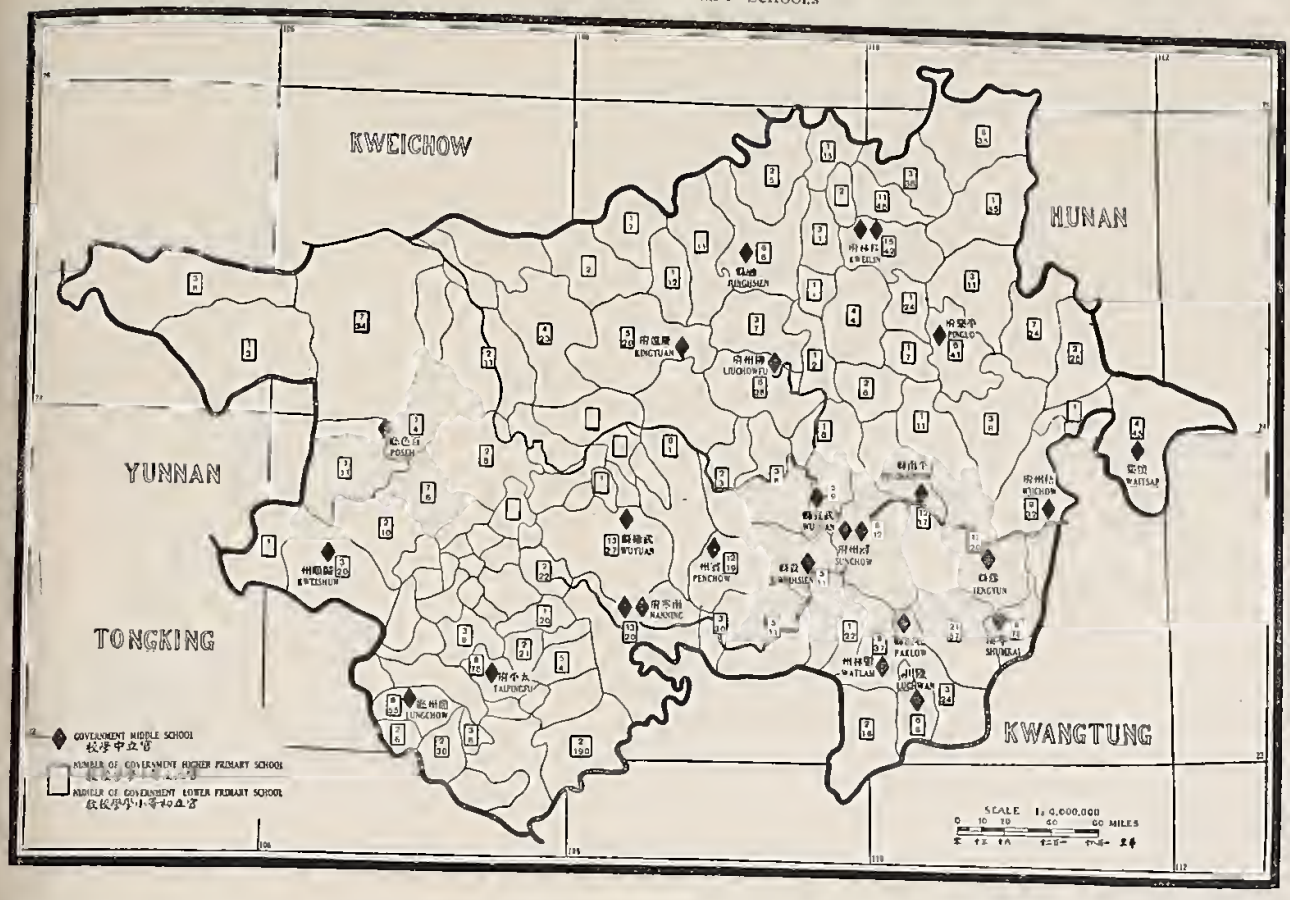
Middle Schools—Only 2 Christian middle schools are reported. Both of these are located in Wuchow, one with 8 boys and the other with 9 girls. Neither of these schools offers a full-grade middle school course. There is no Christian education above middle school grade in the province.

Compare the accompanying map with Map VII. A relatively large number of communicants resides within a radius of 50 miles of Sünchow, where no provision for higher primary education as yet has apparently been made. A fairly large number of communicants reside in and around Nanning. Here also no educational facilities above lower primary grade were available at the time the Survey data was being collected. The above statement regarding Sünchow and the surrounding country applies to Liuchowfu as well.

IV.—Extent of Occupation—The Christian School

Name of Society		Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students—Boys	Lower Primary Students—Girls	Total Lower Primary Students	Higher Primary Students—Boys	Higher Primary Students—Girls	Total Higher Primary Students	Middle School Students—Boys	Middle School Students—Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys in Mission Primary Schools	Proportion of Boys in Mission Middle Schools	Proportion of Lower Primary School Students entering Higher Primary School
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total...		**49**	**6**	**2**	**818**	**444**	**1,262**	**129**	**105**	**234**	**8**	**9**	**17**	**1,513**	**63%**	**47%**	**19%**
Anglican	CMS (+CEZMS)	6	1	...	64	57	121	10	...	10	...	...	...	131	56%	...	8%
Baptist	SBC	21	2	...	532	54	586	90	80	170	...	...	...	756	82%	...	29%
Methodist	WMMS	5	1	...	125	54	179	14	...	14	...	...	...	193	72%	...	8%
Other Societies	AG	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	CMA	15	2	2	97	249	346	15	25	40	8	9	17	403	29%	47%	11%
	EMM	1	...	...	...	30	30	...	...	...	...	...	...	30	...	...	...
	Ind	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	SDA	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

X.—Government Schools



Normal School and Higher Educational Facilities—Teachers for lower primary schools are prepared at Wuchow. No Christian educational facilities higher than middle schools exist. Canton is within easy reach of Wuchow, and up to the present, any need for advanced educational work has been supplied by the higher edueational facilities available in Kwangtung province.

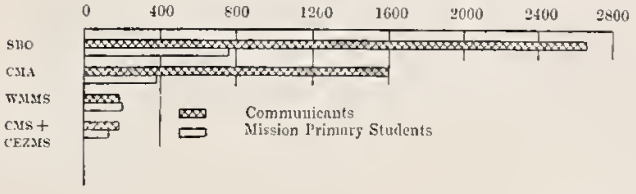
GOVERNMENT SCHOOLS

General Summary—Kwangsi ranks fairly high among the provinces of China in government education. The most recent report of the Ministry of Education (1916) credits the province with 55,581 lower primary and 13,283 higher primary students. This gives a proportion of 64 primary students per 10,000 inhabitants, ranking Kwangsi above Kweichow, Kwangtung, Fukien, Honan, Kiangsi, and Anhwei. Approximately 2 per cent of the total number of primary students in this province are enrolled in church or mission schools.

Government Middle Schools—Here again sources of information are none too reliable, and wide inconsistencies between different sources make any definite statement hazardous. According to the best information the Survey Committee has been able to obtain, Kwangsi in 1918 was provided with 26 government middle schools. At least one of these was located in every mission station. In addition, government middle schools were reported for the following cities: Kweishun, Taipingfu, Wuyüan, Penchow, Kweihsien, Paklow, Luehwan, Shumkai, Wusüan, and Junghsien. Note that five of these cities with government middle schools are located in the extreme southeastern section of the province, a portion of which is as yet unoccupied by any mission society. Compare, also, the number of primary schools, lower and higher, which are reported for the hsiens in the southeastern section of the province, with the number reported for hsiens located elsewhere. From the accompanying map one would be inclined to believe that the development of government education was furthest advanced in the extreme southeast and northeast of Kwangsi. No information has been supplied covering the quality and character of education in government schools, nor is anything known regarding the use of these schools by Christian parents. One correspondent, writing from Lungchow in 1919, referred as follows to the increasing edueational opportunities for girls: "For the past few years government schools for girls have been opened, so the present generation of children will be able to read and write to a great extent."

Higher Education—To quote from an artiele on Kwangsi, appearing in "The Chinese Empire," "Kweilin, at one time the scene of Kang Yu-wei's teaching on reform, was rightly one of the first provincial capitals to open offieially a college on modern lines. This was May, 1899," and the college has continued for some years, being staffed wholly by Chinese. At the time of this writing no information regarding this college is obtainable. Several normal schools have been established by the government in Kweilin, Wuchow, and Nanning. There is also a government law college in the old capital city. An intense desire for modern education is discernible among the more progressive Chinese throughout the province.

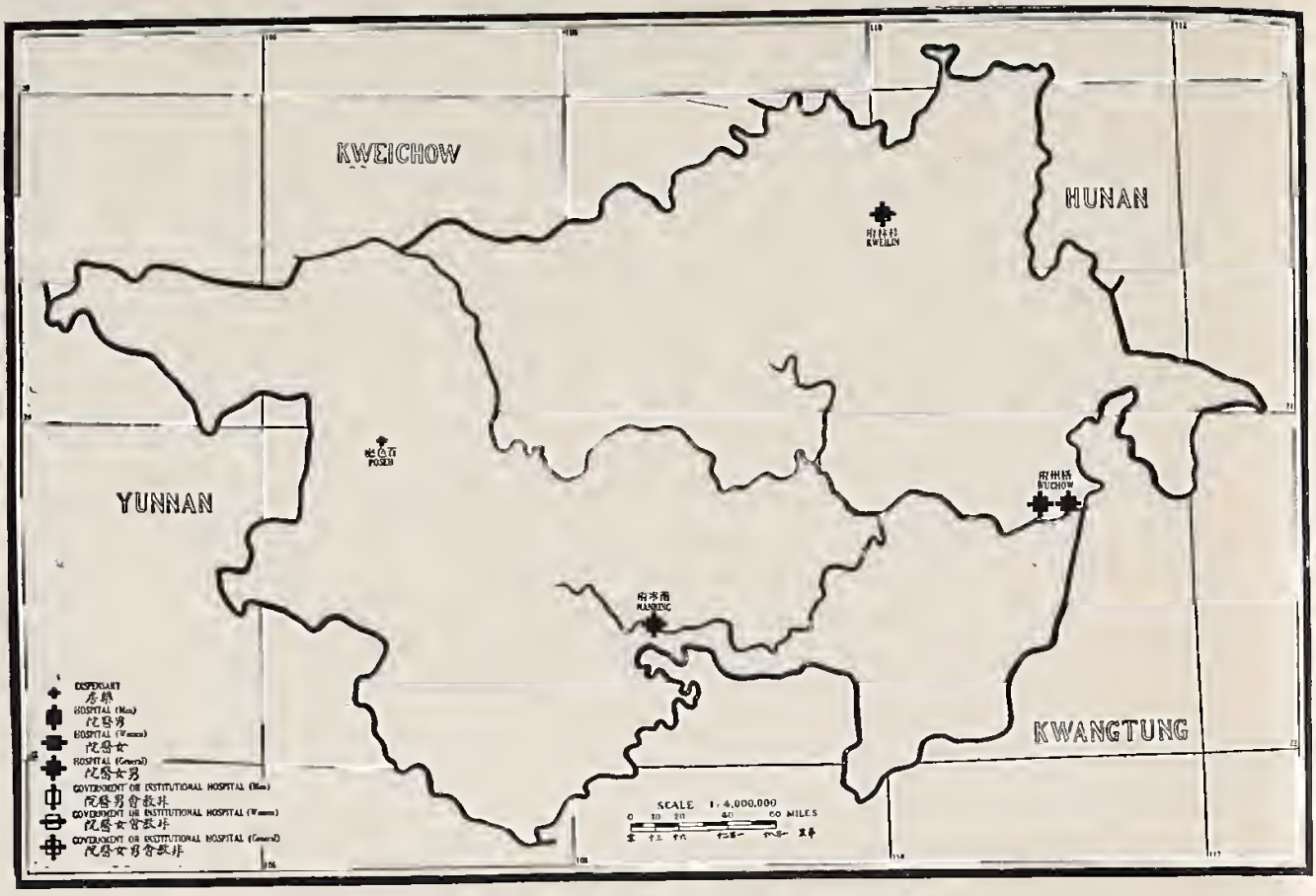
Number of Communicants and Mission Primary Students Compared



V.—Extent of Occupation—The Christian Hospital

Name of Society	Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds - Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
	1	2	3	4	5	6	7	8	9
Grand Total ...	**4**	**3**	**65**	**54**	**873**	**1**	**8**	**17**	**20**
Anglican ... ... CMS (+CEZMS)	1	...	...	...	27	...	...	...	...
Baptist ... ... SBC	1	1	40	35	751	1	8	25	38
Methodist ... ... WMMS	1	...	22	17	55	...	...	20	39
Other Societies... ... AG	...	...	...	...	...	...	...	...	...
CMA	...	...	...	...	...	...	...	...	...
EMM	1	...	3	2	40	...	...	5	2
Ind	...	1	...	...	...	...	...	...	...
SDA	...	1	...	...	...	...	...	...	...

XI.—Hospitals



HOSPITALS

General Summary—Four societies in Kwangsi report mission medical work. The SBC and the WMMS have hospitals in Wuchow. The CMS reports a hospital in Kweilin. The SBC, though not reporting a mission hospital in Nanning, is in all probability carrying on medical work there, since a medical missionary now resides in that center. The EMM maintains a general hospital and the SDA a dispensary in Nanning. A mission dispensary is also reported in Poseh. Missionaries in other stations frequently dispense medicines, but there is no desire on their part to be credited with regular dispensary work. Seven foreign and 11 Chinese physicians, assisted by 6 foreign and 7 Chinese graduate nurses, make up the medical staff of the 3 hospitals.

Areas of Need—Kwangsi, when judged by the amount of Christian medical work, is among the 3 or 4 most neglected provinces in China. The areas around Sünchow and Liuchowfu are situated in the more densely populated districts of the province, and report a relatively large number of communicants and employed workers. The southeastern section of the province is also above the average in density, and also shows considerable development along educational lines. Both these areas, however, appear on the accompanying map without mission medical facilities within convenient distance.

Christian Occupation in Terms of Mission Doctors and Hospital Beds—

Foreign Physicans per 1,000,000 Inhabitants (Average for the Province 0.7)		Hospital Beds per 1,000,000 Inhabitants (Average for the Province 11)	
WMMS	0.4	WMMS	78
EMM	0.2	SBC	37
SBC	0.2	EMM	10

Compare this map with Map V. It will be seen that 10 mission residential centers are without modern hospital facilities, or for that matter, without any professional medical care. Compare the accompanying map with Maps VI and VII. A considerable number of communicants between Nanning and Wuchow will be found to be without modern medical facilities near at hand.

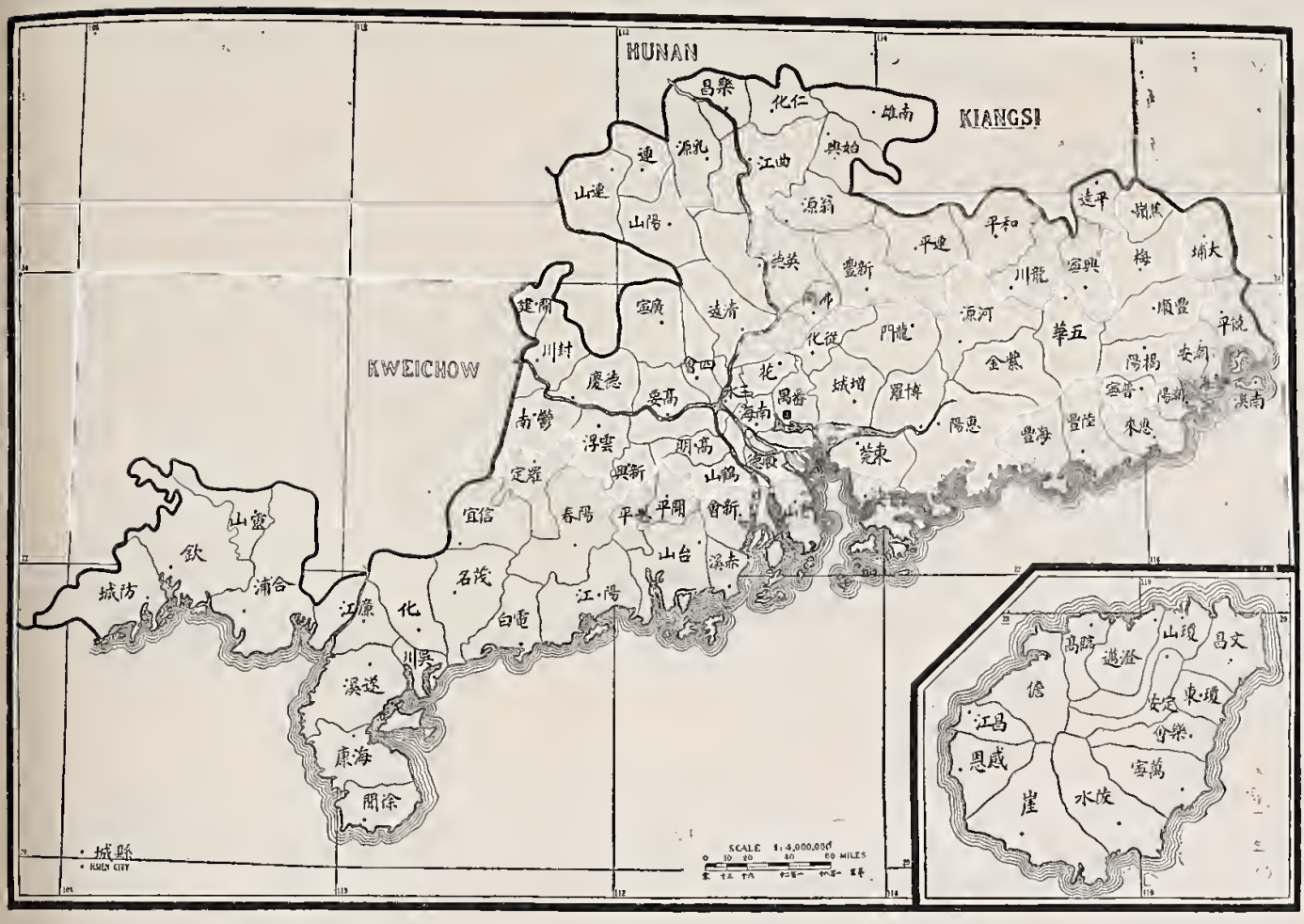
VI.—Degree of Occupation and Table of Urgency

Name of Society		Nationality	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Grand Total		...	**77,220**(a)	**10,672,300**(a)	**76**	**276**	**4,722**	**7**	**26**	**16**	**59**	**4**	**610**	**317**	**0.7**	**11**
Anglican	CMS (+CE2MS)	B	6,475	600,000	6	25	187	10	41	33	131	3	759	690	...	...
Baptist	SBC	A	6,900	2,000,000	14	98	2,669	7	49	5	36	13	566	283	0.2	37
Methodist	WMMS	B	1,325	500,000	6	25	189	12	50	32	131	4	284	1,016	0.4	78
Other Societies	AG	Int	1,900	25,000	2	1	14	80	40	143	71	6	...	...	...	...
	CMA	A	27,600	2,100,000	38	119	1,603	18	57	24	74	8	706	241	...	...
	EMM	B	...	500,000	4	5	...	8	10	...	...	...	...	...	0.2	10
	Ind	Int	...	100,000	2	...	...	20	...	...	...	...	...	...	...	...
	SDA	A	...	200,000	4	3	60	20	15	67	50	3	...	...	...	...

(a) Total for Province, not for approximate estimates by societies as given below

KWANGTUNG

1.—Hsien Boundaries



HSIEN BOUNDARIES

Physical and Political Divisions—Kwangtung extends over approximately 100,000 sq.mi. of territory. It is half the size of France, and about twice the size of the State of Ohio. The province divides naturally into three sections: (1) the Mei-Han valley with Swatow as the main port; (2) the valleys of the West, North, and East rivers, joining in the wonderful Pearl-West River delta, with Canton the capital of the province at its center; (3) and the southwest seaboard, where all the rivers flow directly into the China Sea, and where communication with Canton and Hongkong is made by means of ocean-going junks and steam launches. The island of Hainan, situated between the China Sea and the Gulf of Tongking, is politically a part of Kwangtung, and may therefore be regarded as forming a fourth geographical division. For civil administrative purposes Kwangtung is divided into 5 tao and 94 hsiens.

The province has seven ports open to foreign trade: Hongkong, Canton, Swatow, Pakhoi, Samshui, Kwangchow, and Hoihow, the last-named being located on Hainan Island. Three ports along the coast of Kwangtung have been ceded to Foreign Powers: Macao, occupied by the Portuguese in 1553 and ceded officially to Portugal in 1887; Hongkong, ceded to Great Britain in 1842 (to which must be added the Kowloon extension on the mainland ceded in 1860); and Kwangchow, leased to France in 1898.

Macao is situated on an island at the mouth of the Pearl River. The circuit of the settlement is about 8 miles. Both the position and climate of Macao are delightful. The population is about 80,000, of whom 7,000 are Portuguese or foreigners of another nationality.

In the city of Macao, Robert Morrison and William Milne began their missionary labours for China. Here the first Protestant Christian convert was baptized, and the first Protestant Christian church organized. Here also the first Protestant Mission press was established. And here the body of Robert Morrison, first Protestant missionary to China, lies buried. While gazing on a facade of an old and ruined Roman Catholic church in Macao from the top of which there still towers a cross, Sir John Bowring, then British Consul, was inspired to write his immortal hymn, "In the Cross of Christ I glory."

The island of Hongkong (11 miles long and from 2 to 5 mi. broad) is also situated near the mouth of the Pearl River, 40 mi. from Macao and 90 mi. from Canton. Opposite the city of Victoria is a peninsula of the mainland on which the city of Kowloon (original area 4 sq.mi., and ceded to Great Britain in 1860) is built. In 1898, an additional territory commonly called 'The New Territory,' with an area of 375 sq.mi., including several islands one larger than Hongkong, was leased to Great Britain. Kowloon is connected with Canton by rail.

Kwangchow, situated on the coast of southwest Kwangtung, is an excellent closed harbour, second only to Hongkong. It is 15 mi. long, and for about half its length is 3 to 4 mi. broad. This harbour with adjacent territory comprising 325 sq. mi. was leased to the French in 1898, and is now governed by the Governor-General of Indo-China.

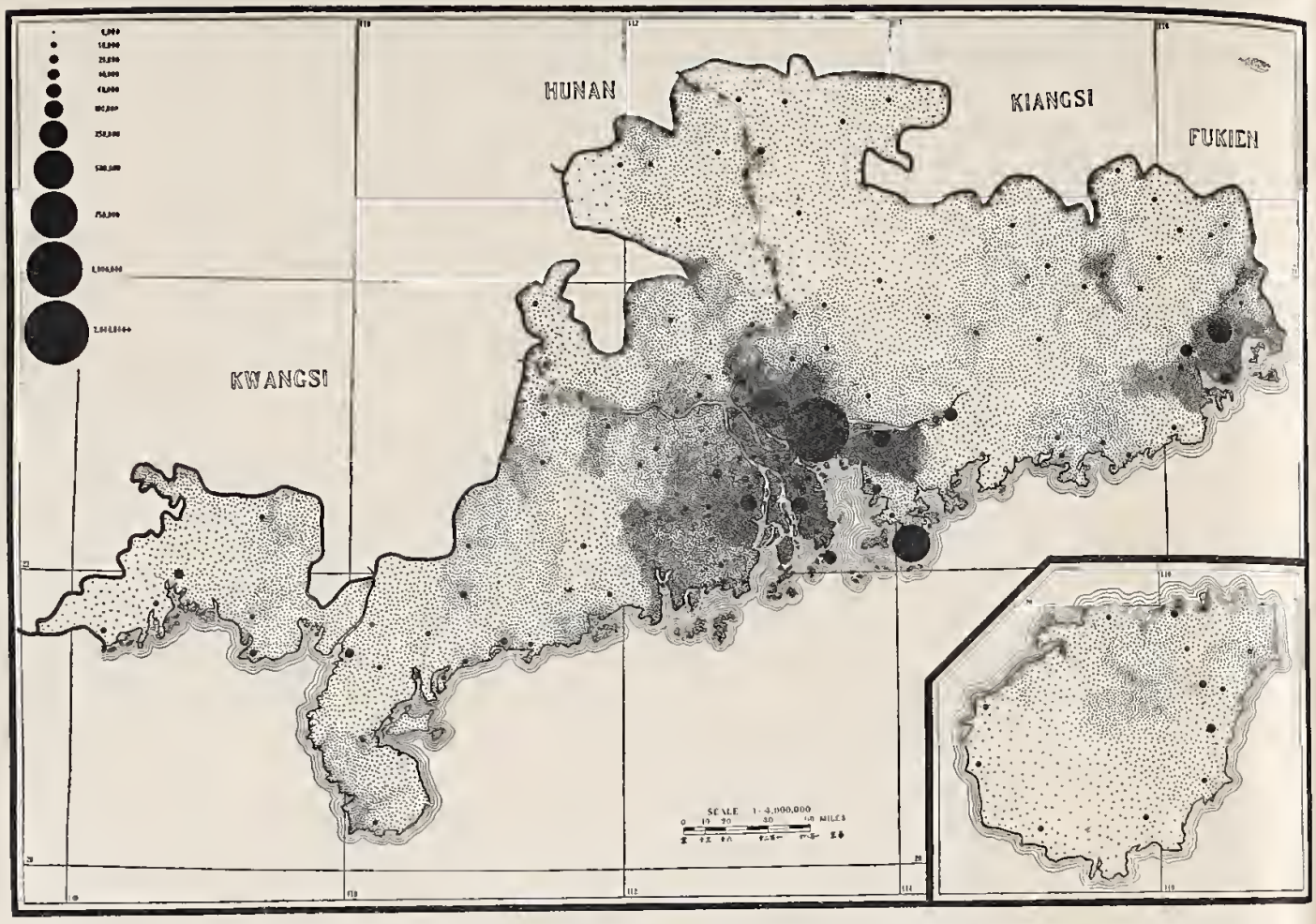
Physical Features—Three-fifths of the province is mountainous. Rivers are numerous and their valleys subject to frequent floods. The two large deltas, Mei-Han in the east, and Pearl-West in the central section of the province, rank amongst the most fertile areas in the world, usually providing three crops a year, and sustaining dense populations. The northeastern section of the province is a great plain. In the southwest the rivers are short and run directly into the sea. The central river system spreads like a banyan tree with three great branches, while the trunk is strengthened by a network of smaller rivers resembling roots. Of all the provinces of China, Kwangtung is the best provided with excellent ports. It can boast of Hongkong, Canton, Swatow, Hoihow, Macao, Pakhoi, and Kwangchow.

Climate—The climate of Kwangtung is very changeable, and depends upon the dry northeast winds or the moisture-laden winds which blow from the southwest. From October to April the former prevail, and in the neighbourhood of Canton, the temperature seldom falls below 32°F.

In Hainan the northern section is semi-tropical, the south tropical. The summers are very hot and humid. Hainan is extremely mountainous in the interior. The coastal plains are fertile, and the island is rich in minerals.

Economic Conditions—The economic status of many families in Kwangtung is enhanced by considerable money received from relatives abroad. The majority of the inhabitants devote themselves to agricultural pursuits. The rich and fertile regions of the Canton delta are highly cultivated. Crops of all kinds are raised in abundance. Of these, rice comes first, especially in the Canton delta where two and sometimes even three crops are produced yearly. The fields are generally worked under leases, the farmers living together in villages. Rental is paid in grain. The growing of the mulberry tree, the rearing of silk-worms, the cultivation of straw for the matting industry, the production of sugar-cane, and the growth and export of black tea, are other common agricultural pursuits. However, the density of population is so great in the delta region that Kwangtung still depends on French Indo-China and the central provinces for rice, and on Manchuria for beans.

II.—Density of Population



The province is rich in minerals which, as yet, have hardly been touched. The most important coal fields are situated in the vicinity of Shiuchow along the North River in the northern part of the province. Also in the districts of Fayünshing and Koming, as well as in several places along the East River. Many of the less common minerals, such as antimony, wolfram, manganese, and arsenic, are also found in quantity.

Canton and Fatshan are the two principal industrial centers. Trade is carried on through Swatow and Pakhoi and other ports, but Canton easily holds first place as the commercial center of the province. The Arabs traded here in the 10th Century. The Portuguese reached it in 1516 and were soon followed by the Dutch and English. In 1684 the East India Company established its first "factory" in Canton. Since 1842 the development of Hongkong and the opening of other foreign ports in provinces further north have limited Canton's trade.

People and Languages—The Cantonese people migrated from the north nearly 2,000 years ago and settled in the central section of the province. These Cantonese form from a half to three-quarters of the present population. "They are active, industrious, and consider themselves the rightful owners of the soil." The Hakkas entered Kwangtung centuries later and settled principally in the northern and northeastern sections. They are excellent cultivators of the soil. During recent years they have extended their settlements southward to the coast near Kowloon, thus driving a wedge between the Cantonese and the Hoklos. The Hoklos spread from the littoral section of Fukien into the Mei-Han delta region, and along the eastern coast of the province as far west as Kowloon. The Kungkas comprise the boat population in the neighbourhood of Canton. They are given to petty trades and mingle very little, if at all, with the other inhabitants of the province. In antecedents and customs they differ greatly from any of the other races. Their number exceeds 100,000. Aborigines still inhabit the mountainous sections of the province; the Miao in the north and northwest, and the Tai in the southwest. They are still practically untouched by Christian missions. Besides aborigines of the Tai and Lao families, found chiefly in the mountainous interior, Hainan has approximately 2,000,000 Chinese who have settled along the coast. Miao from Kwangsi also inhabit the steep mountain sides.

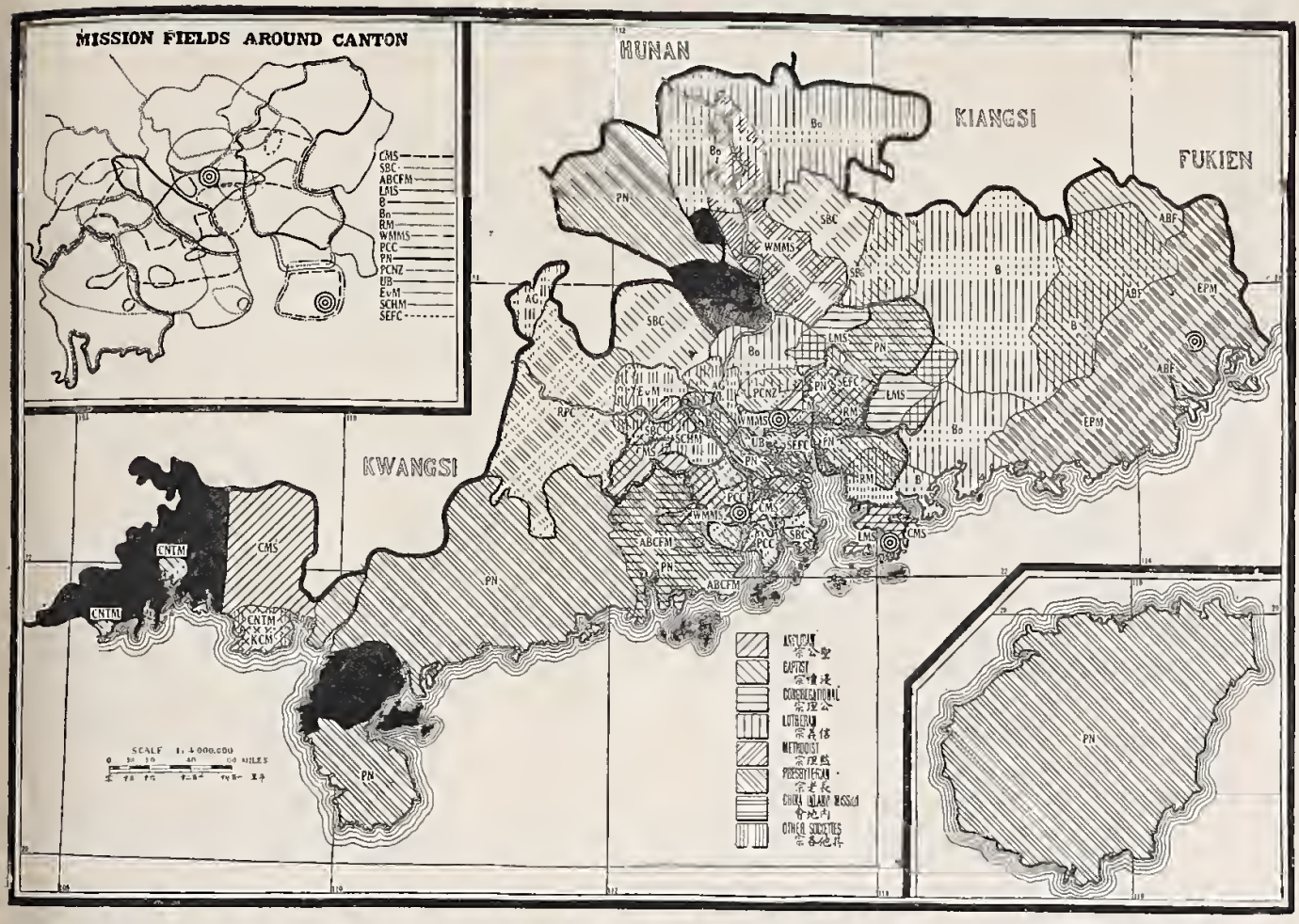
Cantonese is the chief language in the province. Mandarin is spoken among the official classes. Every large race as well as the various aboriginal tribes have their own dialects or languages. The Hakka dialect is spoken by approximately 4,000,000. In the Swatow district the dialect spoken by approximately 3,000,000 resembles the language commonly heard in southern Fukien. Besides tribal dialects, Hainan has a Chinese dialect of its own called Hainanese.

Communications—Water is the chief means of communication throughout Kwangtung. "The West River delta affords innumerable entrances to the province, the river itself offering direct traffic with Wuchow and Nanning in Kwangsi. The North River valley forms the famous highway from Canton northward to Shiuchow where it divides, one branch going west into Hunan and the other continuing northeast into Kiangsi. Along this latter stream there is a paved road which extends through a beautiful country. Along the entire length of this road shelters have been erected at regular intervals for the accommodation of carriers. The route into Hunan is similarly continued, after navigation ceases to be practical, by a paved road each side of which is also lined with inns and warehouses." The East River which rises in Kiangsi affords an excellent net-work of navigable streams opening up the rice and sugar country of the northeast. The Han River, with its chief tributary the Mei, offers water communications in the extreme eastern part of the province. In southwest Kwangtung, the rivers although short are important because of their large boat populations.

Railroads—There are five railways in Kwangtung, three of which radiate from Canton: (1) The Canton-Kowloon Railway (110 mi.), connecting Canton with Kowloon on the mainland opposite Hongkong. (2) The Canton-Samshui Railway, 32 miles in length, which runs through a very populous and fertile country, passing through the busy city of Fatshan. This railway may eventually be extended into Kwangsi and Yünnan. (3) The Canton-Hankow Railway, which at present is completed and operating a distance of 139 miles out of a total 720. This road will bring Canton into direct communication with Peking, Moukden, and Europe via the Trans-Siberian Railway. (4) The Sunning Railway, southwest of Canton, a successful privately-owned road extending over 78 miles from Towshan to beyond Kongmoon, where steamers connect with Hongkong and Macao. Eventually the Sunning Railway will continue on to Canton. Surveys have been completed for a railroad connecting Swatow and Fukien. This road will be a part of the proposed sea-coast trunk line. A short branch, 30 miles, between Swatow and Chaochowfu has been completed and in operation for a number of years. Another important branch line may some day be built from the Canton-Hankow Railway at Shinchow into Kiangsi. This eventually will afford a most desirable short-cut to Shanghai. These main lines with their intersecting branches promise to spread a very effective railroad net over Kwangtung. Mission work in the past has developed rapidly along existing railroad lines.

Roads—Because of numerous waterways which reach every part of the province, few roads are necessary. Those that do exist are merely narrow pathways between rice fields, paved with slabs of stone. Very little is done in the way of keeping up these roads. Few vehicles of any sort are seen. The most famous highway in the province is that leading from Namyung into Kiangsi. It is estimated that carriers on this highway frequently number over 50,000.

III.—Protestant Mission Fields



Postal and Telegraph Facilities—Kwangtung ranks first among the provinces of China in the number of its postal agencies, and next to Chihli and Kiangsu in the number of post offices. There is scarcely a city or market village without postal facilities. During 1919 the number of post offices of various grades increased from 132 to 142. In addition to Chinese post offices, Great Britain has postal stations in Canton and Hoihow; France in Canton, Hoihow, Kwangchow, and Pakhoi; and Japan in Canton.

The Chinese Government Telegraph Administration maintains over 70 stations in Kwangtung. Two overland telegraph lines connect Canton with Shanghai. Practically every part of the province is within telegraphic communication with the outside world.

Christian Occupation by Hsiens—A study of the statistical tables on Christian occupation by hsiens (Appendix A) reveals 6 hsiens on the mainland (Hoikin and Linshan in the northwest, Hoikang and Suikai on the promontory in the extreme southwest), and two hsiens on Hainan Island as totally without any organized Protestant Christian work. Ten hsiens report having only one evangelistic center each, and seven hsiens only two each. About half of the hsiens in the province report representatives of two or more missions. Twenty-seven hsiens, or 28 per cent of the total number, report no mission lower primary schools, and 55 hsiens, or 60 per cent, no mission higher primary schools. Government lower and higher primary educational facilities are reported for all hsiens.

DENSITY OF POPULATION

Population Estimates for the Province—Population estimates for Kwangtung have varied from 23,700,000 (1910 Customs' Report) to 37,167,701 (Post Office Census 1919). In 1885, the Board of Revenue estimated the population of the province to be slightly under 30,000,000. The Minchengpu Estimate in 1910 was more conservative, fixing the total at 27,700,000. The estimates of population by hsiens which were received by the Survey Committee in 1918 bring the figure for the province slightly below the Post Office Estimate, namely, 35,195,036. The figures received by the Survey Committee for over two-thirds of the hsiens are identical with those published by the Post Office in 1919. Survey Committee estimates for the remaining hsiens are slightly lower.

The average density for Kwangtung is somewhere between 275 and 375 inhabitants per square mile. New Zealand with approximately the same area has only 8 inhabitants per sq.mi. According to the Minchengpu Estimate (1910) Kwangtung has a density of 277 per square mile and ranks tenth in the list of provinces. According to the Post Office Estimate of 1919, the density of the province is considerably higher, namely, 371 inhabitants per sq. mi. In the list of Post Office estimates, Kwangtung ranks sixth in density. If, however, we accept the CCC figures, the density of the province stands at 352 inhabitants per square mile.

Areas of Greatest Density—The distribution of population in Kwangtung has followed the river system. Recently the movements of the people have been away from the flood areas and along the railway lines. The densest areas are to be found in the Canton delta region and the flood plains along the coast. The mountainous districts are very sparsely populated. Yanfa-hsien in the northern mountainous area, for example, has a population of 45,000, while Shuntak-hsien and Sunwui-hsien in the delta district report more than one million inhabitants each. The average density of 352 per sq.mi. for the whole province can not give any adequate idea of the congestion in the delta regions. Here the population is so closely packed that it may safely be estimated to exceed 1,000 inhabitants per sq.mi. This delta region around Canton and the area south of the Yangtze between Shanghai and Hangchow may safely be regarded among the two most densely populated regions in China.

Cities—Kwangtung is a province of many large cities. The market village, however, is the center of influence in all country districts. Ten cities are reported with populations of or exceeding 100,000: Canton 1,500,000-2,000,000; Hongkong 525,000; Fatshan 450,000; Chaochowfu 250,000; Sunwui 200,000; Kongmoon 168,000; Sinlam 140,000; Shinchow 120,000; Shekki 100,000; Chaoyanghsien 100,000. Eight other cities contain 50-100,000 inhabitants each; 38 report populations ranging between 20,000 and 50,000; and 60 smaller cities are known to have anywhere between 10,000 and 20,000 inhabitants each. All the larger cities are occupied as mission stations. Approximately 70 per cent of the inhabitants of Kwangtung live outside cities of 10,000 or above.

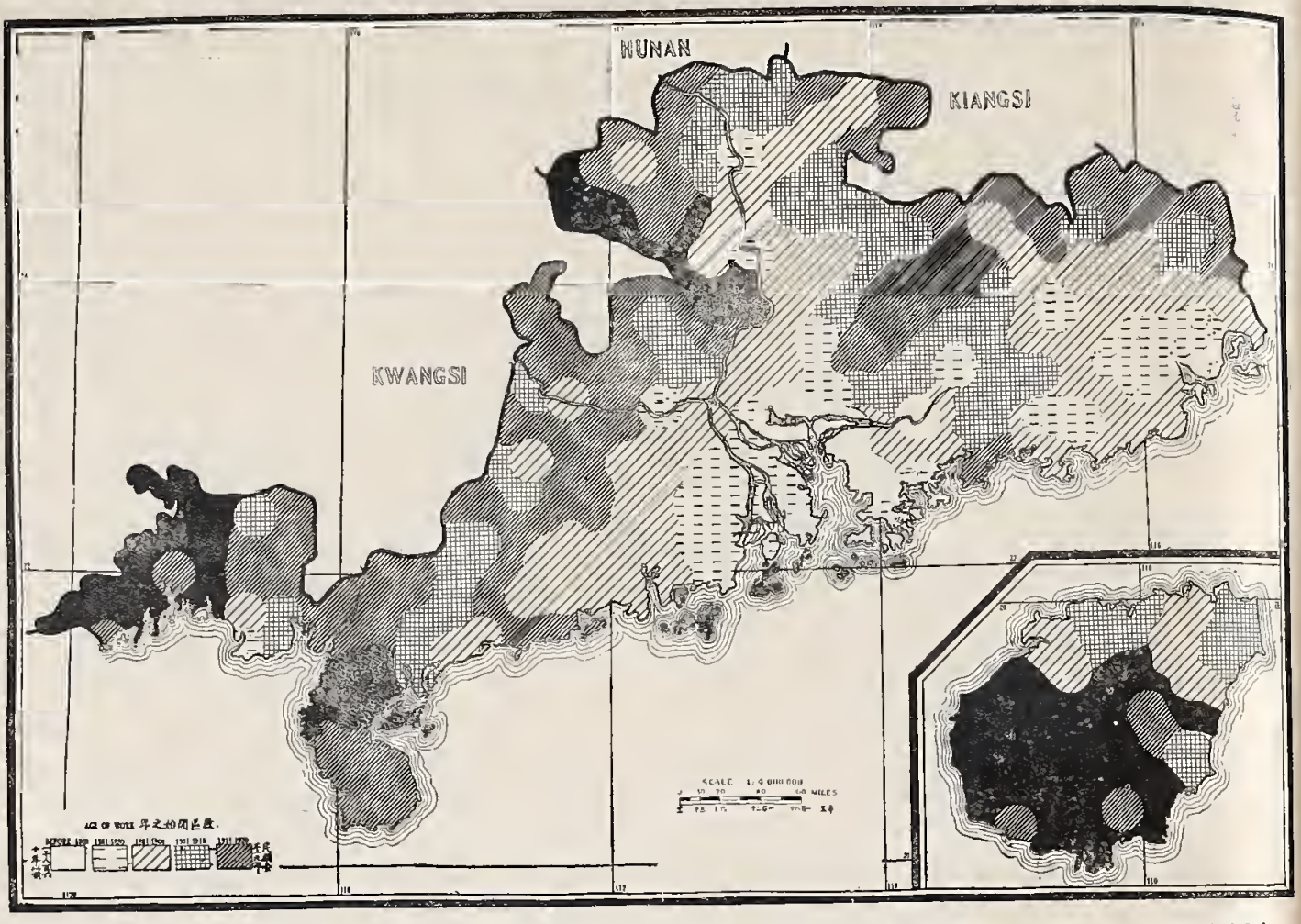
Christian Population—Out of an aggregate of 35,195 small dots on the accompanying map, only 62 of the smallest size, each representing 1,000 inhabitants, indicate the numerical strength of the Protestant Christian communicant body.

PROTESTANT MISSION FIELDS

Mission Fields Compared—At least 43 Protestant mission societies are at work in Kwangtung. Their fields cover approximately five-sixths of the total area of the province. Six of these are Bible and Tract Societies, one educational (Canton Christian College), and 4 medical and philanthropic (BFM, HVBC, CMMS, KHI). Of the remaining 32 societies, 2 report no church organizations (YMCA and YWCA). This leaves 30 mission societies within the province reporting church organizations.

The fields of the following societies do not appear on the accompanying map: MEFB, CumPM, AFO, CFM, Heb, Ind, RickshaM, SCBM, SDA, YMCA, and YWCA. Most of these societies limit their work to city areas. The accompanying map therefore shows the field areas of 21 mission societies. Fifteen have fields within a radius of 100 miles from Canton. In this populous delta region there is so much overlapping that in order to assist the student to trace the delimitations of the various fields an inset has been made showing the boundary lines.

IV.—Age of Work



Extent of Mission Fields—The mission societies working the largest areas are as follows: PN (including Hainan), 32,800 sq.mi., or nearly one-third of the total area of the province; ABF, 12,100 sq.mi., or approximately one-eighth of the total area; B 10,650, Bn 10,200, and SBC 10,200 sq.mi., or about one-tenth of the entire area of the province for each; EPM, 8,000; and so on.

Societies Grouped by Nationality—If we exclude the 6 Bible and Tract Societies, we have 21 American societies in Kwangtung, 6 British, 6 Continental, and 4 International. The work of American missionary societies extends over approximately two-thirds of the province, while the British and Continental societies cover approximately one-half and one-quarter of the province respectively.

Societies Grouped Denominationally—The various mission societies may be classified denominationally as follows: Anglican 1, Baptist 3, Congregational 2, Lutheran 4, Methodist 2, Presbyterian 7, and those not included under any of the above groups 18. The work of all Presbyterian missions combined covers over half of the entire province. The Lutheran and Baptist missions work approximately one-fourth of the province each, while the Anglicans, Congregationalists, and Methodists each claim field areas which approximate 5,000 sq.mi. or one-twentieth of the total area of Kwangtung.

Unoccupied Areas—Four sections of Kwangtung are shaded black on the accompanying map. All are located in the western half of the province. The first is just west of the SBC mission station Yingtak on the North River. The second area is a part of the Hainan promontory extending over the whole of Suikai hsien just south of the PN station Kochow. The third is in the extreme west adjoining Tongking, and including Lingshan and Yamchow districts. The fourth embraces a large number of islands scattered along the southwestern coast. The total extent of the unclaimed portions of Kwangtung reaches approximately 6,000 sq.mi.

Overlapping Areas—The chief impression one receives from the accompanying map is the large amount of overlapping between mission societies in the delta region within a radius of 100 miles from Canton. This overlapping is not as evident immediately north of the city as it is in all directions toward the south. There is overlapping also in the eastern part of Kwangtung between the following missions: ABF, B, and EPM. Also in the north between the WMMS, SBC, B, and Bn.

Compare this map with Map II. The overlapping exists in the areas of greatest density. Moreover, reference to Map IV shows overlapping to exist especially in those areas which were first opened to Protestant missionary propaganda.

Comity Agreements—Seven mission societies have reported definite comity agreements. The ABF and EPM state that they have subscribed to the Principles of Comity prepared by the China Continuation Committee in 1918. These two missions have worked side by side in the Hokio territory without any geographical divisions. The WMMS reports tacit understandings with missionaries of several societies wherever work adjoins. The PCNZ reports a definite agreement with the Bn society whereby the latter undertakes work among the Hakkas in the country area, while the former confines its activities to the Cantonese-speaking people who reside in market and city centers. A general understanding regarding field boundaries exists between the PCNZ and the Pentecostal missionaries. The RPC mentions having an understanding with adjacent missions respecting boundaries. The UB refers to an unwritten agreement whereby it promises not to open work where another mission is already located, without first obtaining the approval of the mission concerned. The PCC reports a tacit understanding with the PN. The CNTM has attempted repeatedly to reach an agreement on comity with adjoining missions, but thus far without success. Six societies report no comity agreements whatever, while the remaining societies throughout the province give no answer to the question.

Church Federation—Federation between the churches of the various missions in the province is well advanced, as shown in the union of the churches of the following societies—PN, PCC, PCNZ, ABCFM, LMS, UB, and SEFC. A number of missions are also federated in their educational work. (See Program of Advance 1919-20.) For example, in the educational work which centers around Canton definite responsibility for middle and normal schools has been assigned to particular missions.

AGE OF WORK

Beginning of Christian Missions in China—"The Church history of Kwangtung has been divided into five periods marked not so much by arbitrary dates as by epoch-making movements. The facts of each period are grouped around the more striking personalities":

(1) 1560-1807. "The rise and decline of Roman Catholicism associated with the occupation of Macao by the Portuguese, the arrival there of Valignani, Superintendent of the Jesuits' Missions to the East, the gaining of an entrance into Shaohing (then the capital city of the province) by Ricci, and consequent successes until the advent of the Dominicans and Franciscans, brought internal strife, and Imperial disfavor resulted in a general persecution."

(2) 1807-1842. "The beginnings of Protestant Missions, from the arrival of the pioneer to the signing of the Treaty at Nanking, which opened Canton with other ports to foreign occupation. Such names as

Morrison, Milne, Gutzlaff, Medhurst, Bridgman, Wells Williams, and Dr. Peter Parker are associated with this period."

(3) 1842-1860. "The opening of Canton and occupation of Hongkong up to the Treaty of Tientsin, which gave right of travel in the interior and promise of protection to Christian workers and converts. Such names as Burns, Legge, Genähr, Lobscheid, Piercy, Graves, Chalmers, Happer, and Dr. Kerr remind us that there were giants in these days."

(4) 1860-1900. "From the Treaty of Tientsin to the Boxer Outbreak. These forty years are marked by a very large increase in the missionary force, extensive itineration throughout the whole province, the opening of new stations where opportunity presented in the interior, and the consolidation of institutional work in Hongkong, Canton, and Swatow. Several of the men mentioned in connection with the previous period carried their labors into this one, and some, like Dr. Graves and Dr. Kerr, remained right through it. Other names such as Gibson, Henry, Simmons, Noyes, Pearce, Genähr, Kollecker, and others come to our minds."

(5) 1900-1917. "From the Boxer Uprising to the Revolution and on into the post-Revolution period of national reconstruction. This is the period of conferences, of co-operative and union movements, of revised policies, big institutions, partnership in responsibility between Missions and the Chinese Church, of diminishing opposition, and of a province-wide evangelistic opportunity."

Pioneer Period (1807-1860)—In 1805, the attention of the directors of the LMS was called to the spiritual needs of China. In Sept. 1807, Robert Morrison, a Scotch Presbyterian, landed in Canton. Six years later he was joined by William Milne. These two men possessed remarkable linguistic gifts, and together, while hampered in direct evangelistic work, they were able to prepare the way for others by their translations and faithful testimony given to a few teachers and servants. In 1814, Milne sailed for Malacca, where he continued to labour as Morrison's assistant until his death in 1822. After 7 years in Macao, Robert Morrison baptized his first convert. "At a stream of water issuing from the foot of a lofty hill, far away from human observation, I baptized him in the name of the Father, Son, and Holy Ghost. May he be the first-fruits of a great harvest." Such is the entry in Morrison's diary. Among those who joined the mission staff were Samuel Kidd, Professor of Chinese at London University, Samuel Dyer, the inventor of movable metallic type for Chinese printing, Mr. W. H. Medhurst who reached Malacca in 1816, Dr. William Lockhart who came to China in 1838, Dr. Hobson, who carried on medical work at Macao, 1839-1843, and James Legge. In 1843, at a conference of missionaries held in Hongkong, it was decided to begin missionary work in the five newly opened treaty ports, namely, Canton, Amoy, Foochow, Ningpo, and Shanghai. From the time of Mr. Milne's journey through the Chinese settlements in the Malay Archipelago until the opening of these five treaty ports, the work of the LMS was carried on under the name of the Ultra-Ganges Mission. Centers were established in Malacca, Java, Batavia, Penang, and Singapore

Most of the pioneers, before the Treaty of Nanking in 1842, devoted their energies chiefly to the work of translation and evangelism. Many did not remain long, some leaving the field, others going to North China after the five treaty ports were opened. The first concrete result of the missionary attack on Canton was the beginning of hospital work, under Drs. Peter Parker, Hobson, and Lockhart. When Hongkong was ceded to England in 1842, a new and safer base of operations was provided. From the beginning it became a city of refuge and a place of vantage from which Canton was opened. At the end of the first period, 1807-1860, seven societies were actively promoting missionary work in Kwangtung: ABF, SBC, LMS, B, WMMS, EPM, and PN. Each of these had but one mission station, except the LMS which had three.

The second Protestant missionary organization to be interested in China was the Netherland Missionary Society, which in 1827 sent Karl Fredrich Gutzlaff to Batavia. Here Dr. Medhurst helped him to acquire the Malayan and Chinese languages. He made 7 voyages between 1831 and 1835 along the coast of Siam and China, reaching Tientsin in 1831. On his return, the story of his experiences "excited unbounded interest both in England and in America, and gave the Christian Churches a new idea of the possibility of missionary work in China." The Netherland Society established no permanent work in Kwangtung.

The first American missionary to China was Elijah Bridgman of the ABCFM, who arrived in Canton during 1830 in company with David Abeel, the latter under the American Seamen's Friend Society. These men found Robert Morrison alone in the city. Three years later, Drs. S. Wells Williams and Ira Tracey joined Dr. Bridgman, and the ensuing year they were followed by Dr. Peter Parker.

The Opium War of 1840 resulted in a temporary suspension of the work for 5 years, after which some of the missionaries transferred to other treaty ports.

In 1837 the PN had four missionaries under appointment for China. The following year Revs. J. A. Mitchell and R. W. Orr with their wives arrived in Singapore. Here they began work among the Chinese while waiting for an opening into the Empire. After 1844 work was begun in Macao. Canton itself was not actually entered until 1847. Among the pioneers of this society were Dr. A. P. Happer who established the Canton Christian College, Dr. John G. Kerr, M. D., and Rev. H. B. Noyes, D. D. The boys' school opened in Macao in 1845 and transferred later to Canton has since become the Fati Boarding School, while the girls' school started in 1851 has since developed into the True Light Seminary.

Rev. W. C. Burns was the first missionary sent out by the English Presbyterian Synod in 1847. The work of this society in Hongkong, Canton, and surrounding regions, was also greatly influenced by Dr. James H. Young. In 1851 this devoted pioneer moved to Amoy and later to Swatow, where mission work had already been begun by Leebler of the Basel Mission in 1847. Colleagues arrived from 1858 on, and in 1863 hospital work was begun.

The Basel and Rhenish mission societies first directed their attention to China largely in response to the appeals of Dr. Gutzlaff. Rev. T. H. Hamburg, a native of Sweden, and R. Lechler were the first missionaries commissioned and sent out to the Basel Mission. These men arrived in China in 1846, and from the very beginning pushed their work into the interior of the country, chiefly among the Hakkas. The war between China and England in 1856 compelled them to remove to Hongkong for safety. This involuntary step resulted in the establishment of a permanent mission station in 1858 in Hongkong. The field of the Basel Mission now extends over one-tenth of the total area of the province.

It was Dr Gutzlaff and his stirring appeal to the Christian heart of Germany that directed the attention of the Rhenish Mission Society to Kwangtung province. Since the Basel missionaries were already occupying eastern Kwangtung, the Rhenish Mission directed its activities more toward the western section of the Hakka country. In 1847, F. Genähr and H. Kuster landed in Hongkong. Here Dr. Gutzlaff met them and with the two pioneers made frequent trips to the villages near by, distributing tracts and medicines. Toward the close of the year Mr. Genähr moved from Hongkong to the mainland where he began work in the famous Tungkun district, which since then has been the principal center of operations for the society.

The WMMS began mission activities in South China shortly after the arrival of Rev. F. Piercy in 1852. This vigorous pioneer came on his own initiative and at his own expense. It was not long before he was accepted by the WMMS as its first missionary and was joined by additional workers. This work, begun in Canton and Hongkong, has since extended without interruption to country districts as far inland as Kwangsi.

I.—Force at Work—Foreign

Name of Society		Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
		1	2	3	4	5	6	7	8
Grand Total ...		**188**	**42**	**17**	**16**	**188**	**295**	**435**	**730**
Anglican	CMS (+CEZMS)	12	1	...	1	20	17	30	47
Baptist	ABF	13	2	3	3	13	19	31	50
	CNTM	1	...	...	...	...	1	1	2
	SBC	11	...	...	...	9	11	21	32
Congregational ...	ABCFM	3	...	...	...	5	3	8	11
	LMS	5	1	...	...	5	8	11	19
Lutheran	B	33	2	...	3	3	41	34	75
	Bn	16	...	...	...	4	19	16	35
	KCM	1	...	...	...	1	1	2	3
	RM	14	1	...	...	4	17	18	35
Methodist...	MEFB	...	...	...	...	...	...	...	...
	WMMS	10	4	...	...	3	12	13	25
Presbyterian	CumPM	...	...	...	...	...	...	...	...
	EPM	10	7	2	...	10	20	23	43
	PCC	3	1	1	1	6	4	10	14
	PCNZ	4	2	...	2	5	8	12	20
	PN	25	10	6	3	27	39	65	104
	RPC	7	2	3	1	12	9	20	29
	UB	4	1	1	...	4	6	10	16
Other Societies ...	AFO	...	...	...	...	...	...	...	...
	AG	3	...	...	...	21	4	26	30
	BFM (a)	...	...	...	...	3	...	3	3
	CCCoI	...	2	...	...	4	19	16	35
	CFM	...	...	...	...	1	...	1	1
	CMMS	...	2	1	2	...	5	4	9
	EvM	1	...	...	...	1	1	5	6
	Heb	1	...	...	...	2	1	3	4
	HVBC (a)	...	...	...	...	7	...	7	7
	Ind	...	1	...	...	4	1	5	6
	KHI	...	3	...	...	1	3	4	7
	RickshaM	...	...	...	...	...	...	...	...
	SCBM	...	...	...	...	3	...	3	3
	SCHM	2	...	...	...	3	2	4	6
	SDA	4	...	...	...	...	10	10	20
	SEFC	1	...	...	...	2	1	3	4
	YMCA	1	...	...	...	...	8	8	16
	YWCA	...	...	...	...	4	...	4	4
Bible and Tract Societies ...	(ABS, BB&TD, BFBS, CBP, NBSS, SCTS	3	...	...	...	1	5	4	9

(a) Continued since the War under British administration

Rev. J. Shuck was the first regularly appointed American Baptist missionary to China. He arrived in Macao in 1836, and in company with Rev. I. J. Roberts settled in Canton in 1844. In 1842, Rev. W. Dean, a missionary of this society, moved from Burma, where work was being done among the Chinese, to Hongkong, and organized in 1843 the second Baptist church in South China (the first having been established in Macao in 1837). Dr. William Ashmore whose work was in Bangkok, Siam, among Swatow emigrants, was transferred to Hongkong in 1858. Five years later he removed to Swatow where a large and permanent work by the ABF has since been established.

Second Period (1861-1880)—In this period the WMMS opened work in Fatshan, and moved northward through the North River valley to Shiuchow which they opened in 1871. The Basel Mission pushed steadily on toward the center of the Hakka field, opening Chonglok in 1862. During this period also the West River district, as well as the delta region, were more completely occupied, and work was noticeably extended in eastern Kwangtung among the Hoklos. In 1861 Bishop G. Smith, residing at St. Paul's College, Victoria, Hongkong, appealed to the CMS to start a mission in that city. Rev. J. Stringer was accordingly sent out in the following year, and from this humble beginning a strong work was developed by the CMS in the British concession which spread later to the mainland, Pakhoi being opened during the early part of the third period (1886).

Third Period (1881-1900)—During these years a number of new fields were entered, such as Limchowfu, Yeungkong, Takhing, Lotingchow, and Hainan. Work previously begun was well extended into the hinterland, and serious attempts were made to reach the many villages outside of the larger centers. There was breaking of new ground as well as deeper plowing in ground already broken. Some of the missions beginning work in Kwangtung during this period are: the RPC, Bn, SEFC, UB, KCM, and CMA. The last named society later transferred its work at Lotingchow to the RPC and retired from the province. The upper North River section was selected by the Berlin Mission as its special field of work, while the RPC broke new ground to the west, following the course of the West River.

Fourth Period (1901-1910)—During this period mission work made its greatest advances over virgin soil in Hainan and throughout the East River valley. Territories adjacent to stations opened in preceding periods were also more thoroughly occupied. The PCC and PCNZ took over by arrangement certain parts of the PN field thereby securing territory from which Chinese immigrants to Canada or New Zealand had largely come. In this way it was thought that the work of these two missions might best be linked up with the work of their Chinese churches in the respective home lands. The EvM settled in Shiuhing, and the CNTM in Pakhoi. During this period the South China Boat Mission was organized and took over the work begun by the SEFC. During this period also the YMCA entered the province, and the MEFB Church was organized in Canton with a Chinese pastor.

Fifth Period (1911-1920)—The last decade has been characterized by much intensive and little extensive work. Most of the new societies entering the province are small and unclassified denominationally. The CumPM and the GBB are represented by Chinese pastors ordained in America. This period marks also the entrance of the YWCA into Kwangtung as well as the Hebron Mission and the Dailik Mission.

The foundation of the American Presbyterian Mission in Hainan was laid by Mr. C. C. Jeremiassen, a native of Denmark. He went to Hainan in 1881 as an independent self-supporting missionary. During that year he made a complete circuit of the island, treating the sick and distributing Chinese literature wherever he visited. During the following year he settled in Hoihow, making a number of extensive trips into the surrounding country. He later became associated with the American Presbyterian Mission already at work in Kwangtung, and in 1883 received an official visit from Rev. B. C. Henry, of Canton. Soon after, new recruits were sent out by the PN, and in 1893 the Hainan Mission of the PN was organized at Kiungchow.

Name of Society		Evangelistic Centers		Christian Workers		Communicant Christians	
		1914	1919	1914	1919	1914	1919
Anglican	CMS	30	46	232	275	1,509	2,100
Baptist	ABF	140	143	205	364	3,485	4,802
	SBC	74	90	134	210	6,329	6,419
Congregational	ABCFM	33	27	85	136	3,220	3,098
	LMS	33	36	110	135	1,948	1,874
Lutheran	B	118	116	345	212	8,087	8,193
	Bn	150	138	220	123	6,467	5,225
	RM	35	35	70	60	1,743	2,253
Methodist	WMMS	42	30	80	106	1,924	2,013
Presbyterian	EPM	120	131	295	336	5,606	6,209
	PCC	13	15	31	51	735	1,000
	PCNZ	8	12	29	44	229	362
	PN	147	165	493	425	10,754	13,559
	RPC	8	9	49	53	372	523
	UB	10	10	41	59	523	671
Other Societies	EvM	...	4	6	6	106	189
	SEFC	4	7	15	25	501	534
Total for the Province (All Societies)		987	1,061	2,541	2,838	48,347	61,262

Progress during the Last Five Years—The following table makes possible a comparative study between the degree of Christian occupation in Kwangtung in 1914 and that reported in 1919. Some allowance, however, must be made for differences in definitions. The 1919 returns for evangelistic centers are based on the definition supplied by the Survey Committee, which undoubtedly is stricter than the definitions of outstations which obtained among different societies reporting in 1914. The statistics for 1914 were compiled by a special Committee appointed by the Kwangtung Christian Council, and are fairly accurate and complete.

Note the very small increase in the number of evangelistic centers, due undoubtedly to the stricter definition used in 1919. Many places formerly counted as outstations have had to be counted as preaching places. Note that the total increase in the communicant membership for the entire province is approximately 13,000. This is the safer column for use in comparative study. During the last 5 years the Congregational churches have lost in church membership. The Lutherans have held their own, though the Berlin Mission reports a decrease. The two denominational groups which have made the greatest gains are the Baptist group credited with a 14 per cent increase, and the Presbyterian group credited with an increase of 22 per cent.

Oldest Fields Compared—Approximately half of the province was opened before 1900. All areas shaded black on the accompanying map lie beyond 30 li of any reported evangelistic center. There is occasional itineration throughout these areas, but as yet few if any permanent centers of evangelism have been established.

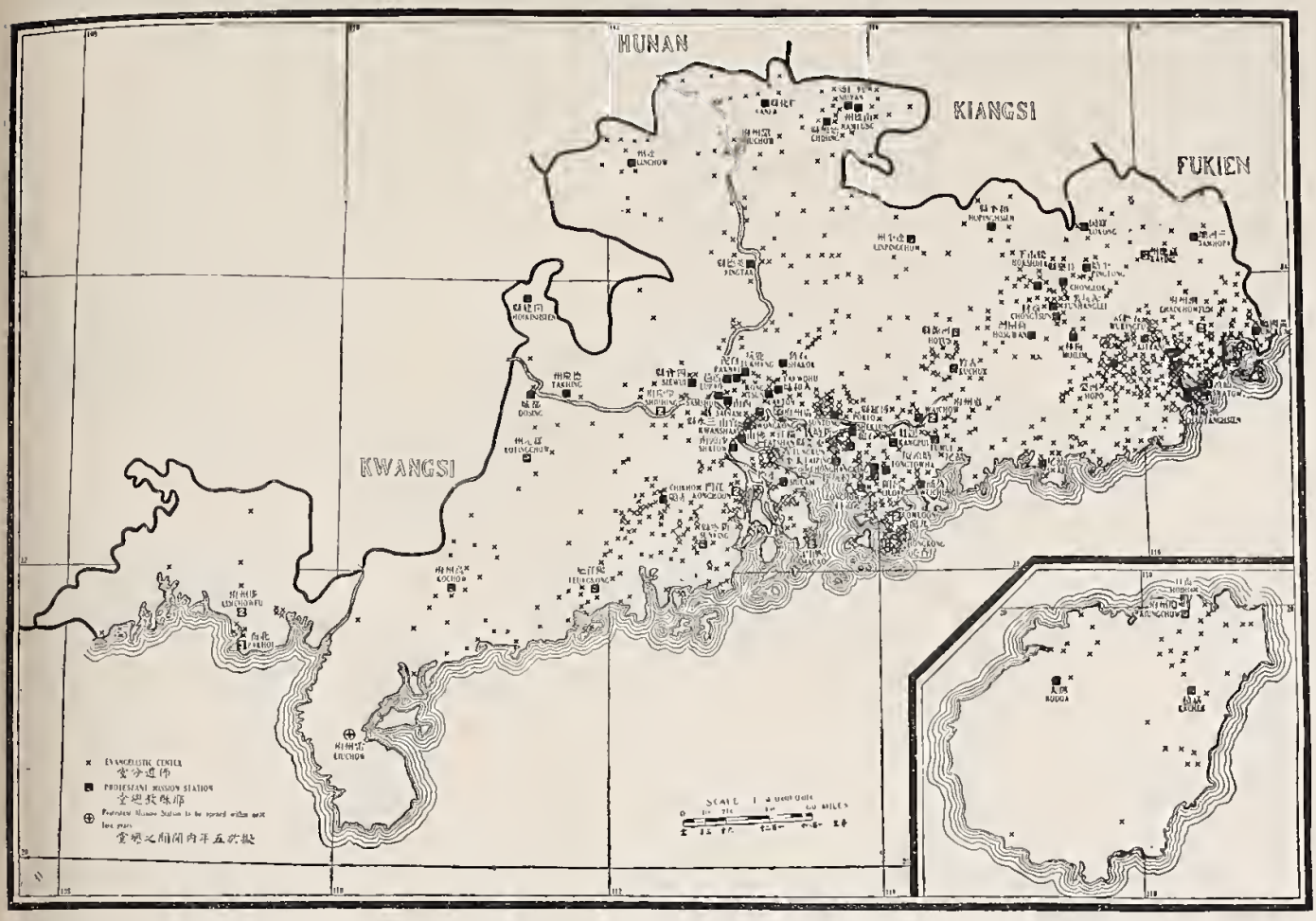
Compare the accompanying map with Map II. The densest areas in the province appear to be those which were first opened to Protestant missionary activity. Compare this map with Map VII. The oldest fields report the greatest number of church members. Compare this map with Map III. The areas entered during the third, fourth, and fifth periods were to a large degree opened by new societies. For example, the Berlin Mission entered the North River field in the third period, the RPC entered the West River district in the fourth period, while smaller societies, unclassified denominationally, have sought out unoccupied regions in the Canton delta during more recent years.

Mission Stations Arranged Chronologically.

		1807-1860	1861-1880	1881-1890	1891-1900	1901-1910	1911-1920
Anglican	CMS	...	1	1	2	1	...
Baptist	ABF	1	...	1	3	2	...
	CNTM	...	...	...	...	1	...
	SBC	1	1	1	...	2	1
Congregational	ABCFM	...	...	1	...	...	...
	LMS	3	...	...	...	...	...
Lutheran	B	1	4	7	...	5	1
	Bn	...	1	2	4	3	1
	KCM	...	...	...	1	1	...
	RM	...	...	2	3	1	...
Methodist	WMMS	1	2	1	...	...	...
Presbyterian	EPM	1	...	2	1	1	...
	PCC	...	...	...	...	1	...
	PCNZ	...	...	...	...	3	...
	PN	1	...	6	...	...	2
	RPC	...	...	...	1	...	1
	UB	...	...	2	...	...	...
Other Societies	AG	...	...	...	...	2	6
	BFM	1	...	...	...	...	...
	CCColl	...	...	1	...	...	...
	CFM	...	...	...	...	1	...
	EvM	...	...	...	...	1	...
	Heb	...	...	...	...	...	2
	HVBC	...	...	...	...	2	1
	Ind	...	...	...	...	2	2
	KHI	...	...	...	1	...	...
	SCBM	...	...	...	...	...	1
	SCHM	...	...	...	...	1	...
	SDA	...	...	...	...	2	2
	SEFC	...	...	1	...	...	...
	YMCA	...	...	...	1	1	1
	YWCA	...	...	...	...	...	2

Note that the Bible and Tract Societies are not included in the above table. Also that only those mission stations which have been continued without interruption till the present are included in the above classification. For example, the ABCFM opened a mission station in Canton during the first period. This was abandoned later, and the present mission station was not established until the third period. Sixty-four mission stations were opened before 1900, and 56 since. This is significant in that it shows the large degree of new work undertaken during the last 20 years. Among other striking revelations in the above table are the following: The LMS has opened no new mission station in Kwangtung since 1850. Only 2 Presbyterian mission stations existed prior to 1880, yet today the Presbyterians report the largest church membership in the province. The greatest advance in new stations since 1900 has been made by mission societies unclassified denominationally. More than one-half of the mission stations established between 1901-1910 were opened by large mission societies.

V.—Mission Stations and Evangelistic Centers



EXTENT OF EVANGELISM

Missionary Residential Centers and Mission Stations—There are 72 foreign missionary residential centers in Kwangtung, including the three on the island of Hainan. Eleven of these centers have representatives of more than one mission society: Canton with more than 20 societies represented, Hongkong with more than 10, two centers with representatives of 4 societies each, one with 3, and six with 2 each. Sixty-one residential centers report representatives of only one mission society. In each of these centers the average number of foreign missionaries is four.

Kwangtung ranks first among the provinces of China in the number of its mission stations (127), having twice as many stations as Fukien, although this latter province outranks Kwangtung in the number of its organized churches and evangelistic centers.

When we study the distribution of mission stations in the various hsiens, we have the following conclusions to record: 28 hsiens have one mission station each; and 13 have from 2 to 6 each. In the eastern section of the province there are 32 stations scattered over 17 hsiens. Less than one-third of the hsien cities within the province have resident foreign missionaries. Six cities with populations estimated somewhere around 50,000 are without any foreign Christian worker.

New Mission Stations—Plans are completed for a new mission station in the East River field of the Basel Mission. Also a "union mission station" is being planned for in Sunning (PN, WMMS, and ABCFM). The PN reports plans for a new station at Luichow in the Hainan promontory. Only the last-named has been located on the accompanying map.

Distribution of Evangelistic Centers—Over 1,000 evangelistic centers are grouped around the 72 cities reporting missionary residents. An evangelistic center is any place where there are at least 10 resident Christian communicants, or where a full-time Christian worker resides. Undoubtedly the actual number of evangelistic centers in Kwangtung greatly exceeds the number reported in the statistical tables. Many correspondents have reported several churches within a single city as only one evangelistic center. The absence of evangelistic centers around many of the mission stations throughout the province (which is quite noticeable on the accompanying map), is due undoubtedly to survey correspondents including rural evangelistic centers in their city returns. Note for example the absence of evangelistic centers just north of Canton. There are several scores of evangelistic centers within the city itself and certainly there are at least an equal number located in the immediate environs of Canton. When studying the accompanying map, therefore, we must remember that within and around each large city there are evangelistic centers which have not been separately reported to the Survey Committee or located on the accompanying map, but which actually exist, and which in number are proportionate to the strength of the Christian forces at work within each city.

For the most part the evangelistic centers throughout Kwangtung appear to have developed along the main waterways and postal routes. They are fairly well scattered, and in certain sections, like that around Swatow and extending on to Kityang, the distribution of these evangelistic centers is approaching a state of almost complete occupation.

In addition to evangelistic centers we have to consider an innumerable number of occasional preaching places scattered over every mission field. In Hainan alone more than a score of these preaching places have been reported, and throughout the province there must be at least well over a thousand. Previously many of these occasional preaching places were reported as outstations.

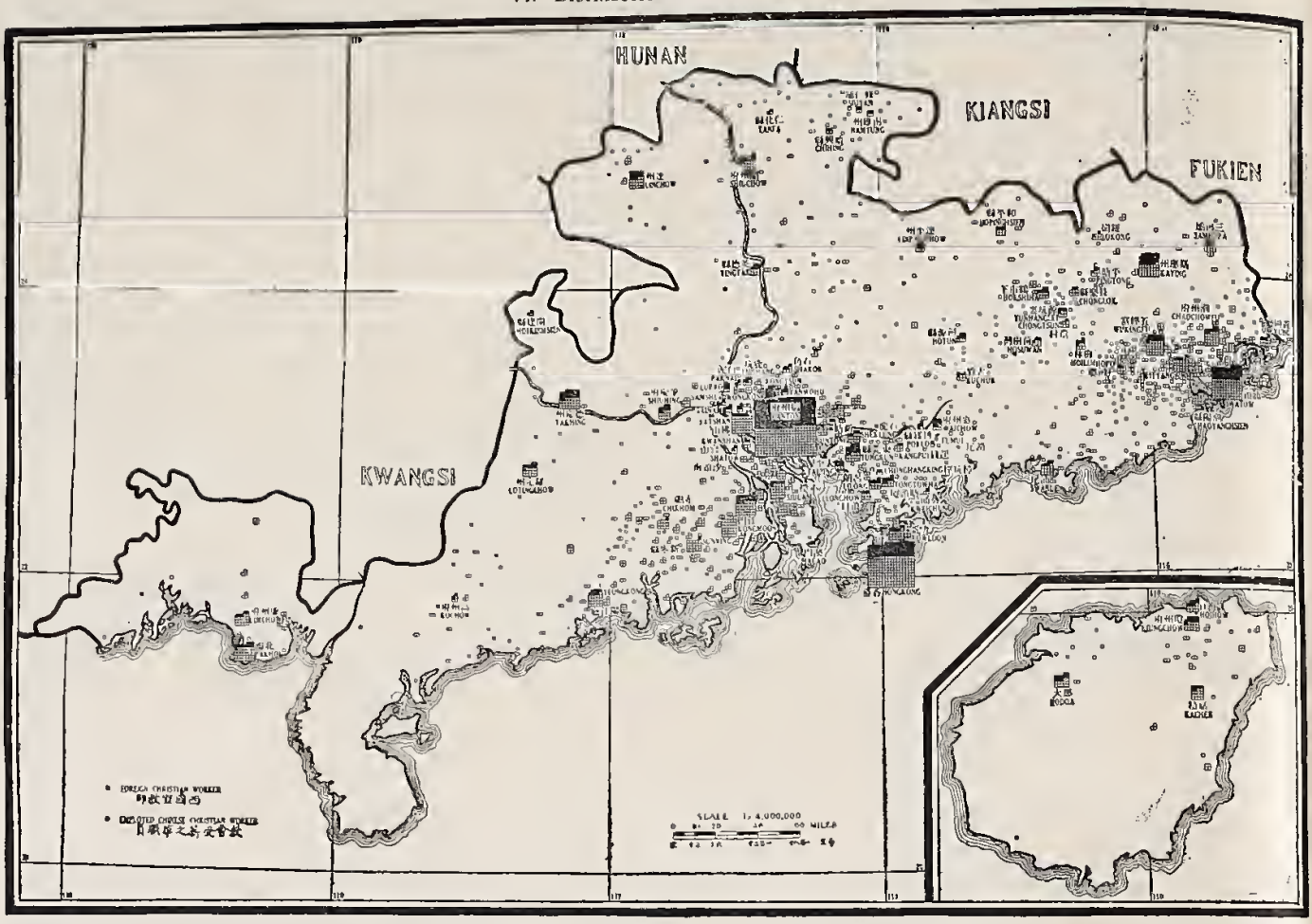
A glance at the accompanying map shows that there has not been any more, if as much, intensive evangelistic work done in fields where several missions overlap than in areas worked by a single society. There is one evangelistic center in Kwangtung for every 90 sq.mi., and one Protestant church communicant for every 570 non-Christians.

The PN reports the largest number of evangelistic centers, with the ABF, Bn, EPM, B, and SBC following closely in order. Note the concentration of evangelistic centers around Canton within a radius of 100 miles, also in the following districts: (1) Eastern Kwangtung in the fields of the ABF, B, and EPM; (2) In the Hakka field of the ABF and B societies; (3) In the extreme north of Kwangtung in the Bn mission field; (4) In the Sunning district southwest of Canton; and (5) In the district between Canton and Kowloon.

Undeveloped Areas—Three sections of the province are almost wholly neglected, though the physical character of the country may largely account for this backwardness: (1) The entire western section, especially along the extreme southwest border; (2) The central part of the province just east of the North River; and (3) A section of the island of Hainan. Compare the accompanying map with Map II. Rather intensive evangelistic work is evident in all of the thickly settled regions of the province, although the density map also shows a relatively large number of inhabitants in the areas just west of Yingtak, north of Limchowfu, and around Liuchow. The estimated population of the 23 hsiens, for which 2 or less than 2 evangelistic centers are reported, amounts to four or five million. These relatively unoccupied hsiens are all more or less mountainous and travel is difficult.

Intensive Work—A large amount of intensive evangelistic work has been done during the last 20 years in the Canton delta region, and in several other sections of the province where the population is dense and villages are numerous. Here almost every market town has its chapel, and from these chapels as working centers, whole districts are being

VI.—Distribution of Workers



effectively covered by Chinese evangelists. So effective has this itineration been that in a number of places the influence of the Church and of Christian ideals is distinctly felt by the entire community.

Reasons for the Present Inadequacy of Occupation—Only 9 correspondents replied to this question. The majority of these referred first to the inadequacy of their working staff, both Chinese and foreign, and second to the fluctuating population. There is a continual tide of emigration from certain sections of the province. In some villages as many as 50 per cent of the men are said to be abroad. These on their return are most difficult to reach. Political unrest, lack of funds, and difficulty of travel to places outside of the river valleys, are other reasons mentioned by several of the correspondents. There remain large areas of village life which are yet untouched by the Christian message. One missionary correspondent regrets the tendency in his own mission to emphasize work among students and the higher classes, while the needs of the masses in the countless villages go unheeded

FULL-TIME CHRISTIAN WORKERS

The Foreign Force—Kwangtung ranks next to Kiangsu in the number of its foreign missionaries, which equals 730. More than half of the men are ordained (64 per cent), and a smaller proportion than usual of the total force are single women (26 per cent). The proportion of men to women in the foreign force is 2 to 3. Kwangtung leads in the number both of men and women physicians, 10 per cent of the total force being engaged in medical work. There are as many foreign missionary physicians in Kwangtung as are reported for Anhwei, Chekiang, Honan, Hunan, Hupeh, Kansu, Kiangsi, Kweichow, Shansi, Shensi, and Yünnan combined.

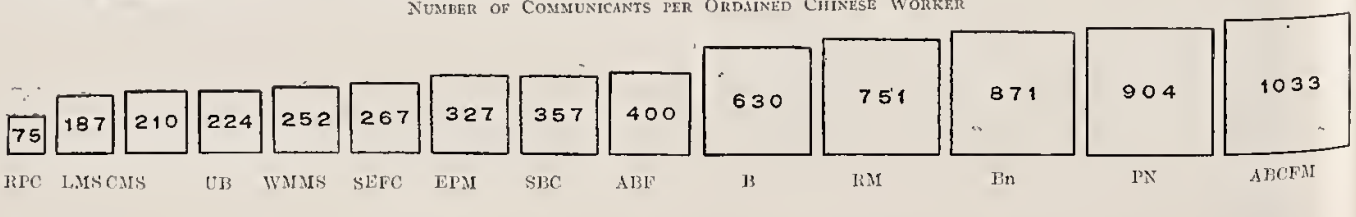
Classification of the Missionary Body—Approximately 53 per cent of the missionary body are American, 25 per cent British, and 22 per cent Continental. If we attempt to classify them denominationally the result stands as follows: Anglicans 7 per cent, Baptists 11 per cent, Congregationalists 4 per cent, Lutherans 20 per cent, Methodists 3 per cent, Presbyterians 32 per cent, and missionaries unclassified 23 per cent. Note that the CIM has no work in Kwangtung. The figures representing the foreign force of several of the German Lutheran missions are in a few cases incomplete.

Distribution of Missionaries—The 730 missionaries in Kwangtung reside in 72 centers. Forty-four per cent are located in Canton, Hongkong, and Swatow. Forty-seven per cent live in cities with populations under 50,000 each.

Degree of Christian Occupation in Terms of Foreign Force—

Number of Missionaries per 1,000 Communicants (Average for Province 12)		Number of Missionaries per 1,000,000 Inhabitants (Average for Province 21)	
SDA	200	SDA	61
SCBM	200	PCNZ	57
AG	112	RM	51
SCHM	67	PCC	50
RPC	56	AG	48
Ind	33	SCBM	46
EvM	32	CMS	34
UB	24	SCHM	30
KCM	23	B	26
CMS	22	UB	24
RM	16	WMMS	21
PCC	14	RPC	21
WMMS	13	EvM	20
Heb	13	Bn	18
LMS	11	EPM	16
ABF	10	KCM	16
B	9	LMS	15
PN	8	ABF	15
SEFC	8	Ind	15
CNTM	7	SEFC	13
Bn	7	PN	13
EPM	7	ABCFM	11
PCNZ	6	Heb	11
SBC	5	SBC	9
ABCFM	4	CNTM	5

Number of Communicants per Ordained Chinese Worker



II.—Force at Work—Chinese

Name of Society	Ordained	Unordained Pastors and Evangelists—Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers—Men	Teachers—Women	Total Educational Force (all grades) (a)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work (a)	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...	**135**	**912**	**305**	**1,352**	**849**	**369**	**1,218**	**49**	**18**	**39**	**162**	**268**	**2,838**	**227**	**74%**	**3.9**
Anglican ... ... CMS (+CEZMS)	10	53	43	106	112	51	163	3	...	...	3	6	275	84	65%	5.9
Baptist... ... ... ABF	12	56	24	92	191	64	255	3	2	2	10	17	364	1	75%	7.3
CNTM	1	5	1	7	4	1	5	...	...	...	...	...	12	1	83%	6.0
SBC	18	85	18	121	44	43	87	1	...	1	...	2	210	...	71%	6.6
Congregational ... ... ABCFM	3	55	39	97	25	14	39	...	...	...	...	...	136	...	61%	12.4
LMS	10	20	12	42	30	31	61	3	2	3	24	32	135	3	58%	7.1
Lutheran ... ... B*	13	107	14	134	59	9	68	2	...	2	6	10	212	...	89%	2.8
Bn*	6	101	2	109	11	2	13	1	...	...	...	1	123	...	97%	3.5
KCM*	...	1	...	1	2	1	3	...	...	...	...	...	4	...	75%	1.3
RM*	3	30	6	39	18	3	21	1	...	...	5	6	66	...	85%	1.9
Methodist ... ... MEFB	1	2	1	4	...	...	...	...	...	...	...	...	4	...	75%	...
WMMS	8	23	10	41	25	21	46	3	...	4	12	19	106	10	66%	4.2
Presbyterian ... ... CumPM	1	7	2	10	7	...	7	...	...	...	...	...	17	...	88%	...
EPM	19	108	19	146	101	50	151	8	3	7	21	39	336	...	77%	7.8
PCC	...	12	12	24	13	8	21	2	...	...	4	6	51	...	57%	3.6
PCNZ	...	9	7	16	8	3	11	2	1	1	13	17	44	...	63%	2.2
PN	15	134	43	192	130	38	168	11	7	11	36	65	425	128	77%	4.1
RPC	7	11	5	23	19	5	24	2	...	1	3	6	53	...	80%	1.8
UB	3	15	14	32	10	15	25	2	...	...	...	2	59	...	51%	3.7
Other Societies ... ... AFO	1	...	...	1	...	...	...	...	...	...	...	...	1	...	100%	...
AG*	...	10	3	13	4	1	5	...	...	...	...	...	18	...	78%	0.6
BFM (b) §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
CCColl	...	...	...	...	10	...	10	...	...	2	...	2	12	...	100%	0.3
CFM §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
CMMS*	...	...	...	...	...	...	...	5	3	5	25	38	38	...	03%	4.2
EvM	1	4	...	5	1	...	1	...	...	...	...	...	6	...	100%	1.0
Heh	...	9	2	11	...	3	3	...	...	...	...	...	14	...	64%	3.5
HVBC (b) §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ind	1	2	1	4	2	3	5	...	...	...	...	...	9	...	56%	1.5
KHI §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
RicksbaM	...	1	...	1	1	...	1	...	...	...	...	...	2	...	100%	...
SCBM	...	2	1	3	2	...	2	...	...	...	...	...	5	...	80%	1.7
SCHM	...	8	8	16	4	1	5	...	...	...	...	...	21	...	57%	3.5
SDA	...	1	...	1	...	...	...	...	...	...	...	...	1	...	100%	...
SEFC	2	8	7	17	6	2	8	...	...	...	...	...	25	...	64%	6.3
YMCA	...	33	...	33	10	...	10	...	...	...	...	...	43	...	100%	2.7
YWCA	...	...	11	11	...	...	...	...	...	...	...	...	11	...	...	2.8
Bible and Tract Societies* ... {ABS, BB & TD, BFBS, CBP, NBSS, SCTS}	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

§ No returns * Incomplete returns

(a) This column includes educational workers in institutions above Middle School grade

(b) Continued since the War under British administration

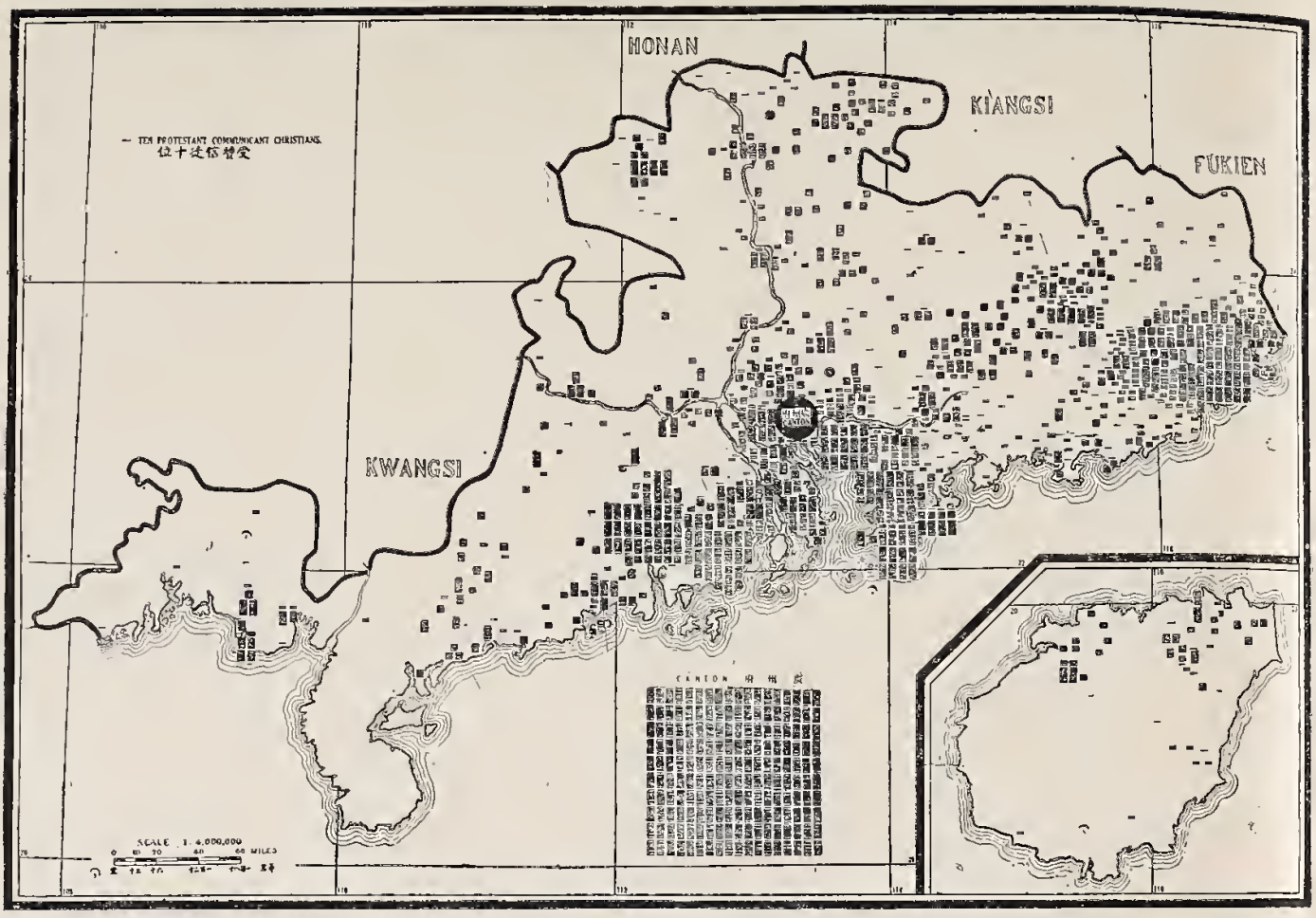
Chinese Employed Staff—Two provinces outrank Kwangtung in the total number of their employed Chinese Christian workers, i.e. Fukien and Kiangsu. In all provinces where the Chinese Church is relatively strong, the names of many employed workers do not appear on the pay-roll of the mission. For this reason they may or may not have been entered on the mission statistical blanks supplied to the Survey Committee. Moreover, in the early years of the work of a mission (in provinces where mission work is still young), all Chinese workers, however menial their service, are entered on the books of the mission treasurer, and reported as full-time workers. As the work advances self-support develops, and many of these who serve as gate keepers and chapel attendants, etc., and were formerly paid by the mission, now become the financial responsibility of the Church, and may or may not be included in the statistical returns from that mission. We need, therefore, to regard the figure 2,838 (Table II, Col. 13) as below the real number employed. There is an average of approximately 4 Chinese to each foreign worker in the province. Of the total workers reported, 48 per cent devote their full time to evangelistic, 43 per cent to educational, and 9 per cent to medical work. If we compare the figures given for any respective mission in Cols. 4, 7, and 12, Table II, we will easily discover which missions employ more evangelistic than educational workers, and vice versa. The ABF, for example, employs an educational force three times larger than its evangelistic force. The ABCFM, PCC, and the Lutheran missions each employs twice as many evangelistic as educational workers. The proportion reported by the Bn society is 8 evangelists to each teacher. The EPM, PN, and RPC each reports a more equal balance between these two types of workers.

Distribution of Chinese Force—A glance at the accompanying map reveals a disproportionate distribution of workers in the eastern part of the province, if we take into consideration the number of communicants. Practically all of the evangelistic centers shown on Map V have resident Chinese workers. The proportion between foreign missionaries and Chinese full-time workers in the city of Canton is rather surprising. The question arises whether this is due to incomplete returns on the part of the missions, or, (and this is more probable), to the employment of many workers by the Chinese Church of whom record is no longer made in mission statistical returns. Approximately 40 per cent of the Chinese full-time workers in Kwangtung reside in missionary residential centers. Seventy-four per cent of the total Chinese force are men.

Ordained Workers—One hundred and thirty-five or 13 per cent of the male evangelistic workers are ordained. The EPM reports the largest number (19), followed by the SBC, PN, and B missions in order. Only 5 ordained workers are reported by missions which are unclassified denominationally. There is an average of one ordained Chinese worker to every 454 communicants in the province.

Training School Facilities—The following institutions for the training of Chinese Christian leaders are given on a list prepared by the CCEA in 1919: the Union Theological Seminary, Canton, in which eight mission societies co-operate: Graves' Theological Seminary, and the Pooi In Women's Training School conducted by the SBC and located in Canton. The ABF reports the Ashmore Theological Seminary and a Women's Bible Training School in Swatow, while the EPM supports the Barbour Leys Theological College in the same city. This mission has a Training College in Wukingfu. The Paxton Training School for men (PN) in Kiungchow on the Island of Hainan has now become a department of the Central High School. There are Bible schools for women belonging to the PN in both Kiungchow and Linchow. The Basel Mission reports a Seminary in Liloug, and the RPC a Bible Training School in Takhing. Later information shows a Women's Bible School (RM) in Taiping. The Prediger Seminary of the RM in Tungkun has recently been closed. Further information received from the Board of Cooperation in Canton mentions a Bible Training School for Hongkong not included in the above list, also an additional Bible School for Women and a Bible College for men in Canton. The Union Theological Seminary

VII.—Distribution of Communicants



mentioned above was established in 1914 and is a union of the ABCFM, CMS, LMS, PCC, PCNZ, PN, UB, and WMMS. It reports a faculty of nine foreigners and five teachers of Chinese, and an enrollment of over 40 men. This institution is the recognized Theological College of the Kwangtung System of Chinese Schools, and is associated with the Canton Christian College, though not located on the same site.

Degree of Christian Occupation in Terms of Chinese Workers—

Number of Chinese Employed Workers per 1,000 Communicants (Average for the Province 47)		Number of Chinese Employed Workers per 1,000,000 Inhabitants (Average for the Province 81)	
SCBM	333	CMS	192
SCHM	226	PCC	182
CMS	131	ABCFM	139
PCNZ	122	PCNZ	126
RPC	102	EPM	124
UB	88	ABF	110
ABF	76	LMS	105
LMS	72	SCHM	105
AG	67	RM	96
EPM	54	YWCA	92
WMMS	53	WMMS	88
PCC	51	UB	88
Ind	50	SEFC	78
SEFC	47	SCBM	77
Heb	44	B	73
ABCFM	44	Bn	62
CNTM	38	SBC	62
SBC	33	PN	51
PN	32	CumPM	47
EvM	32	Heb	40
KCM	31	RPC	36
RM	30	AG	29
CumPM	30	CNTM	27
B	26	Ind	23
Bn	24	KCM	21
MEFB	21	EvM	20
SDA	10	SDA	3

The above table also indicates how many Chinese workers out of every 100 communicants are employed by the different missions: 13 by the CMS, 12 by the PCNZ, 10 by the RPC, 8.8 by the UB, 3.3 by the SBC, 3.2 by the PN, 3 by the RM, and 2.6 by the B. Small independent missions recently entering the field show a higher percentage. The average for the province is 4.7 employed workers among every 100 church members.

COMMUNICANT CHRISTIANS

General Summary—The Protestant Church in China is oldest and strongest in Kwangtung, where the total communicant membership in 1919 reached 61,262. The Roman Catholic Church reports approximately 100,000 Christians in the province scattered among 464 churches and chapels. There are more Protestant Christians in Kwangtung than in Anhwei, Kansu, Kiangsi, Kwangsi, Kweichow, Shansi, Shensi, Szechwan, and Yünnan combined. The increase in the numerical strength of the Church has been most marked during the last 5 years. Since 1914 there has been an annual net gain, after deducting losses by deaths, lapses, and withdrawals, of 2,500 members. Approximately 60 per cent of the Protestant church membership in Kwangtung consists of men.

Distribution of Communicants—From the accompanying map one at once receives the impression that at least half of the Protestant communicants in Kwangtung reside in Canton, its immediate environs, and in the delta region to the south within a radius of 100 mi. There are approximately 8,000 Protestant church members in Canton city alone and an additional 10,000 in the cities and villages round about. Secondly, one is impressed by the apparent concentration of Christians in the eastern part of the province where there are few large cities, but where the ABF, EPM, B, and RM together report more than 35 per cent of the entire communicant membership in the province. Still another impression gained from the accompanying map concerns the fairly large number of Christians residing in the northern section of the province, as well as in the central section between the North River and the Swatow district in the fields of the Bn and B missions. Approximately 30 per cent of the church members in the province reside in cities of 50,000 inhabitants and over, the CMS, LMS, SBC, and PCC among the larger societies reporting the highest proportions.

Compare the accompanying map with Map III. Many of the present church members in Kwangtung are of the second and third generations of Christians. Except for such territories along the coast as that between Swabue and Swatow, the areas which were opened earliest to the Christian Gospel now show the largest number of communicants. Note the relatively small number of Christians southwest of Canton and directly west of Kwanshan and Shatow. Compare this map with Maps II and IV. The communicants appear most numerous in the densest areas and in those sections of the province where overlapping of mission fields is most conspicuous.

Membership by Denominations—The Protestant communicant membership may be divided among the various denominational groups approximately as follows: Presbyterian 37 per cent, Lutheran 25 per cent, Baptist 20 per cent, Congregational 8 per cent, Methodist 3.6 per cent, Anglican 3.4 per cent, and Other Societies 3 per cent.

Christian Occupation in Terms of Communicants—The larger societies rank as follows with respect to the number of communicants per 10,000 inhabitants within their respective fields: PCC 36, RM 33, ABCFM 32, B 28, Bn 27, EPM 22, SBC 19, WMMS 17, SEFC 17, PN 16, CMS 15, ABF 15, LMS 15, UB 10, and RPC 4. The average for the province is 17.4 communicants per 10,000 inhabitants.

Christian Occupation of Canton in 1914—The following facts from a religious survey of Canton will reveal some of the problems which were before the Chinese Church and Christian missions 6 years ago. Later statistics are given in the special section on the Christian occupation of large cities. In 1916 not one man was giving full time to evangelistic work in Canton although 8 women were reported. There were 19 churches and 22 preaching halls or chapels in the city. One church seated 1,200; 18 other churches between 200 and 500 each; 9 churches supported their own pastors. The total number of communicants in the Canton churches, exclusive of those who came in from country districts, was 4,894. A Bible Study Committee for the entire city aroused considerable interest. Fifty-four men and women were registered in one training school which covered a period of 6 months. The churches were well united in evangelistic work, in work for national religious freedom, in Bible study and Sunday School work and in evangelistic efforts among prisoners.

Church Independence—The Chinese Church, especially in those cities and fields long occupied, is rapidly assuming responsibility for its own pastoral and evangelistic work. In many places church primary schools are entirely self-supporting. The success of the EPM has been a spur to many. In its Hoklo field the total contribution for 1905 was $11,943, and in 1915, $20,267. This last amounts to an average of $4.70 per church member annually. The ABF and several of the German missions have also from time to time reported marked progress toward independent self-supporting congregations. This development in self-support has fed the desire for a larger degree of independence in leadership. Meanwhile the allocation of greater numbers of missionaries to educational and administrative work, the increasing number of gifted and consecrated Chinese church leaders, and the growing emphasis on stronger institutional church work, have hastened devolution within the missions as well. The ABCFM has handed over a portion of its responsibility to two purely Chinese societies working in co-operation with the mission. The Independent Presbyterian Church, Canton, has been independent and entirely under Chinese management from its beginning. A federated church organization exists in the province known as the Kwangtung Christian Council. This has recently been reorganized as a Union for Counsel and Co-operation in all matters affecting the Church of Christ throughout Kwangtung. Union evangelistic campaigns have also become popular and effective. While the older missions have been solidifying their existing work and strengthening their educational institutions, the smaller and younger societies have been engaged in a more intensive occupation of their fields.

Degree of Literacy—The question of literacy within the Chinese Church is a very difficult one. Many church members are able to read Chinese characters without, however, being able to explain them. Where romanized script has been taught, and where its use has been required in schools and in church worship, the percentage of literacy has been raised considerably, some missions reporting as high as 60 to 85 per cent. The EPM, for example, in the Swatow field, and the CMS in Pakhoi report very high degrees of literacy. Unfortunately a number of mission correspondents have not ventured on any estimates, having no data whatever to guide them. In missions from whom estimates have come, the average of literacy reported is 62 per cent of the male and 43 per cent of the female communicants.

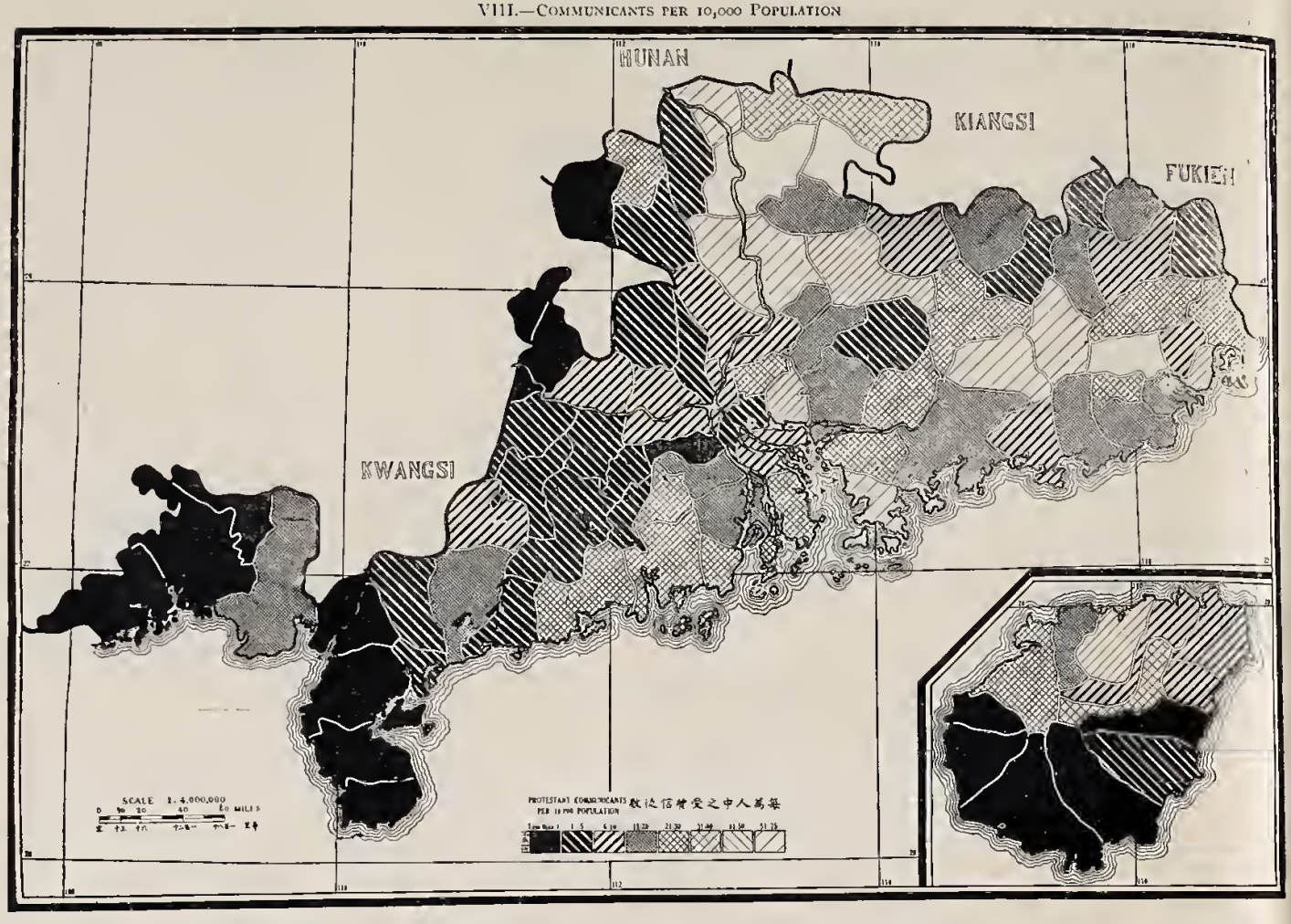
III.—Extent of Occupation—The Christian Community

Name of Society		Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Percentage of Men Communicants	Proportion of Communicants in Cities over 50,000	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars	Average Number of Communicants in each Evangelistic Center
		1	2	3	4	5	6	7	8	9	10	11	12	13
Grand Total		**127**	**924**	**1,061**	**36,889**	**24,373**	**61,262**	**78,519**	**60%**	**35%**	**62% (a)**	**43% (a)**	**14,367**	**58**
Anglican	CMS (+CEZMS)	5	44	46	1,307	793	2,100	4,973	62%	75%	82%	70%	954	46
Baptist	ABF	7	137	143	2,840	1,962	4,802	4,975	59%	19%	75%	52%	6,545	34
	CNTM	1	3	6	250	62	312	312	80%	31%	48%	23%	292	52
	SBC*	6	87	90	3,853	2,566	6,419	6,419	60%	61%	...	...	...	71
Congregational	ABCFM*	1	35	27	1,724	1,374	3,098	4,442	56%	19%	...	...	1,024	115
	LMS*	3	26	36	1,010	864	1,874	2,445	54%	58%	53%	36%	598	52
Lutheran	B*	18	130	116	4,909	3,284	8,193	8,193	60%	6%	...	...	...	71
	Bn*	11	105	138	3,161	2,064	5,225	5,225	61%	5%	...	...	185	37
	KCM*	2	4	4	120	8	128	128	94%	53%	...	...	...	32
	RM*	6	25	35	1,351	902	2,253	2,253	60%	5%	...	...	...	64
Methodist	MEFB*	...	2	2	110	81	191	191	61%	90%	...	...	...	96
	WMMS	4	29	30	1,138	875	2,013	2,706	57%	50%	74%	42%	...	67
Presbyterian	Com PM*	...	5	5	258	311	569	569	45%	13%	...	...	...	114
	EPM	5	108	131	3,788	2,421	6,209	10,495	61%	19%	45%	35%	...	47
	PCC	1	5	15	600	400	1,000	1,100	60%	70%	70%	20%	150	67
	PCNZ	3	8	12	193	169	362	449	53%	...	60%	30%	201	30
	PN	9	113	165	8,674	4,885	13,559	14,521	64%	30%	...	...	1,535	82
	RPC	2	8	9	314	209	523	523	60%	...	90%	10%	270	58
	UB	2	12	10	347	324	671	671	52%	71%	...	...	297	67
Other Societies	AFO	...	1	1	15	10	25	25	60%	...	...	...	...	25
	AG*	8	10	10	141	127	268	268	53%	47%	...	...	...	27
	BFM § (a)	1	...	...	...	...	...	...	...	...	...	...	...	...
	CCColl	1	...	...	...	...	...	...	...	...	...	...	...	...
	CFM §	1	...	...	...	...	...	...	...	...	...	...	...	...
	CMMS	...	...	...	...	...	...	...	...	...	...	...	...	...
	EvM*	1	4	4	113	76	189	189	60%	50%	...	...	...	47
	Heb*	2	7	7	173	148	321	321	54%	...	...	...	...	46
	HVBC § (a)	3	...	...	...	...	...	...	...	...	...	...	...	...
	Ind*	4	3	3	88	88	176	176	50%	...	...	...	...	58
	KHI	1	...	...	...	...	...	...	...	...	...	...	...	...
	RickshaM*	...	1	1	24	16	40	40	60%	100%	...	...	...	40
	SCBM*	1	1	3	6	9	15	15	40%	100%	...	...	...	5
	SCHM*	1	4	4	52	41	93	108	56%	90%	...	...	400	23
	SDA	4	1	1	50	50	100	100	50%	60%	...	...	...	100
	SEFC*	1	6	7	280	254	534	646	52%	81%	16%	61%	180	76
	YMCA	3	...	...	...	...	...	5,466	...	100%	...	...	1,232	...
	YWCA	2	...	...	...	...	...	575	...	...	...	...	201	...
Bible and Tract Societies...	ABS, BB & TD, BFBS, CBP, NBSS, SCTS	7	...	...	...	...	...	...	...	...	...	...	...	...

* Incomplete returns

(a) Estimates incomplete and very approximate

VIII.—Communicants per 10,000 Population



COMMUNICANTS PER 10,000 POPULATION

General Impressions—Kwangtung averages 17.4 communicants per 10,000 inhabitants. Only Fukien ranks higher, with an average of 22.6. Shantung follows Kwangtung with 13.5. All three proportions, however, are disproportionately high when compared with those reported for the remaining provinces. The proportion for China as a whole is 7.8 communicants per 10,000 inhabitants.

It is interesting to study the accompanying map in connection with the following. Lingnan-tao in the extreme north is relatively the best occupied section of the province, reporting 26.7 church members per 10,000 inhabitants. Chaesün-tao in the extreme east comes next with 22.4 communicants per 10,000. Yüthoi-tao, which comprises the central part of the province and the entire Canton delta region, ranks third with 18.8. The proportions for the remaining two tao are considerably below those mentioned above: Kolui-tao which is west of the delta region, and Yamlim-tao in the extreme west of the province, reporting only 6.5 and 5.5 communicants per 10,000 respectively. The island of Hainan ranks above these two last-named tao with an average of 8 church members per 10,000. Among the various hsiens, Po-on, Kityang, and Kinkiang rank highest with 156, 155, and 81 communicants per 10,000 inhabitants respectively. In the delta region the averages reported are not as high, Toishan reporting only 28 per 10,000, Heungshan 23, Shuntak only 8, and Namhoi only 5.3. The lowest ratio of church membership to population is found in the RPC field. The highest ratios are credited to the PCC, RM, B, and ABCFM. Note the bright areas in the northern part of the province, and in the Hakka district where the B, Bn, WMMS, SBC, EPM, and ABF are at work.

Christian Constituency—A Christian constituency only 25 per cent greater than that of the total communicant membership is reported. This number is low, due undoubtedly to indifference on the part of missions in reporting figures under this column. It is generally agreed among missionaries working in the province that the Protestant Christian constituency in Kwangtung is at least double the numerical strength of the communicant church membership.

MISSION SCHOOLS

Elementary Education—The missions in Kwangtung report 675 lower primary schools with 16,057 students and 122 higher primary schools having an enrollment of 4,510 students. Almost one-third of the total number of mission primary scholars are girls. This brings Kwangtung above the average in its emphasis on elementary education for girls. The percentage of lower primary scholars passing on to higher primary schools is 24. In this connection the large number of children from non-Christian lower primary schools who enter Christian schools of higher primary grade must be kept in mind. Only Fukien reports more lower primary students than Kwangtung.

When we compare the number of mission lower primary schools with the number of evangelistic centers reported for the province we find that there are less than 7 schools to every 10 centers of evangelism. This means that if we reckon only one lower primary school to each evangelistic center there are at least 386 evangelistic centers without Christian elementary school facilities. Note that about 125 of the total 675 lower primary schools are located in Canton, Fatshan, Hongkong, Swatow, and 6 other cities each with a population of over 100,000. This concentration of lower primary schools in these 10 large cities brings the number of evangelistic centers without mission lower primary facilities up to at least 500. However, not all the facts are known. In any province where Christian work is well advanced, and a number of self-supporting churches exist, one may safely assume that unless statistics are gathered from the Chinese Church as well as from the missions, the returns for workers and schools are certain to represent only a fraction of the whole. For this and other reasons, any future survey of the Christian occupation of China will advisedly be made through the Chinese Church as well as through the missions.

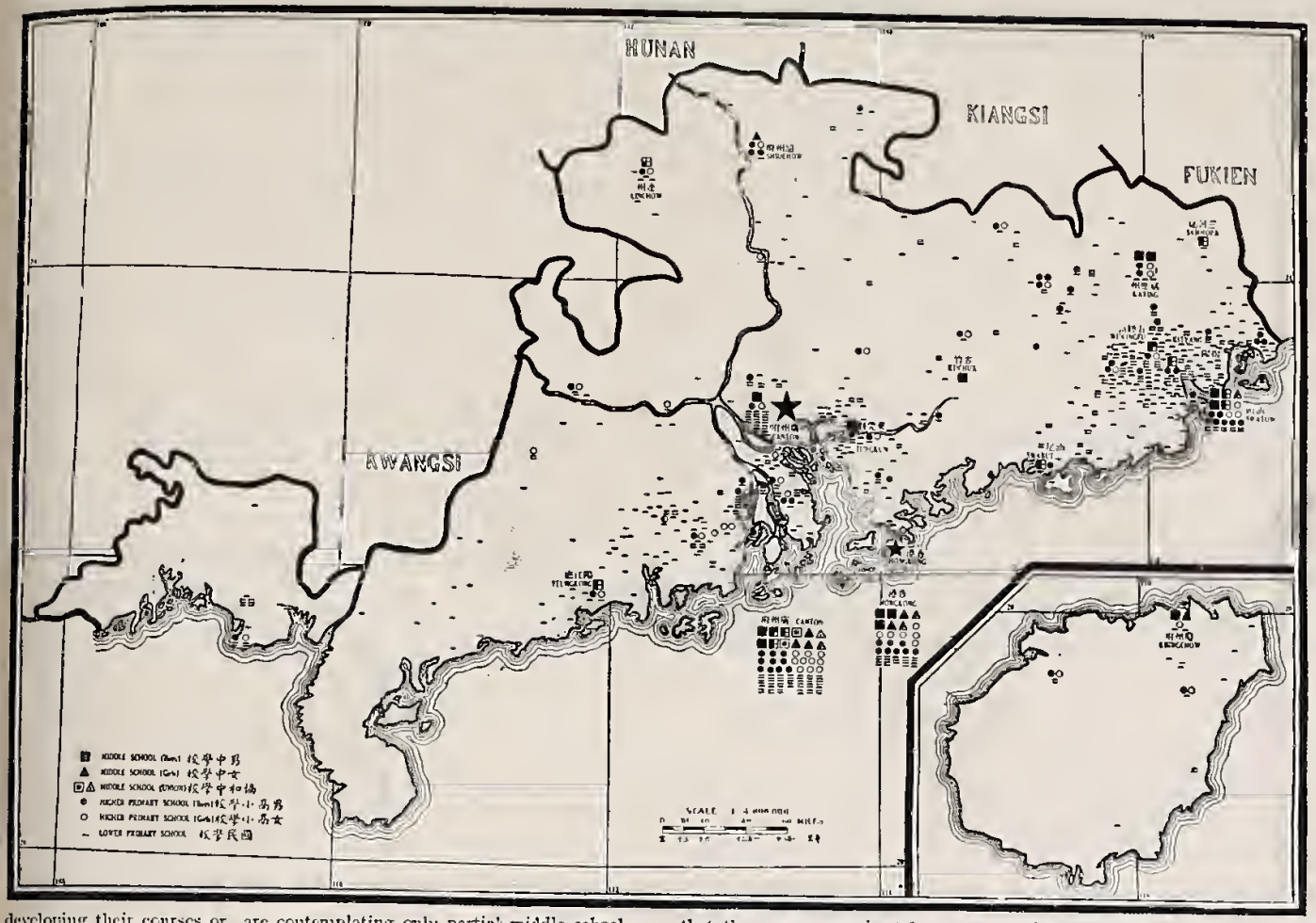
When we compare the number of primary students with the number of communicants reported for each mission, we note that the average over the entire province is 385 mission primary students per 1,000 communicants, or approximately 4 children in mission primary schools to every 10 church members. The larger societies rank as follows:

Primary Students per 100 Communicants (Average 38.5)

CMS	95	EPM	47
ABF	91	WMMS	46
LMS	85	SDA	42
Bn	72	AG	42
CNTM	68	PCC	37
UB	66	SEFC	33
KCM	62	CumPM	30
SCHM	59	B	29
PCNZ	58	RM	27
RPC	55	ABCFM	23
Ind	52	PN	22

Middle Schools—Twenty full-grade mission middle schools for Kwangtung are located on the accompanying map; 7 of these being in Canton, 7 in the north and northeastern sections of the province, and 5 in Hongkong. Later information from the Board of Cooperation in Canton shows however that there are only 16 institutions in the province offering full-grade middle school work, with 5 of these in Canton, and 5 in Hongkong. Other 21 schools according to this more recent data are either gradually

IX.—Mission Schools



developing their courses or are contemplating only partial middle school work. The total 37 middle schools without exception are located in mission stations. A comparison with Map V shows that over 100 out of the total 119 mission stations are still without mission middle schools.

The Union Middle School in Canton (PN, UB, ABCFM, Church of Christ in China, and 2 other missions not as yet having middle schools of their own) is growing rapidly under the leadership of a Chinese principal, and according to latest reports is planning to specialize in normal, commercial, and industrial training. The second "union middle school" symbol in Canton on the map is intended to represent the middle school department of Canton Christian College.

Higher Education and Normal Training—The Canton Christian College is the only mission school of college or university grade in Kwangtung. The college is co-educational, and confers the degree of B. A. which is accepted in all of the large universities of America. College courses in education preparing teachers for both middle school and college teaching are offered. A Teachers' College is being developed which shall be affiliated with the College of Arts and Sciences. The Union Normal School for Women (ABCFM, CMS, PCNZ, PN, and UB) located in Canton, supplies trained women teachers for kindergarten, lower and higher primary schools. Information regarding a normal school of middle school grade at Kuchuk under the Basel Mission has just come to hand.

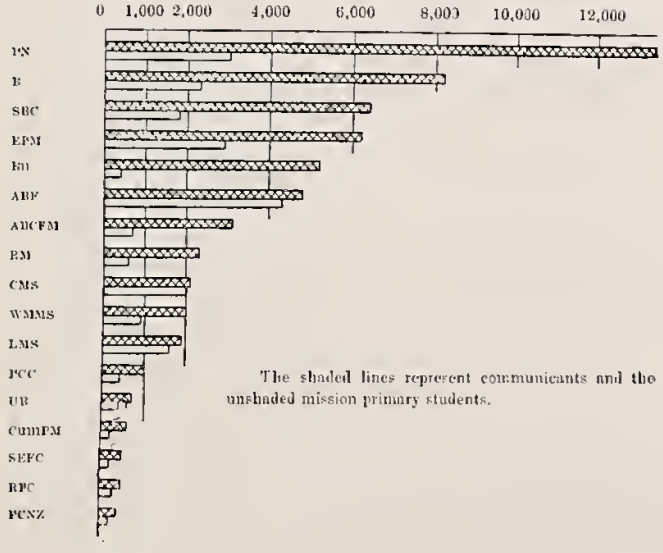
Program of Advance—An advanced program was adopted by the Canton Missionary Conference in 1919 which provides for a Board of Primary Education, a Middle School Principals' Committee, a College Board, and a Representative General Board of Education for the entire province. The Board of Primary Education is composed of representatives of 10 missions (ABCFM, ABF, CCColl, LMS, PCC, PCNZ, PN, RPC, UB, and WMMS). The organization thus formed includes, among its other interests, college, normal, theological and vocational training for the entire Christian constituency of the province. On account of difference in language and difficulty of accessibility, eastern Kwangtung around Swatow is not included in this general program of advance.

GOVERNMENT SCHOOLS

Primary School Facilities—According to the 1916 Report of the Ministry of Education in Peking, Kwangtung has 4,093 government lower primary schools with 162,748 students and 1,100 higher primary schools with 47,534 students. It must be remembered that these figures represent only the modern, registered schools and students. If we include the numerous private and unregistered primary schools, the total number of lower primary students in the entire province may be as high as 500,000. One correspondent in Kwangtung assures us that this estimate is quite conservative, although the quality of education offered in many of these schools is frequently of very low grade. This same correspondent states that there are approximately 1,700,000 children of lower primary age in Kwangtung, of which less than 30 per cent are in school. These estimates were based on a comparison with the actual situation in Canton, and on an acceptance of the figures and proportions for that city as applicable to the province as a whole. If we take into consideration this estimated total of lower primary students, we find that among 70 inhabitants there is only one child in a lower primary school.

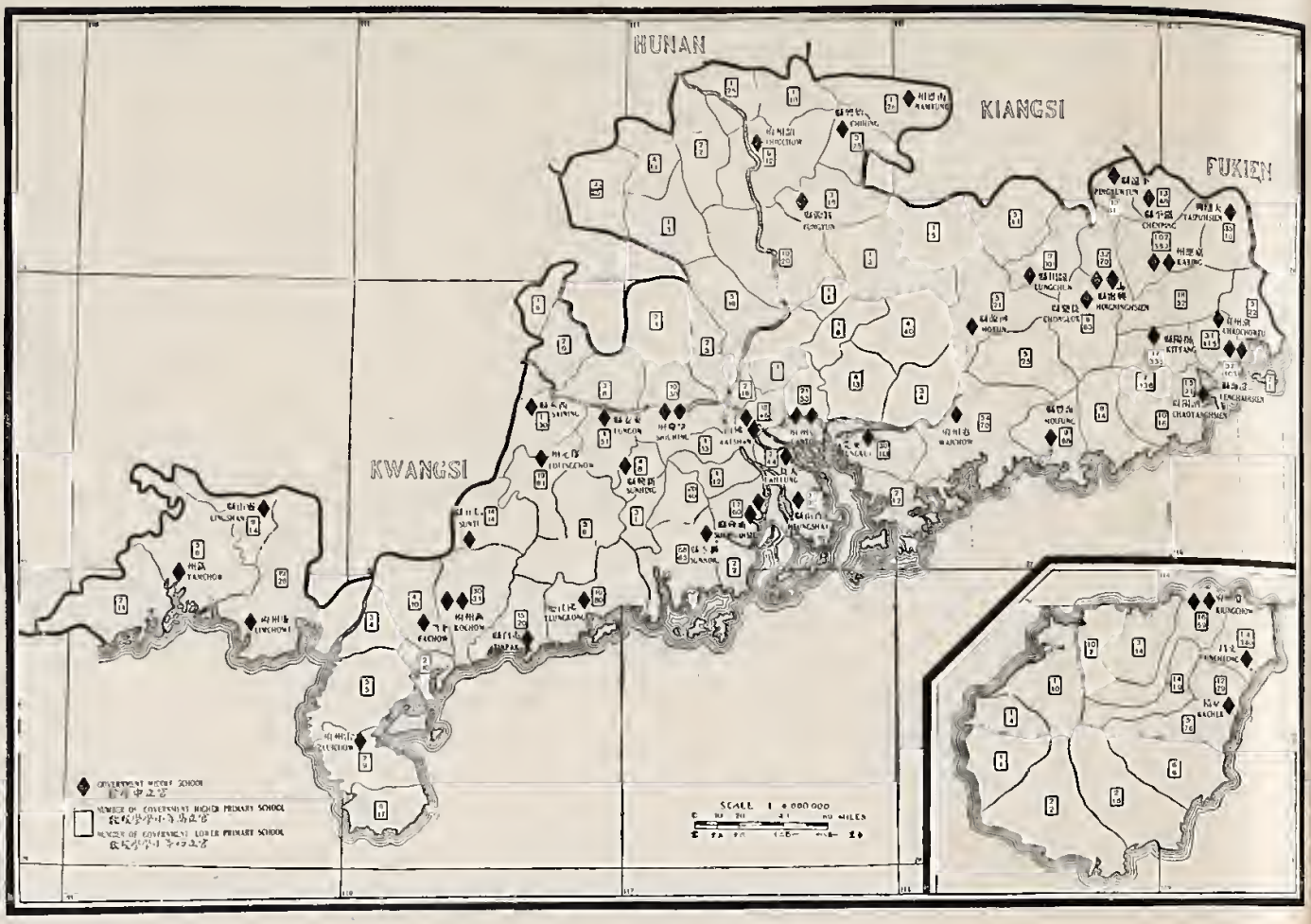
Note on the accompanying map that the eastern section of the province is much better supplied with registered primary schools than any other section, the next in order being the Pearl-West delta region. According to the Hsien Table for Kwangtung (Appendix A), Chaosün-tao reports as many primary students as the other five tao combined. When, however, we compare the different sections of the province in terms of the ratio between government primary students and population, we find that Hainan Island returns the largest average, or 189 students per 10,000 inhabitants. The average for the entire province is 59.7. Out of a total

Number of Communicants and Mission Primary Students Compared



The shaded lines represent communicants and the unshaded mission primary students.

X.—Government Schools



of 94 hsiens, only 18 register more than 1 scholar per 1,000 inhabitants each. Thirty-two hsiens report from 1 to 2.5 primary students per 1,000 population each. Only one higher primary school is reported from each of 14 hsiens, and only two from each of 12 hsiens.

Middle Schools—There are 47 government middle schools reported for Kwangtung outside of Canton, and the larger part of these are not of full grade. Canton alone reports 8 middle schools with 1,460 students. No government middle schools for girls are reported for the province. (The above figures were supplied recently by the Board of Co-operation in Canton. They therefore have been accepted by the Survey Committee, although they differ slightly from the figures given in the 1918 Report of the Ministry of Education which were used in preparing the accompanying map.) Mission middle schools are found in only 9 of the cities where government middle schools are located (not including Hongkong). Many of these government middle schools are open to the influence of missionaries. The education offered is not always of good quality, and students coming from government to mission middle schools are frequently placed from 1 to 3 years below corresponding grades.

Higher Education—A government higher normal school in Canton is doing good work of college grade, and reports a present enrollment of over 230 students. Eight normal schools of middle school grade with 913 students, and one industrial middle school with 158 students are also reported for Kwangtung. Two law schools with 930 students, also located in Canton, represent the balance of government higher education in the province. Further information has been received by the Survey Committee of two medical schools and one agricultural school, supported by public or private funds. In Hongkong there is the large University of Hongkong which enrolls students of all nationalities and from every province of China. The CMS and LMS maintain hostels in connection with this institution. A scheme for the establishment of a government university at Canton was presented at a recent Administrative Council meeting, and a large sum of money has already been appropriated, and certain officials appointed to further the scheme.

HOSPITALS

Present Medical Facilities—Thirty-nine mission hospitals, with 59 foreign and 67 Chinese physicians, are located in 27 out of the total 72 missionary residential centers in Kwangtung. Four of these hospitals have been without a foreign physician for long periods of time. The hospitals are supplied with 2,722 beds (1,597 for men and 1,125 for women), making an average for the province of 78 mission hospital beds per 1,000,000 inhabitants. Fukien almost doubles this average. On the other hand, the average for all of China is only one-half that reported for Kwangtung, namely 38 beds per 1,000,000 inhabitants. In addition to these 39 mission hospitals all of which maintain dispensaries on their premises, 11 mission dispensaries are reported.

Medical work in Kwangtung is supported by 15 societies. The number of mission hospitals varies from year to year due to irregularities in reporting. For example, a hospital for men and women one year may be reported as one general hospital, while the next year it may be returned as two separate institutions, one for men and one for women. Almost one-half of the hospitals in the province are Presbyterian.

Distribution of Mission Hospitals—Four mission hospitals are located in Hongkong, 5 in Canton, and 3 in Swatow. A comparison of the accompanying map with Map VII will reveal how large a proportion of the communicants in Kwangtung are beyond convenient reach of mission hospital facilities. Note the concentration of hospitals in the extreme eastern section of the province, and the striking absence of hospitals west of Wukingfu until we come to the North River and the hospital at Yingtak. Reference to Maps V and VII shows a healthy development of evangelistic centers in this area, also a relatively large number of mission stations and a large communicant body. Approximately two-thirds of the foreign residential centers in Kwangtung are without mission hospital facilities. The Basel Mission, for example, reports 18 mission stations and only 1 hospital; the Berlin Mission 11 stations and no hospital, the Rhenish Mission 6 stations and 1 hospital. Outside of Canton, Hongkong, and Swatow, Kwangtung reports only 23 mission hospitals. This is a relatively low number for a province where Christian work has been carried on for more than 100 years. Szechwan and Hupeh, where work is very much younger, report approximately the same number of mission hospitals, 24 and 22 respectively. The northern section of the province and the southeastern part of the Canton delta, when studied in connection with evangelistic centers and resident communicants, appear relatively neglected. Compare this map with Map IX. A number of higher primary schools, which are frequently boarding schools, are located in centers where no mission hospital facilities exist, and therefore where no professional medical oversight in the schools is possible.

In addition to the mission hospitals reported above, there is a leper hospital in Pakhoi, and a colony or home for lepers in Tungkun. The John G. Kerr Hospital for the Insane in Canton must also be noted here. This hospital has 630 beds for men and women. An average of 230 new patients are admitted and as many leave the hospital annually. The hospital has doubled in size during the last 10 years and is self-supporting, with the exception of the salaries of the foreign physicians for which the American Presbyterian Mission North has recently become largely responsible. Its beneficent work has elicited the sympathy of the Chinese Government, and is one of the most eloquent testimonies to the Gospel within the province.

A leper village outside the city of Canton has for many years provided a field of service for a few earnest workers. Some years ago the government decided to remove the lepers from the vicinity of the city. A number were placed in the Tungkun asylum under the care of the Rhenish Mission, while the others were placed on an island in the East River in charge of the Roman Catholic Church which maintains a home for lepers near Shekhing. The Chinese Government gives a monthly allowance to both these institutions.

Schools for the Blind—There are mission schools for the blind in the following centers, the largest being situated at Canton, and Kowloon: Canton, Hongkong, Kowloon, Macao, Shiuchow, Shinhing and Kaying.

Non-Mission Hospitals—Over a score of non-mission hospitals have been reported to the Survey Committee. While this list is not exhaustive, it nevertheless represents a fair beginning in the enumeration of modern hospital facilities not under Protestant Christian auspices available to the inhabitants of the province. Not all hospitals appearing on the list have been located on the accompanying map. In Pakhoi there is one hospital maintained by the French and another by the Roman Catholics. In Hongkong one hospital is maintained by the British Government. In addition there are three hospitals under Chinese supervision, 2 under the supervision of British physicians (one of which is connected with Hongkong University), 2 which might be classified as institutional, and 2 supported by the Roman Catholic Church. In Canton there is one hospital under French supervision, 3 under Chinese, and 1 under Chinese government control. Information is also at hand regarding a number of private hospitals, some of which are doing very satisfactory work. The Committee knows of only one non-mission hospital in Swatow. This institution is under army supervision. In several other cities of the province, 3 Red Cross hospitals, and one maintained by the Chinese gentry have been reported.

New Mission Hospitals—Plans for only one new mission hospital to be located at Kochow (PN) have been communicated to the Committee. Land for hospital buildings in Canton has been purchased by the UB.

Degree of Christian Occupation in Terms of Physcians and Hospital Beds per 1,000,000 Inhabitants—

Foreign Physicians per 1,000,000 Inhabitants (Average for Province 1.7)		Mission Hospital Beds per 1,000,000 Inhabitants (Average for Province 78)	
PCC	7.1	PCNZ	306
PCNZ	5.7	EPM	236
RPC	3.6	LMS	156
WMMS	3.3	RM	145
EPM	3.3	PN	97
UB	3.0	WMMS	75
PN	1.9	PCC	71
ABF	1.5	ABF	59
RM	1.3	RPC	50
LMS	0.8	UB	45
B	0.7	SBC	44
CMS	0.7	CMS	43
SBC	—	B	28

Note in the above tables the high proportions which obtain for most of the British societies. Note also that such societies as the Berlin Mission which do not appear in the above list offer no medical hospital facilities whatever. The LMS, with hospitals in Hongkong only, cannot be included in this comparison. The eastern field is apparently best supplied, and the delta region the most poorly provided.

The Canton Hospital is the oldest institution of its kind in China, having recently celebrated its eightieth anniversary. During its history over 2,000,000 patients have been treated within its walls, and during the last 10 years there has been an average of almost 2,000 in-patients annually. Union movements both in medical education and medical work throughout Kwangtung have made slow progress.

IV.—Extent of Occupation—The Christian School

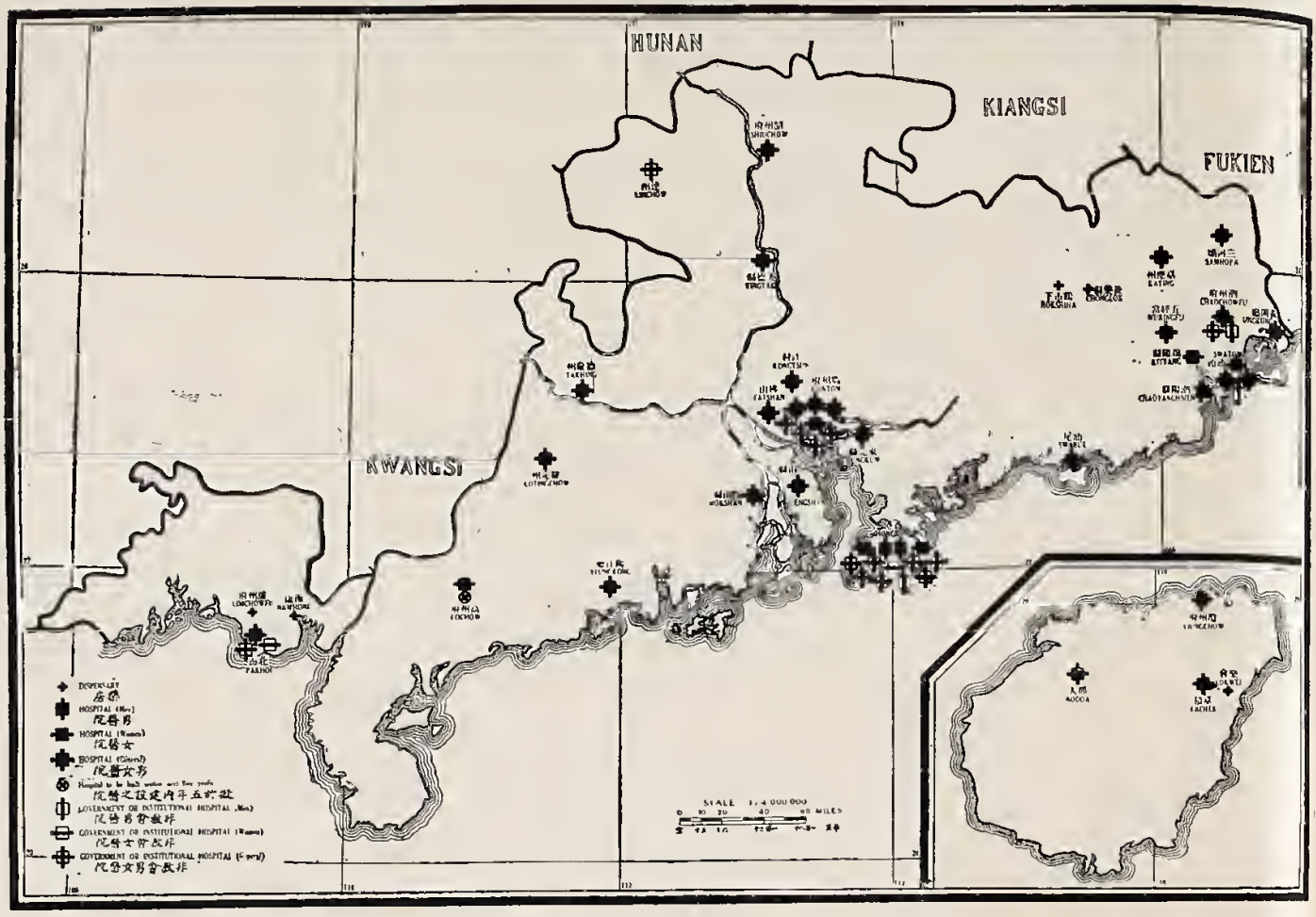
Name of Society		Lower Primary School	Higher Primary Schools	Middle Schools	Lower Primary Students —Boys	Lower Primary Students —Girls	Total Lower Primary Students	Higher Primary Students —Boys	Higher Primary Students —Girls	Total Higher Primary Students	Middle School Students —Boys	Middle School Students —Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys to Girls in Mission Primary Schools	Proportion of Boys to Girls in Mission Middle Schools	Proportion of Lower Primary School Students entering Higher Primary Schools
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total	...	**675**	**122**	**37**	**12,872**	**6,185**	**19,057**	**3,086**	**1,424**	**4,510**	**1,693**	**236**	**1,929**	**25,496**	**68%**	**88%**	**24%**
Anglican	CMS (+CEZMS)	30	17	8	726	822	1,548	188	261	449	492	87	579	2,576	46%	85%	29%
Baptist	ABF	127	19	4	3,153	422	3,575	671	101	772	253	26	279	4,626	88%	91%	22%
	CNTM	5	...	...	172	40	212	...	...	...	...	...	...	212	82%	...	...
	SBC	36	7	2	668	702	1,370	207	205	412	46	22	68	1,850	49%	68%	30%
Congregational	ABCFM (b)	28	2	2	467	210	677	8	30	38	4	10	14	729	66%	29%	6%
	LMS	35	2	2	645	852	1,497	40	50	90	25	30	55	1,642	43%	45%	6%
Lutheran	B*	55	17	2	1,421	435	1,855	392	87	479	126	...	126	2,461	78%	100%	26%
	Bu*	11	4	1	201	80	281	56	39	95	...	8	8	384	68%	...	34%
	KCM*	3	...	...	50	30	80	...	...	...	...	...	...	80	63%	...	...
	RM*	20	4	1	403	113	516	31	58	89	17	...	17	622	72%	100%	17%
Methodist	MEFB	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	WMMS	29	6	1	373	380	753	105	56	161	20	...	20	934	52%	100%	21%
Presbyterian	CumPM	7	...	...	79	90	169	...	...	...	...	...	...	169	47%	...	...
	EPM	136	11	6	1,753	763	2,516	296	120	416	222	...	222	3,154	70%	100%	17%
	PCC	9	4	...	150	135	285	49	35	84	...	...	...	369	54%	...	30%
	PCNZ	9	...	...	148	62	210	...	...	...	...	...	...	210	70%	...	...
	PN (b)	91	12	6	1,668	637	2,305	442	261	703	184	23	207	3,215	70%	90%	30%
	RPC	8	3	...	155	83	238	25	22	47	...	...	...	285	63%	...	20%
	UB* (b)	11	3	...	232	133	365	40	40	80	...	...	...	445	61%	...	22%
Other Societies	AIO	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	AG	5	...	...	74	38	112	...	...	...	...	...	...	112	66%	...	...
	BFM § (a)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	CCColl	1	1	1	101	9	110	85	2	87	280	30	310	507	92%	90%	79%
	CFM §	...	...	...	...	...	...	...	...	...	...	...	...	...	—	...	...
	CMMS	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	EvM	1	...	...	3	13	16	...	...	...	...	...	...	16	19%	...	...
	Heb	3	...	...	9	27	36	...	...	...	...	...	...	36	25%	...	...
	HVBC § (a)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Ind	3	1	...	29	34	63	21	9	30	...	...	...	93	54%	...	48%
	KHI	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	RickshaM	1	...	...	40	...	40	...	...	...	...	...	...	40	100%	...	...
	SCBM	2	...	...	25	...	25	...	...	...	...	...	...	25	100%	...	...
	SCHM	2	1	...	12	15	27	...	26	26	...	...	...	53	22%	...	94%
	SDA	...	1	...	...	20	20	...	22	22	...	...	...	42	...	...	...
	SEFC	6	1	...	115	40	155	20	...	20	...	...	...	175	77%	...	13%
	YMCA	...	6	1	...	...	...	410	...	410	24	...	24	434	100%	00%	...
	YWCA *	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

§ No returns * Incomplete returns

(a) Continued since the War under British administration

(b) Statistics for the Union Middle School in Canton (ABCFM+PN+UB+Chinese Church) entered under PN

XI.—Hospitals

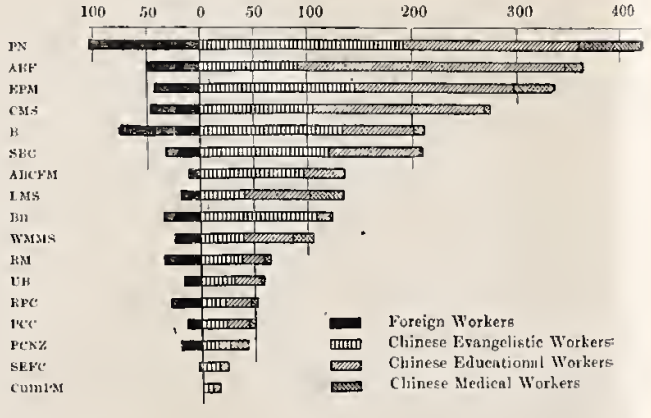


V.—Extent of Occupation—The Christian Hospital

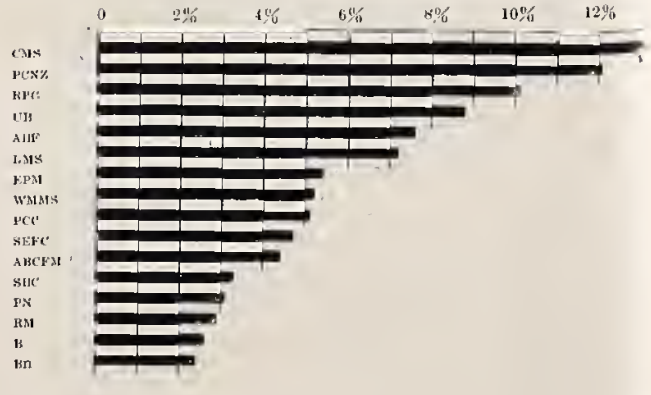
Name of Society		Hospitals	Dispensaries exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
		1	2	3	4	5	6	7	8	9
Grand Total ...		**39**	**11**	**1,597**	**1,125**	**21,361**	**10**	**126**	**46**	**171**
Anglican ...	CMS (+CEZMS)	2	2	40	20	300	...	...	60	60
Baptist	ABF	4	1	69	125	8,677	1	7	40	65
	CNTM	...	...	...	...	...	...	...	...	...
	SBC	1	...	15	...	86	...	...	...	...
Congregational	ABCFM	...	...	...	...	...	...	...	...	...
	LMS	4	1	100	100	1,731	1	24	200	...
Lutheran ...	B*	1	2	50	30	613	...	...	40	27
	Bn*	...	1	...	...	...	...	...	...	...
	KCM*	...	...	...	...	...	...	...	...	...
	RM*	1	...	60	40	605	1	5	10	...
Methodist ...	MEFB	...	...	...	...	...	...	...	...	...
	WMMS	2	...	60	30	950	...	...	22	...
Presbyterian...	CumPM	...	...	...	...	...	...	...	...	...
	EPM	6	...	401	247	8,177	2	13	72	...
	FCC	1	...	20	...	...	...	...	10	20
	PCNZ	1	...	48	59	386	1	13	53	53
	PN	8	2	497	312	2,495	2	36	51	270
	RPC	2	...	35	35	283	1	3	14	70
	UB	1	2	15	15	127	...	...	15	...
Other Societies	CMMS	4	...	175	100	1,649	1	25	92	137
	KHI			Included under PN						
	CCColl	1	...	12	12	282	...	...	12	...

* Incomplete returns

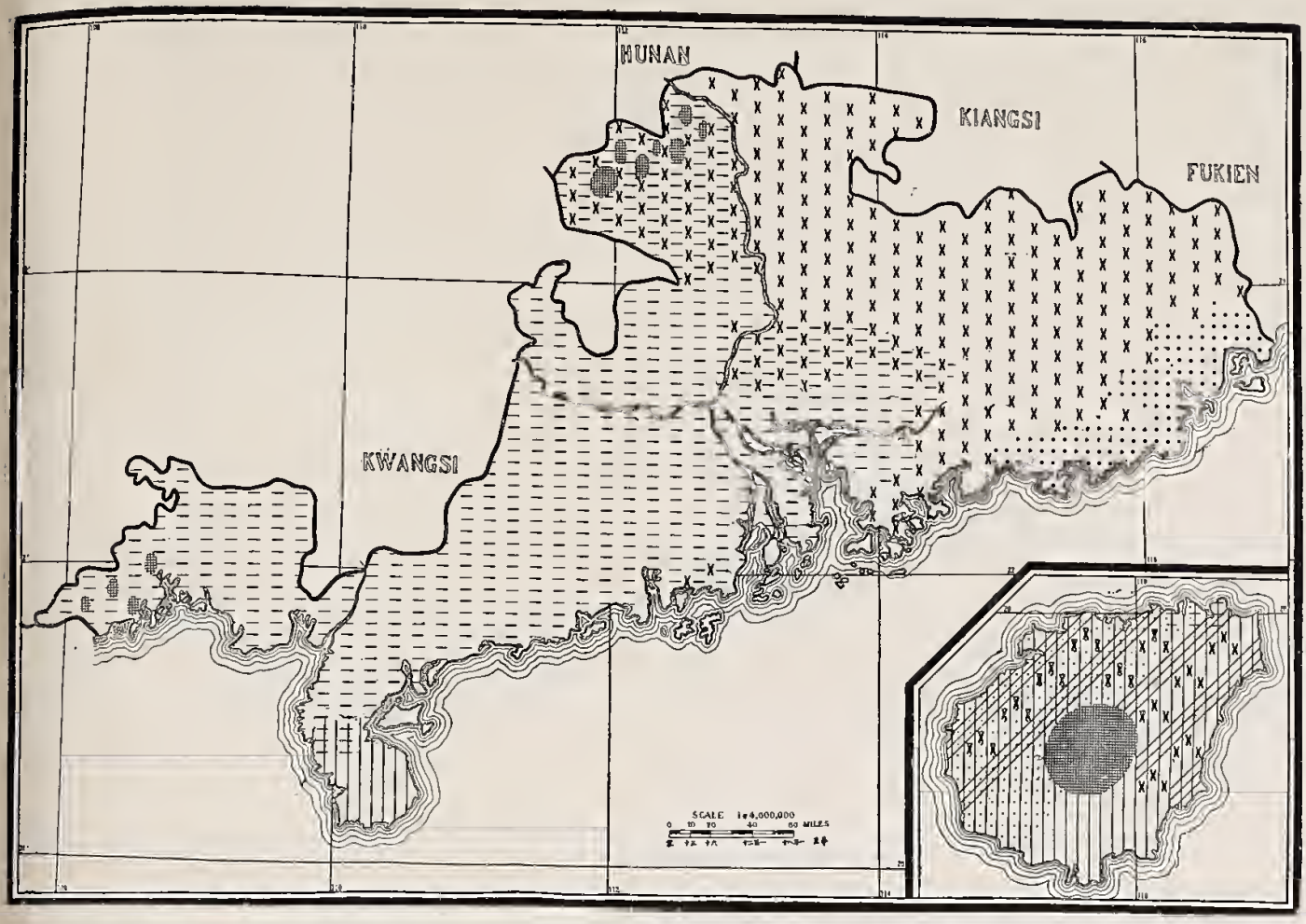
Foreign and Chinese Workers Classified



Percentage of Communicants who are Employed

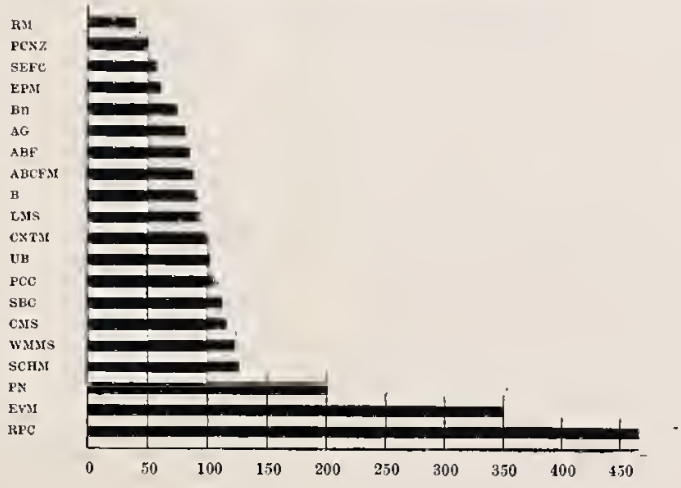


LANGUAGE AREAS



NOTE.—Horizontal lines indicate Cantonese-speaking areas, and vertical lines Hainanese-speaking districts. The small shaded areas are inhabited by aboriginal tribes, whose languages are unknown and among whom no missionary work is done. The small crosses indicate the Hakka-speaking areas. Throughout the dotted area in southeast Kwangtung the Hoklo language is spoken. The diagonal lines in Hainan as well as the small dots indicate the presence of Miao and Tai tribes each speaking distinct languages.

NUMBER OF SQUARE MILES PER EVANGELISTIC CENTER



VI.—Degree of Occupation and Table of Urgency

Name of Society	Nationality	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15
Grand Total...		**160,000 (a)**	**35,195,036 (a)**	**730**	**2,838**	**61,262**	**21**	**81**	**12**	**47**	**17.4**	**231**	**385**	**1.7**	**78**
Anglican ... ... CMS (+CEZMS)	B	5,900	1,434,000	47	275	2,100	34	192	22	131	15	455	951	0.7	43
Baptist ... ... ABF	A	12,100	3,318,000	50	364	4,802	15	110	10	76	15	1,363	906	1.5	59
CNTM	A	600	440,000	2	12	912	5	27	7	38	7	942	684	...	...
SBC	A	10,200	3,400,000	32	210	6,419	9	62	5	33	19	...	278	...	44
Congregational ... ... ABCFM	A	2,400	978,000	11	136	3,098	11	139	4	44	32	930	230	...	...
LMS	B	3,400	1,283,000	19	135	1,874	15	105	11	72	15	320	849	0.8	156
Lutheran ... ... B*	Cont	10,650	2,929,000	75	212	8,193	26	73	9	26	28	...	285	0.7	28
Bn*	Cont	10,200	1,969,000	35	123	5,225	18	62	7	24	27	36	719	...	...
KCM*	Cont	400	190,000	3	4	128	16	21	23	31	67	...	615	...	...
RM*	Cont	1,400	688,000	35	66	2,253	51	96	16	30	33	...	271	1.3	145
Methodist ... ... MEFB	A	...	...	...	4	191	...	...	...	21	...	...	...	...	...
WMMS	B	3,700	1,193,000	25	106	2,013	21	88	19	53	17	...	457	3.3	75
Presbyterian ... ... CumPM	A	...	360,000	...	17	569	...	47	...	30	16	...	298	...	...
EPM	B	8,000	2,748,000	43	336	6,209	16	124	7	54	22	...	473	3.9	236
PCC	B	1,600	279,000	14	51	1,000	50	182	14	51	36	450	389	7.1	71
PCNZ	B	600	348,000	20	44	362	57	126	6	122	10	558	583	5.7	306
PN	A	32,800	8,336,000	104	425	13,559	13	51	8	32	16	114	223	1 9	97
RPC	A	4,200	1,465,000	29	53	523	21	36	56	102	4	519	545	3.6	50
UB	A	1,000	666,000	16	59	671	24	88	24	88	10	443	664	3.0	45
Other Societies ... ... AFO	A	...	...	...	1	25	...	...	...	...	...	...	...	...	...
AG	A	800	617,000	30	18	268	48	29	112	67	4	...	415	...	...
BFM (b)	Cont	...	...	3	...	...	...	...	...	...	...	...	...	...	...
CCColl	A	...	...	35	12	...	...	...	...	...	...	...	...	...	...
CFM	A	...	...	1	...	...	...	...	...	...	...	...	...	...	...
CMMS	Int	...	...	9	38	...	...	...	...	...	...	...	...	...	...
EvM	A	1,400	300,000	6	6	189	20	20	32	32	60	...	84	...	...
Heb	A	...	374,000	4	14	921	11	40	13	44	9	...	113	...	...
HVBC (b)	Cont	...	...	7	...	...	...	...	...	...	...	...	...	...	...
Ind	Int	...	390,000	6	9	176	15	23	33	50	45	...	517	3.0	...
KHI	A	...	...	7	...	...	...	...	...	...	...	...	...	...	...
RicksbaM	A	...	...	...	2	40	...	...	...	50	...	...	100	...	...
SCBM	A	...	65,000	3	5	15	46	77	200	333	2	...	167	...	...
SCHM	A	500	205,000	6	21	93	30	105	67	226	45	...	590	...	...
SDA	A	...	333,000	20	1	100	61	3	200	10	3	...	420	...	...
SEFC	A	400	324,000	4	25	534	13	78	8	47	17	340	330	...	...
YMCA	Int	...	391,000	16	43	...	41	110	...	...	...	...	...	...	...
YWCA	Int	...	119,000	4	11	...	33	92	...	...	...	...	...	...	...

* Incomplete returns.

(a) Total for Province not for approximate estimates by societies as given below.

(b) Continued since the War under British administration.

KWEICHOW

I.—Hsien Boundaries

HSIEN BOUNDARIES

Political Divisions—Kweichow is one of the land-bound provinces of China, with an area of 67,182 sq. mi. For civil administrative purposes it is divided into 3 tao which are subdivided into 81 hsiens. Many of the hsiens are very irregular in shape and occasionally several sections of the same hsien will be disconnected and widely separated. In the west and northwest the country is still broken up into tribal areas. This fact presented unusual difficulties in securing population estimates, as well as in presenting the degree of the Christian occupation of the province in terms of hsiens. The capital city is Kweiyang, situated in the center of the province at an altitude of 3,300 feet. The province is not densely populated, and both in agricultural and industrial products ranks as one of the poorest provinces in China.

Physical Features—Kweichow is an immense table-land with a mean altitude of 1,200 feet. Deep narrow rivers intersect the table-land which is studded with numerous mountain peaks, some of which, especially in the west, attain an altitude of 8,000 or 9,000 feet. The plain west of Kweiyang lies about 5,000 feet above sea level and descends abruptly towards the south. In the northern section the rivers drain to the Yangtze, while most rivers in the south drain into the West River in Kwangsi. A watershed between these northern and southern sections is formed by a mountain range which crosses the province from southwest to northeast. In many of its physical features Kweichow resembles Yünnan. The Wu and Yüan are the chief rivers in the province.

Climate—"The climate of Kweichow is excellent by reason of its altitude and latitude. It is neither very hot in summer nor cold in winter. The thermometer ranges generally between 90° and 30° F." The rainy season generally extends from October to February. In the deep river valleys of the south the humidity is very great and in these places the climate is unhealthy.

Economic Conditions—The mineral wealth of the province is very great. Iron and coal are found in large quantities; also silver, lead, copper, and zinc. Its mercurial deposits are of unequalled richness. Unfortunately the lack of facilities for transportation makes it difficult to develop the natural resources on any large scale. The province is a rocky labyrinth of hills, and it will be many years before the introduction of railroads will materialize.

The soil on the plains and in the river valleys is very fertile. "Rice is the staple food of all who can afford it: for the rest there is Indian corn, oats, and such cereals as are grown on the hillsides. The number of different kinds of vegetables that are produced is amazing. Many of the fruits of Europe are produced in the province."

Industries are not numerous although there are some silk weaving, cloth and paper manufacturers to be found. The differences in economic standards and conditions between the various classes of people will be referred to in another paragraph.

Considerable immigration of Chinese from Szechwan and Hunan is continually taking place. The tribes people are the real cultivators of the soil. In former years opium, because of its high value in proportion to its bulk, was the chief export of Kweichow. The Chinese traders are as well off economically as the average Chinese in other interior parts of China. Many of the tribes people, however, are desperately poor and when crops fail, famine and misery are inevitable.

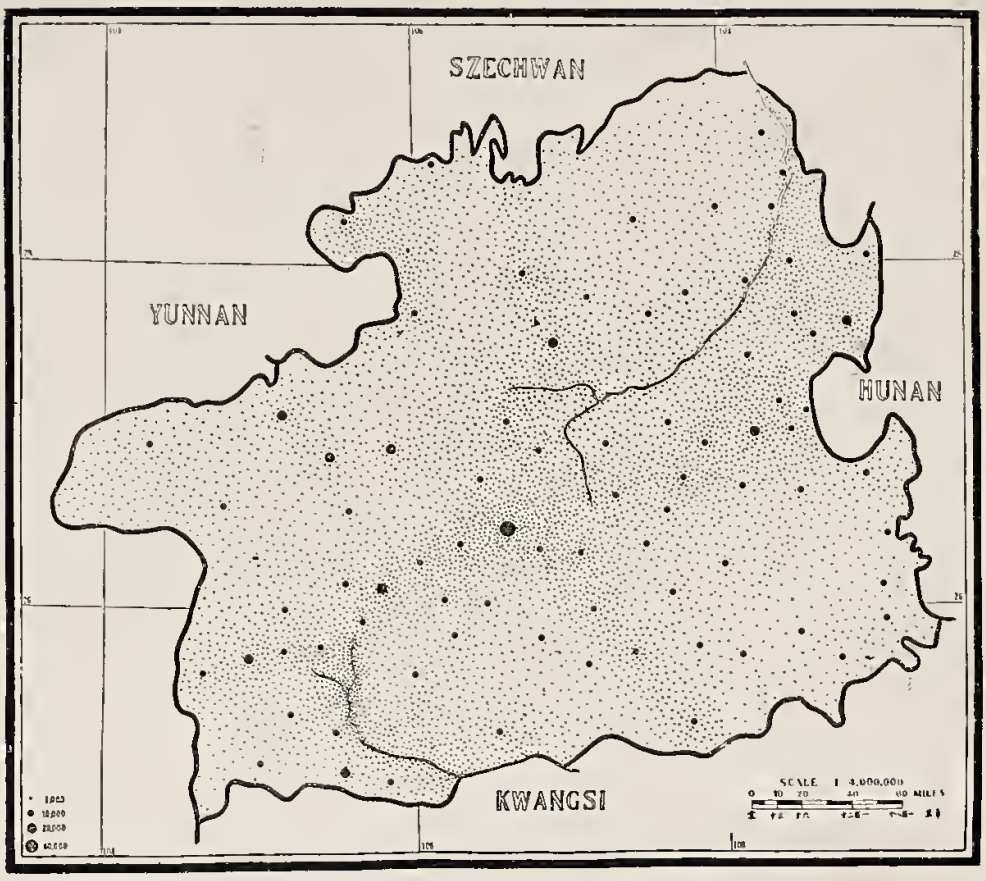
Communications—"The streams of the province flow northeast and south, but none of them are navigable by even the native boats, except just as they are leaving Kweichow. This, together with the fact that there is no road in the province over which a wheeled vehicle can be drawn or driven, makes the conveying of products a costly undertaking. Everything has to be carried by coolies or on the backs of ponies or mules."

There are three main routes into the province. The northern route is by steamer to Chungking (Szechwan), with fifteen stages overland to Kweiyang. The southern route is by steamer via Hongkong to Haiphong, thence by rail to Yünnanfu from which it is nearly 20 days overland to Kweiyang. The eastern route is through Hunan by native boat from Changteh to Chenyüan, a journey of 5 or 6 weeks, followed by 8 days overland to Kweiyang. The greatest traffic is along the road to Chungking (Szechwan). This is the great highway for the Szechwan immigrants. The Hunan road is also much used, especially by trading men coming from Changsha, up the Yüan River valley, or over the mountains to Kweiyang. All principal routes radiate from the provincial capital and connect the province with Yünnan, Szechwan, Hunan, Honan, and Kwangsi.

The three rivers, which belong to the Yangtze system, are the Wu River, which traverses the province from northeast to southwest, flowing through deep gorges and is navigable in flood seasons to Szenan; the Ho and the Yüan rivers in the eastern part of the province, the latter being navigable for small junks to Chenyüan. Two rivers belonging to the West River system, the Hwa River, navigable for small boats from Paichengho and the Liu River which makes its way through the center of Kwangsi until it joins the West River just south of Linchowfu.

Four railroad lines have been contracted for by the Government. These may some day open up Kweichow and connect it by rail with (1) the Kwangtung coast (Yamchow), (2) Szechwan, (3) Yünnan, and (4) Hunan and the Yangtze River valley. They are:

II.—Density of Population



1. Hankow to Chengtu (via Chungking) approximately 1,100 mi.
2. Chungking to Yünnanfu approximately 570 mi.
3. Yünnanfu to Yamchow (via Hingi in S. E. Kweichow and Nanning in S. E. Kwangsi) approximately 660 mi.
4. Shasi (Hupeh) and Changteh (Hunan) to Hingi (Kweichow) approximately 760 mi.

As soon as the Shasi-Changteh-Kweiyang railroad, already surveyed, is completed, Kweiyang should be brought within ten days' journey of the coast. This railroad will pass through Chenyüan, Kweiyang, and Hingi.

Postal and Telegraph Facilities—Difficulties in communication, famine, bandits, and political disturbances combine to make postal service in Kweichow very difficult. There are at present 31 postal offices of all grades, and 198 postal agencies. The increase in the amount of mail matter handled annually is not very great from year to year. Kweichow is most poorly equipped of all the provinces in China in telegraph facilities. The last report listed 14 telegraph stations.

People and Languages—One-third to one-half of the inhabitants of Kweichow are Chinese, many of whom are immigrants from Hunan and Szechwan. They inhabit the eastern and northern sections of the province, constitute the traders in most of the villages, and speak a Mandarin not unlike that spoken in Szechwan.

Besides Chinese, Kweichow has a large number of aborigines. Samuel R. Clarke classifies the many different tribes under four main racial groups: Kehlao (犵狫) or Liao (獠), Lolo (㺜玀), Miao (苗), and Chungkia (狆家), or Tai. The language spoken by all of these tribal communities is monosyllabic, and frequently one hears words which have been borrowed from the Chinese.

"The Kehlao," to quote from an article written by Mr. Clarke on the province of Kweichow, "claim to be the original occupants of the land, and inhabit the neighbourhood of Anshunfu. The Lolo are scattered over the northwest of the province. They are not numerous in number and are frequently mistaken for Miao. Of the Miao and Chungkia it is difficult to say which is the more numerous. Together they number anywhere between two and four million. The Miao are found in the east, south, and west of the province, and the Chungkia in the center, south, and west The Miao have been known to the Chinese for more than 4,000 years, and have gradually been driven by them from the fertile plains of the east to the more mountainous and less fertile regions of the west. There is considerable intermarriage between these two races. The Chinese declare that there are 72 different tribes of Miao in Kweichow alone. These are frequently distinguished one from the other by the dress of the women, since all the men are generally dressed as Chinese peasants. They are known by characteristic names: for example, the Heh or Black Miao (黑苗), the Peh or White Miao (白苗), the Hwa or Flowery Miao (花苗), and the Sheng or Wild Miao (生苗)."

The Miao have no written language and for this reason their spoken language is monosyllabic, without conjugation, declension, or other inflection. Chinese characters are taught in many schools in the Miao villages. Of all the Miao, the Heh or Black Miao appear to be the most numerous and most intelligent. There are about 200,000 Black Miao in the south and southeast of the province. Many of them own the land they cultivate.

The Chungkia are unquestionably of the same race as the Shan of Burma and the Tai of Tongking. At one time Yünnan constituted a Shan kingdom. According to Mr. Clarke, many of those people in the course of time moved further south and formed the present Kingdom of Siam, others drifted southeastward, and are now either in Kwangsi or Kweichow. There are roughly speaking about 1,000,000 Chungkia or Tai in Kweichow. These people are not split up into separate tribes like the Miao, although they are called by different names in different parts of the province. They place more emphasis on the education of their children, although like the Miao, they have no written language.

Race prejudice is frequently very strong between Chinese and the aborigines. The latter are almost entirely rural and more illiterate than the former. They live in villages, hidden among the mountains and far from cities or even market places. Practically the only way to reach these tribes people is through itinerary evangelistic work. As far as the language medium is concerned, the problem of the missionary seems to be that of classifying the various dialects, arranging them into language groups, and then choosing to master the language which is spoken by the largest number of people in his section of the province, trusting to romanization or the phonetic script to reduce the amount of local variations which are now so noticeable in the different tribes.

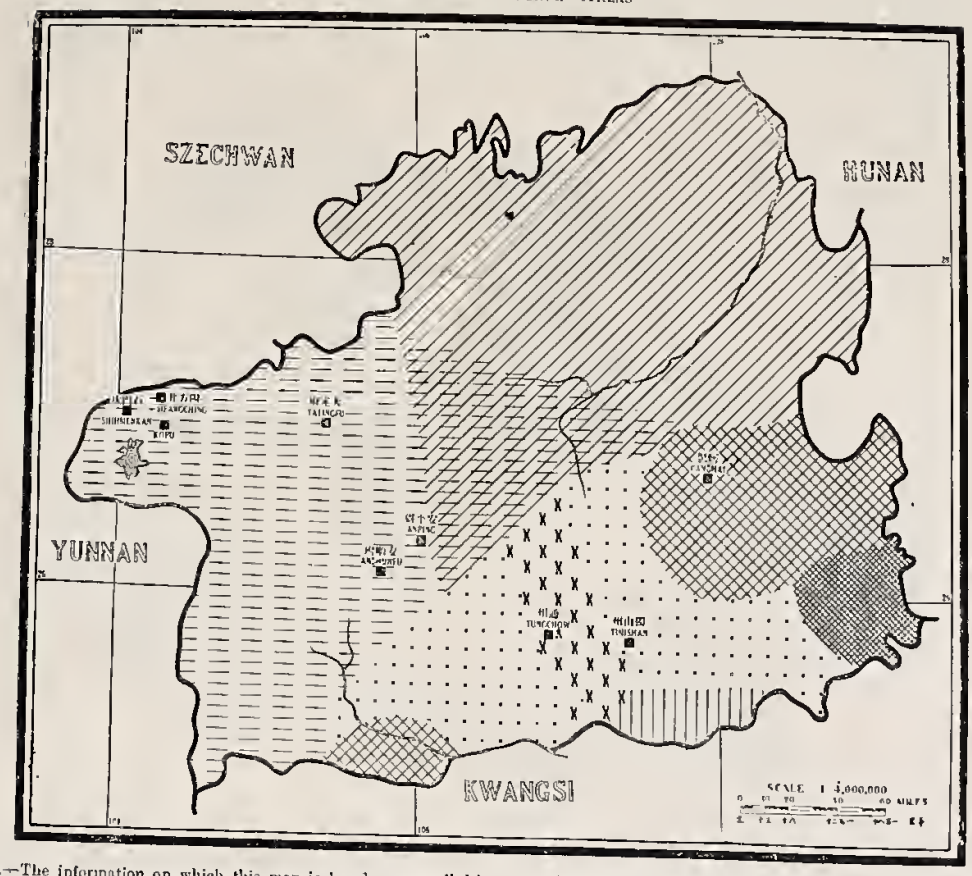
DENSITY OF POPULATION

Various Estimates—The most conservative population estimate for Kweichow (7,000,000) is that given by Rev. Samuel R. Clarke, a CIM missionary for many years in the province. This estimate approximates that published by the Board of Revenue in 1885, namely 7,669,181. The Minchengpu Census of 1910 credits Kweichow with a considerably larger population, namely, 11,300,000. Recently, both the estimates supplied by local officials to the CCC in 1918, and the Post Office Census of 1919, place the total for the province well above eleven million: CCC returns 11,470,099; and Post Office Census 11,016,400. If we accept 11,000,000 as representing the approximate number of inhabitants in Kweichow, then the density of the province becomes somewhere between 160 and 170 persons per square mile.

Densest Areas—There are few densely populated sections. Perhaps the plains of the Kwei and Liu rivers and those of the central and southeastern parts of the province support the greater numbers. The Chinese constitute almost one-half of the population, and are found throughout the north and east as well as in all market towns throughout the province.

Cities—Two cities with populations estimated somewhere between 50 and 100,000 are reported. They are Kweiyang and Tsunyi. Seven cities are known to have anywhere between 20,000 and 50,000 inhabitants. Many

TRIBAL AND LANGUAGE AREAS

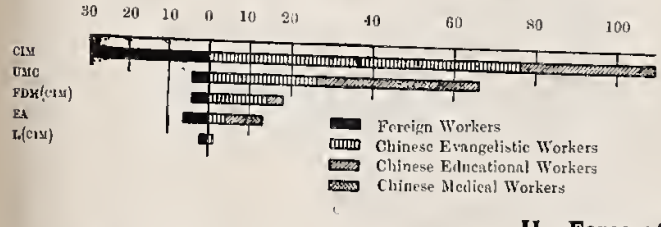


NOTE.—The information on which this map is based was supplied by one of the missionaries now working in the province. Obviously no attempt was made to distinguish between the sixty and more different tribes which inhebit Kweichow. G. W. Clarke and several others since his time have classified the aboriginal tribes of Kweichow and Yünnan, and the work of these men may be consulted in any of the Royal Asiatic Society libraries. In the above map, diagonal lines represent that portion of the province where Mandarin is chiefly spoken; broken horizontal lines, the home of a large number of Lolo and Miao tribes. In the dotted areas many Shuikia are found. The vertical lines indicate the presence of Yaojen (猺 人). The Heh or Black Miao (黑 苗) inhabit the areas in the east and south marked by wide cross lines, while the Tungkia predominate in the extreme southeastern section shaded by narrow cross lines. The black crosses show where the Tsongkia make their home. Unfortunately Chinese characters were not supplied with the romanized names of these tribes and the Committee has been able to identify only a few of them. To illustrate the variety of tribes met with in southern and western Kweichow, one encounters, for example just west of Kweilin, the Szechwan Miao, Ch'in Miao, Hungsien Miao, Shuisi Miao (水 西 苗) and Muhsu Miao.

hsien cities are little more than market villages, and one may safely accept the statement made by several correspondents that approximately 96 per cent of the inhabitants in the province live in the smaller towns and country districts.

The Christian Community—One out of an aggregate of 1,121 small dots, each representing 1,000 individuals, represents the numerical strength of the Protestant Church in Kweichow.

FOREIGN AND CHINESE WORKERS COMPARED



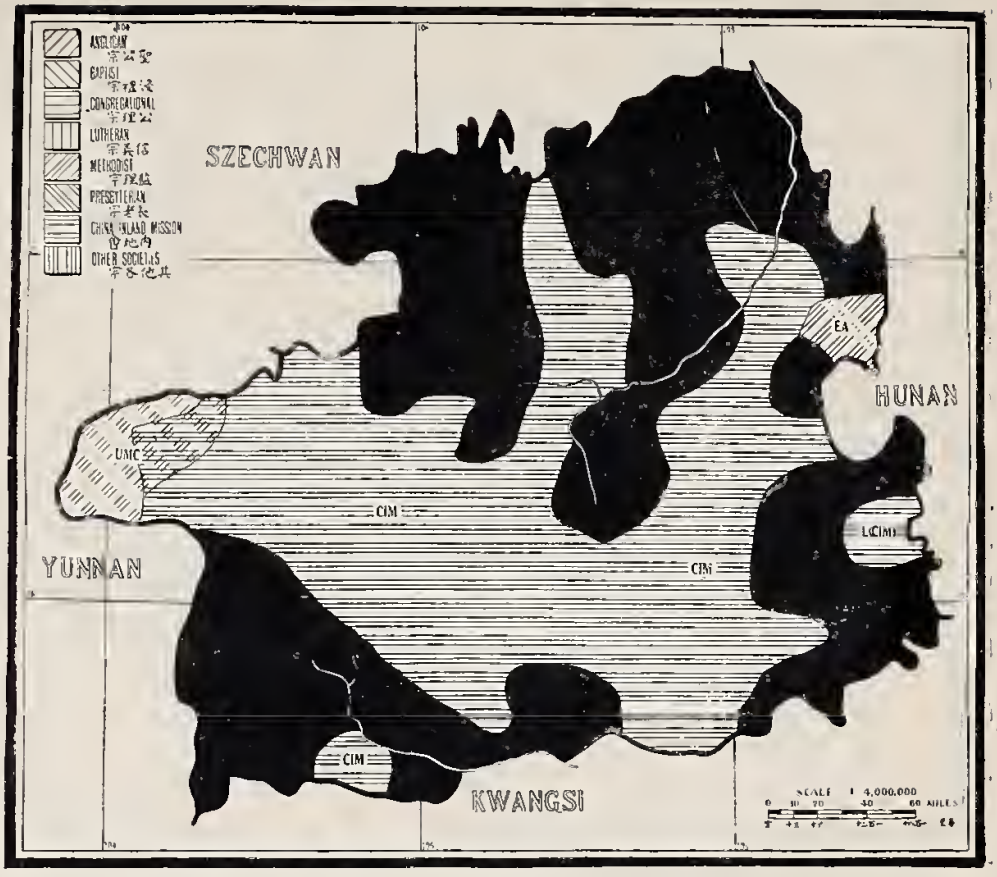
I.—Force at Work—Foreign

Name of Society	Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
	1	2	3	4	5	6	7	8
Grand Total ...	**6**	**2**	**...**	**1**	**10**	**20**	**25**	**45**
Methodist ... ...EA	1	1	...	1	2	2	4	6
UMC	3	...	...	...	...	3	1	4
China Inland Mission...CIM	2	1	...	...	4	14	15	29
FDM (CIM)	...	...	...	...	4	...	4	4
L (CIM)	...	...	...	...	...	1	1	2

II.—Force at Work—Chinese

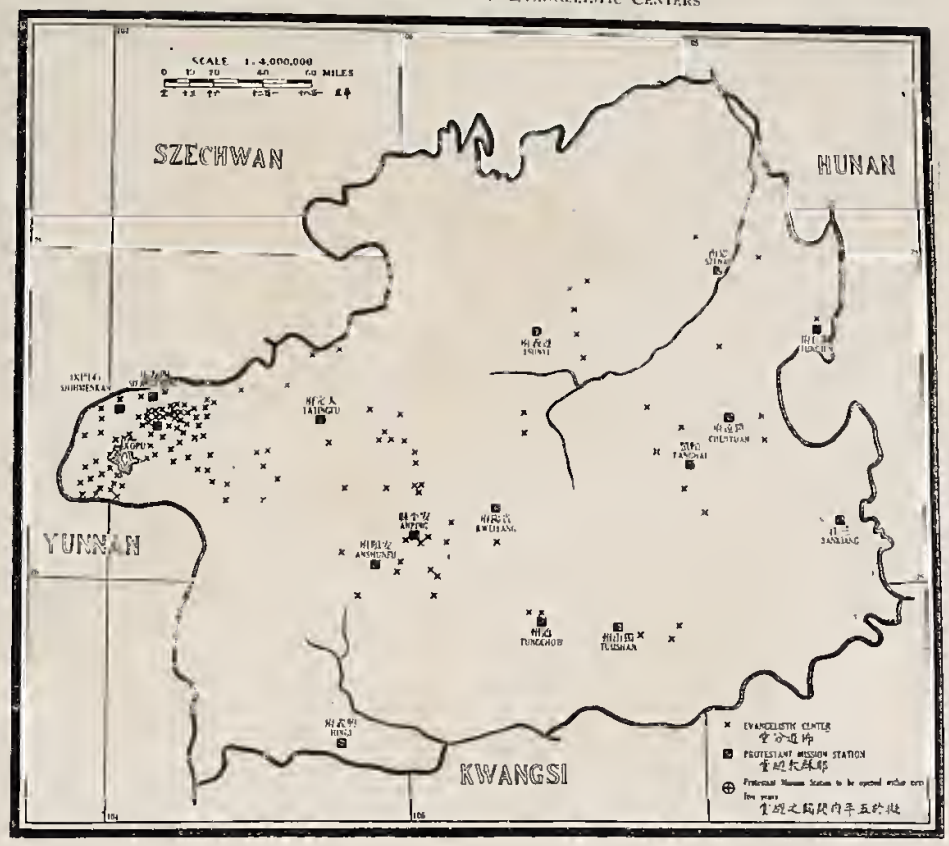
Name of Society	Ordained	Unordained Pastors and Evangelists Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers—Men	Teachers—Women	Total Educational Force (all grades) (a)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work (a)	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...	**11**	**102**	**8**	**121**	**79**	**3**	**82**	**...**	**...**	**1**	**3**	**4**	**207**	**359**	**95%**	**4.3**
Methodist ... ... EA	1	2	1	4	3	2	5	...	...	1	3	4	13	...	66%	2.1
China Inland Mission ... ... UMC	5	21	...	26	39	1	40	...	...	...	...	...	66	7	98%	16.5
CIM	5	64	7	76	33	...	33	...	...	...	...	...	109	344	93%	3.7
FDM (CIM)	...	14	...	14	4	...	4	...	...	...	...	...	18	8	100%	4.5
L (CIM)	...	1	...	1	...	...	...	...	...	...	...	...	1	...	100%	0.5

III.—Protestant Mission Fields



IV.—Age of Work

V.—Mission Stations and Evangelistic Centers



PROTESTANT MISSION FIELDS

General Survey—Five Protestant missionary societies are working in Kweichow: EA, CIM, UMC, FDM (CIM), and L (CIM). The EA and L (CIM) have entered the province from fields in Hunan, and the UMC from its field in northeastern Yünnan. The FDM (CIM) has representatives in only one station, Tatingfu, and the L (CIM) mission only at Sankiang. Of the above six missions two, UMC and CIM, report most extensive and successful work among the tribes people.

The only denominational group represented among the societies is the Methodist (UMC and EA). Most of the missionary work in Kweichow is in the hands of British missionaries.

In delimiting the CIM field, the Committee was guided by a consideration of what the mission itself actually works. In other words, the field area shown on the accompanying map was determined by a line drawn 30 li outside of the most distant evangelistic centers. Forty-two per cent of Kweichow is thus indicated as CIM area. Over one-half the province still remains unclaimed, although it is occasionally visited by colporteurs, Chinese evangelists, or missionaries.

Overlapping Areas—No overlapping of mission fields exists apart from that shown in the extreme west, where the UMC and the CIM work together among the Big Flowery Miao.

Comity Agreements—The CIM reports agreements with its affiliated mission, the FDM, whereby all territory north of Tsising River is the responsibility of the latter mission, even though its station remains on the southern bank of the river. The UMC reports a meeting of its representatives with representatives of the CIM, at which the question of respective fields in western Kweichow was considered. The results of this meeting have not been satisfactory and are, therefore, not acceptable to all concerned.

AGE OF WORK

Pioneer Period—The following historical statements are taken from an article written by Rev. S. R. Clarke of the CIM and published in "The Chinese Empire," edited by Marshall Broomhall: "Protestant missionary operations were commenced in Kweichow in the year 1877, when Messrs. C. H. Judd and J. F. Broumton, both of the China Inland Mission, travelled through Hunan to Kweiyang, the provincial capital. At that time, General Mesny of the Chinese Army was residing in that city, and with his aid premises were secured. Mr. Judd, however, soon continued his itinerations, leaving Mr. Broumton in charge of the newly-opened mission station. He was very soon joined by Mr. Landale, and in 1880 by Mr. and Mrs. G. W. Clarke, Mrs. Clarke (neé Rossier) being the first European lady to visit the province. Various changes followed, while Mr. T. Windsor reached Kweiyang in 1885, and the Rev. and Mrs. Samuel R. Clarke in 1889. In the following year the staff was augmented by the arrival of Dr. and Mrs. Pruen, Mr. and Mrs. G. Andrew having left the province in 1888. In 1895, Mr. and Mrs. Samuel R. Clarke were appointed for work among the non-Chinese communities in the province."

"Anshunfu, three days' journey west of the capital, was opened as a mission station by Mr. Windsor and Mr. Adam. From the commencement Mr. Adam has been in charge of this work, which has been of a decidedly encouraging nature. A most remarkable work has recently shown itself in this place among the non-Chinese races."

"Tuhshan, six days' journey south of the capital and on the borders of Kwangsi, was opened by Mr. Windsor in 1893, and settled missionary work was commenced in Hingi, seven days' journey south of Anshunfu, by Mr. Waters in 1891. The proximity of this latter station to the province of Kwangsi, which for so long was in a state of chronic rebellion, led to the workers being obliged to retire at the request of the officials in 1902."

"Tsunyi, five days' to the north of Kweiyang on the high road to Chungking, was opened in 1902 by Dr. and Mrs. Pruen, and Cheuyüan eight days' journey to the east of the capital and near the borders of Hunan, was opened in 1904 by Mr. D. W. Crofts. This city is the only river port in the province, and is the place where travellers from Yünnan and Kweichow to Peking commence their river journey."

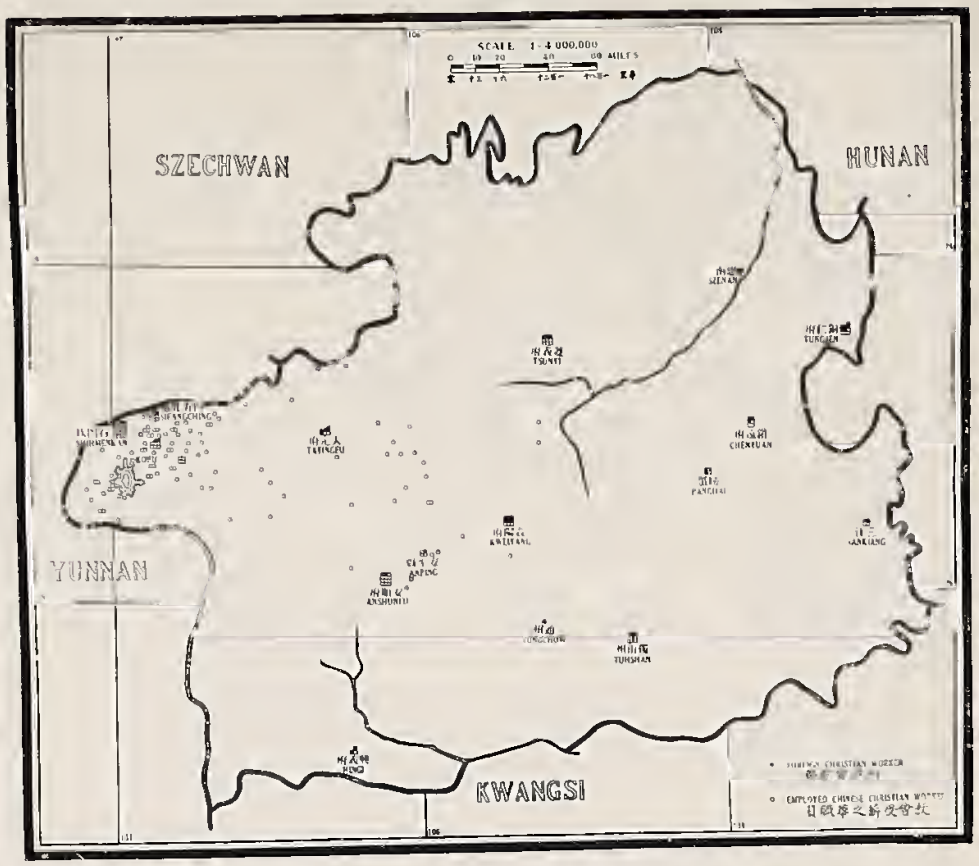
"Definite missionary work was commenced by Mr. and Mrs. Webb in 1896 amongst the Heh or Black Miao. After moving from place to place for about a month in the Tsingping district, five days east of the capital, they were enabled to rent half of a small house in a Miao village, less than a mile from the Chinese market town of Panghai (Pangsieh). The Chinese at once showed suspicion and resentment at the foreigner living among the Miao. The final issue of this opposition was of a tragic nature. Mr. Fleming and his Miao evangelist were both killed, although the teacher managed to escape to the neighbouring hills and convey the sad news to the missionaries at Kweiyang. At the close of 1900, serious trouble broke out at Kaili, 16 miles from Panghai."

"In June, 1904, the work among these Miao was taken in charge by Mr. C. Chenery. A great movement has also commenced among these Miao at and around Kopu, which is eight or nine days' journey to the northwest of Anshunfu, in the prefecture of Tating, and near the borders of the province of Yünnan. Missionary effort among the Chungkia has not been so encouraging, though many of their villages around Kweiyang have been repeatedly visited and several schools opened. The Gospel of Matthew has been translated into their language."

Mission Stations Arranged Chronologically

	1807-1860	1861-1880	1881-1890	1891-1900	1901-1910	1911-1920
Methodist EA	...	...	...	...	...	1
UMC	...	...	...	...	2	...
China Inland Mission ...						
CIM	...	1	1	4	3	3
FDM (CIM)	...	...	...	...	...	1
L (CIM)	...	...	...	...	...	1

VI.—Distribution of Workers



Note how mission work has extended during the last three periods, 4, 5, and 6 stations being opened in each period respectively. A large part of the province is shaded black on the accompanying map. These areas lie 30 li beyond any evangelistic center reported to the Committee. They are covered by itinerating missionaries, native evangelists, and colporteurs, so that they cannot be said to be wholly neglected. Compare the accompanying map with Map V. The areas opened during the third period do not show as great an increase in evangelistic centers, in Christian communicants, or in mission schools, as is shown in the extreme western part of the province. Obviously the element of time has not had as large a place in the growth of the work as the mass movement amongst the tribes. This has made the work in Kweichow unusual, and the section of the province where these mass movements have occurred has shown remarkable development out of all proportion to the development of other sections of the province, where work is restricted more to the Chinese.

EXTENT OF EVANGELISM

Missionary Residential Centers—In 1918 when this information was gathered by the Survey Committee, 16 residential centers were reported in Kweichow. Three of these were International, 12 British, 1 Continental, and 1 American in the nationality of their missionary personnel. In one of these residential centers there were representatives of 2 societies, the CIM and the FDM, a society affiliated with the CIM. All but 3 of the 17 mission stations in the province belong to the CIM or its affiliated missions. In over half of the residential centers tribal work as well as work among the Chinese is carried on.

Evangelistic Centers—Besides a large number of occasional preaching places, 150 evangelistic centers have been reported. In each one of these places there are at least 10 communicant Christians. Not infrequently work within convenient distance of mission stations has been included in the returns for the station itself, with the result that a number of evangelistic centers located in the vicinity of the larger cities do not appear on the accompanying map. Approximately two-thirds of all evangelistic centers reported are credited to the CIM and its affiliated societies.

The average number of communicants per evangelistic center is very high, and in the UMC mission reaches the high figure of 89. This suggests a wide scattering of communicants in small groups of four or five over the country, and the assembling of these Christians in one center conveniently located for worship and service. Many people come for miles and the congregations are large. The whole province is covered by the work of colporteurs and travelling evangelists.

Distribution of Evangelistic Centers—There is a pronounced concentration of evangelistic centers in the extreme western section of the province where work among the Big Flowery Miao has been so conspicuously blessed. Encouraging progress in evangelistic work is also evident on the accompanying map in the area enclosed by a line drawn from Kweiyang to Anshunfu, thence to Kopu, and Tatingfu, and back to Kweiyang. If we consider the province as a whole there is one evangelistic center reported for every 447 sq.mi. The UMC with its restricted field averages 1 evangelistic center for every 57 sq.mi., while the CIM whose field extends in all directions over the province averages 1 center for every 254 sq. mi.

Christian Occupation by Hsiens—In a few western provinces it has been impossible for our correspondents to supply statistics of mission work hsien by hsien. Wherever this has been the case, the Committee has had to be content with statistical returns representing mission work by stations. These have been entered under the hsiens in which the mission stations are located. Consequently many hsiens where work is now carried on will appear in the table on Christian Occupation by Hsiens for Kweichow (Appendix A) to be without figures of work done. Concurrently, hsiens wherein stations are located will be credited with more work than is there being done. In any comparative study, therefore, of the Christian occupation by hsiens for such provinces as Kansu, Kweichow, and Yünnan, this imperfect grouping of figures must constantly be kept in mind.

Only 35 out of a total of 81 hsiens report evangelistic centers, while only 9 or one-ninth of the total number report mission lower primary schools.

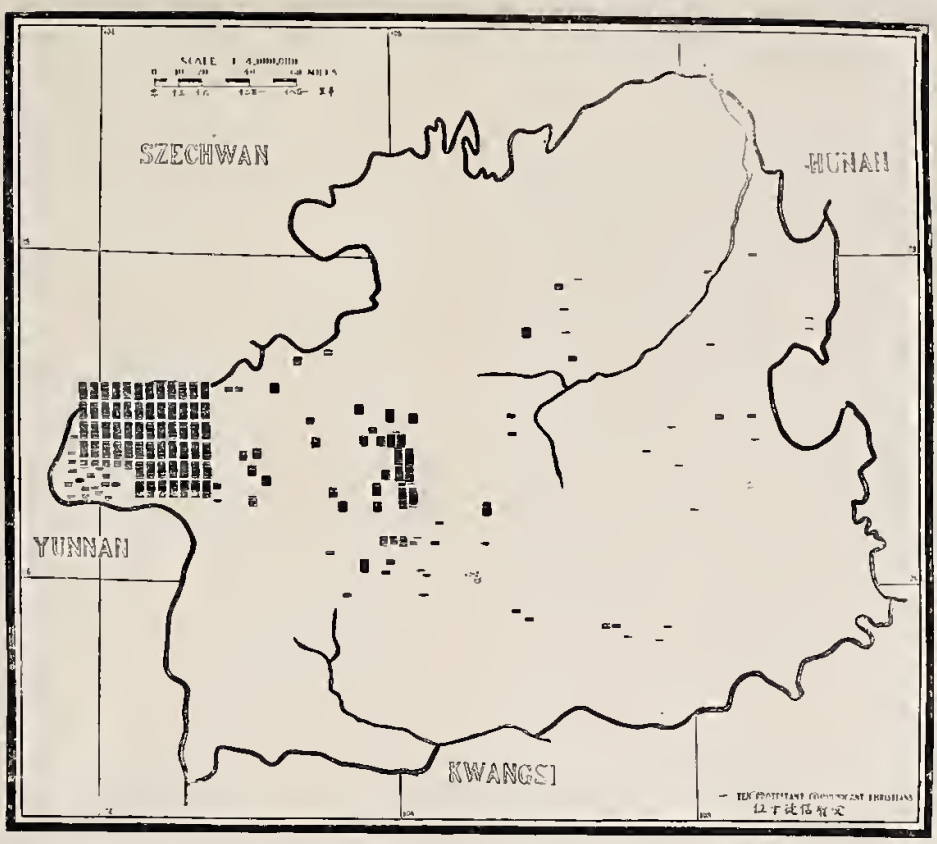
New Stations to be Opened—Plans for opening two new stations within the next five years have been reported to the Survey Committee by the CIM, one at Jenhwaihsien and the other in Tating prefecture. Several correspondents have suggested places where, in their estimation, work either for Chinese or for the tribes people might well be begun. These places are indicated by a small cross on the postal map of Kweichow which appears in Appendix B. The relation of these strategic centers for new work to existing mission stations and the future development of postal communications throughout the province, are there shown. Beginning from the extreme east, the names of these centers where stations might well be opened are: Sungtao, Yüping, Kweiting, Tuyünfu, Puanting, Langtai, Tehshengpo, Kwangshunchow, Tingfanchow, Suiyanghsien, and Wuchwanhsien.

Reasons for Present Inadequacy of Christian Occupation—Lack of funds, resulting in inadequacy of staff both foreign and native, is mentioned by all correspondents as the first and chief reason. Secondary reasons are: the mountainous character of the country, the difficulties of communication, and the sparse population scattered over the barren hills. Generally speaking, the poorer tribes on account of their downtrodden state respond more readily to the Gospel appeal than do the Chinese.

FULL-TIME CHRISTIAN WORKERS

Foreign Force—In 1919 there were 45 Protestant missionaries allocated to Kweichow. These resided in 16 centers. Ten were single women. Less than one-third of the men were ordained. Two residential centers had only single women missionaries. About 80 per cent of the entire foreign force were connected with the CIM or its affiliated societies. Approximately 75 per cent of the missionary body were British.

VII.—Distribution of Communicants



Christian Occupation in Terms of Foreign Force—Kweichow averages 4 missionaries per 1,000,000 inhabitants, and 5 per 1,000 communicants. When considered, therefore, solely from the standpoint of missionary occupation, Kweichow is the most poorly occupied province in China, the average for the entire country being almost four times better, or 15 missionaries per 1,000,000 population and 19 per 1,000 communicants. The rank of the societies is as follows:

Missionaries per 1,000 Communicants (Average for Province 5)		Missionaries per 1,000,000 Inhabitants (Average for Province 4)	
EA	600	UMC	33
CIM*	6	EA	22
UMC	1	CIM*	5

The abnormal proportion shown for the EA is largely due to the fact that this mission has only recently sent a strong foreign force into Tungjen. Note the low proportion of missionaries to communicants in the UMC, reflecting a well-known policy of the mission. This, however, is not offset by any relatively high proportion of Chinese workers per 1,000 communicants.

Chinese Force—In studying Table III, one is impressed with the large voluntary Chinese force reported for the province. This number is more than double the number of employed Chinese workers, namely 207. The proportion between full-time Chinese and foreign workers is 4.5 to 1. If we add to this the voluntary workers, our proportion between Chinese and foreign workers becomes as high as 12 to 1. Although the UMC reports only 7 voluntary workers, the proportion of its Chinese staff to the foreign staff is very high, namely, 16.5 Chinese workers for each foreign worker. This proportion becomes more striking when we compare it with that reported for the CIM which is less then 4 to 1, or that reported for the EA which is approximately 2 to 1.

Distribution and Classification of the Chinese Force—If we compare the accompanying map with Map V we see that approximately one-third of the evangelistic centers are without resident Chinese workers. The total Chinese force may be classified as follows: 58 per cent devote their whole time to evangelistic work, 40 per cent to educational, and 2 per cent to medical work. The UMC reports the largest proportion of workers who give their full time to teaching in primary schools. Ninety-five per cent of the employed Chinese workers are men. This is the highest proportion of men reported for any province in China. By way of comparison it is interesting to note that only 54 per cent of the church members in Kweichow are men.

Ordained Workers—There are approximately two times as many Chinese as foreign ordained workers. Except for the affiliated societies of the CIM, all missions report ordained Chinese clergymen. There is a total of 11 for the province, representing 10 per cent of the male evangelistic force. There is one ordained Chinese worker for every 9 organized congregations and for every 858 communicants in the province.

Christian Occupation in Terms of Chinese Employed Workers—Kweichow reports 18 Chinese employed workers per million inhabitants, and 22 per thousand communicants. Except for Kansu which reports only 16 workers per 1,000,000 inhabitants, Kweichow shows the lowest proportion among all the provinces of China.

Chinese Employed Workers per 1,000 Communicants (Average for Province 18)		Chinese Employed Workers per 1,000,000 Inhabitants (Average for Province 22)	
UMC	550	EA	1,300
EA	46	CIM	22
CIM	18	UMC	19

Again the high proportion for the EA in the second column is the result of few converts during these early years of occupation. From the second column it is also possible to see how many out of every 100 church members are employed by the respective missions. The average for China is 7.2 out of every 100. In Kweichow, however, only 2.2 are reported. This is the lowest proportion reported for any province. Undoubtedly these low proportions are partly accounted for by the large number of voluntary workers, and more especially by the rapid increase in church membership resulting from the unusual success which has attended evangelistic work among the tribes people.

Training Centers—The UMC conducts a school for workers in Chaotung, Yünnan, just across the border. There are short term Bible institutes for the training of workers in a number of the CIM stations as well. No Bible schools offering full-year courses, however, are known to exist in the province.

COMMUNICANT CHRISTIANS

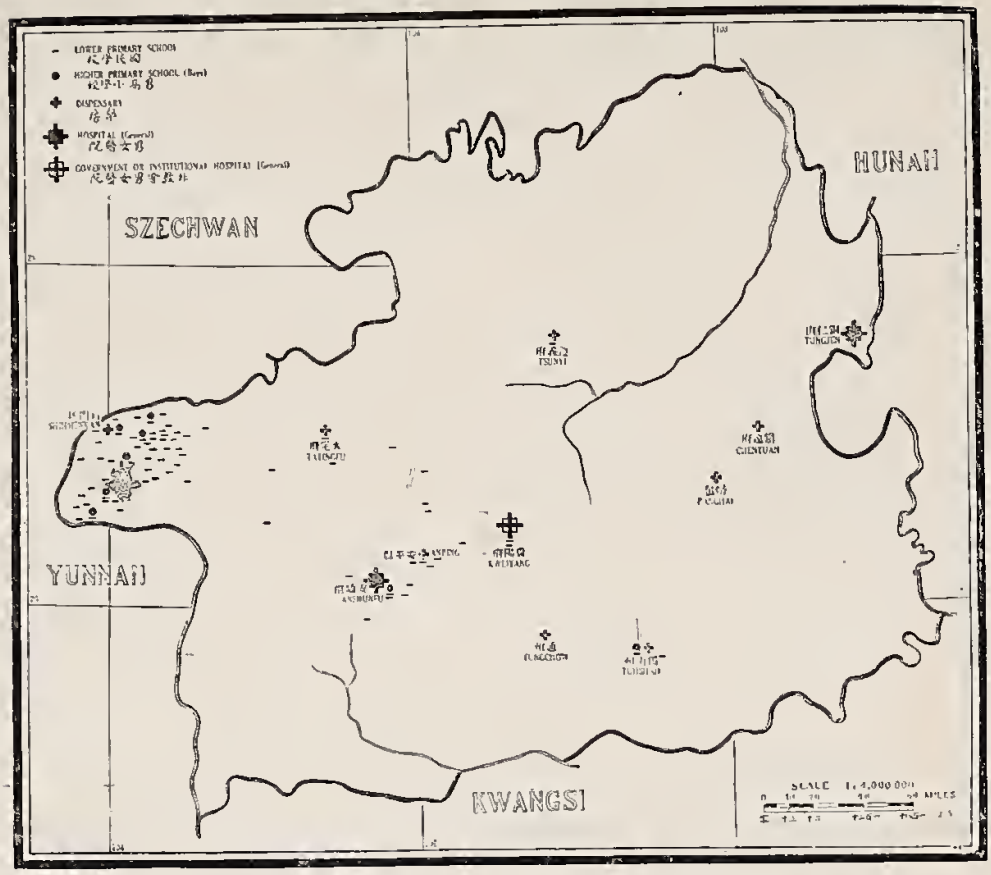
General Summary—Five provinces in China report fewer church members than Kweichow, which in 1919 reported 9,446. Of these 54 per cent were men. Thirty-seven per cent were connected with Methodist missions, and 63 per cent with the CIM and its affiliated societies.

The Roman Catholics report a church membership almost four times greater, or 35,286 Christians. The total foreign force of this Church exceeds 50. Over 132 separate churches and chapels are scattered over the province. The episcopal residence is Kweiyang. Little educational work is attempted

Distribution of Protestant Church Members—The accompanying map shows that over two-thirds of the church members in Kweichow reside in the extreme western section of the province, in an area equal to just about one-thirtieth of the whole. The concentration is made even more evident by a study of the statistical table showing the Christian occupation of Kweichow by hsiens (Appendix A). Kweisi-tao reports eight-ninths of the total number of communicants in the province, and one single hsien in this tao, namely Weining, reports over one-half of all the church members in the province. A large number of church members also reside in the neighbourhood of Kweiyang, Anshunfu, Tatingfu, and Kopu.

Tribal Work—The following paragraphs on this subject have been contributed by Mr. Isaac Page, CIM, of Kopu.

IX. AND XI.—HOSPITALS AND MISSION SCHOOLS



"The tribes people of Kweichow are, according to the official records in Kweiyang, far more numerous than is generally supposed. In all, it is stated, there are 72 different tribes, each distinct from the others, and possibly not more than one-third have been reached with the Gospel. They may be classed as four distinct families: Miao, Ikia (generally called Lolo by the Chinese), Chungkia, and Kehlao (or Tulao, as they are called in some places). The centers for Christian work amongst the aborigines in Kweichow are Anshunfu, Anping, Tatingfu, Pangsieh, Tungchow, Tuhshan, and Kopu of the CIM, and Shihmenkan and Sifangching of the UMC. Kopu and Shihmenkan are the centers for the Big Flowery Miao work. Amongst all these tribes, the Big Flowery Miao stand out pre-eminently as the tribe that has turned most readily to the Gospel."

"About 15 years ago, missionary circles were stirred by the accounts of the remarkable work. That it was of the Holy Spirit, and not 'worked up,' is evidenced by the widespread character of the movement, which no one man could engineer, and also by the stability of the work, after all these years. Some might have doubted, but in the minds of men like Adam and Pollard, men with a vision, there was no room for doubt, and they went in with a will, and took possession in the Name of the Lord. It began in Anshunfu, spread to Weining, and over into Yünnan. Without doubt the present movement amongst the Ikia, is due to the success in evangelism amongst the Miao during these past years. In all, more than ten thousand of the Miao have been received into church fellowship, and a much larger number have been interested in the Gospel."

"At first it was a problem how best to organize such large numbers, but with patience new centers were opened, districts divided, suitable men appointed, and the work was soon running smoothly. In establishing churches in the remote districts, it was found difficult to find educated Christian men in sufficient number to meet the needs. Chinese there were, but it was soon discovered that Miao preachers alone could satisfy a Miao congregation. Soon most efficient men amongst them began to step forth, and in a short time it was found that the Holy Spirit had given gifts to the Church in Kweichow even as He did in the early days. These men, with but little education, have proved themselves equal to the task, and the Church has been built up in a very real way."

"In all the villages, men are appointed to act as Elders and Deacons. These are generally leading spirits, who also possess a knowledge of the Word of God. They are responsible for the village meetings, and the rounding up of any absentees. Any defection among the members is brought up at a monthly meeting of these Elders, held in each center."

"Each church has its own evangelist, and a contribution in kind, maize, oats, buckwheat, or potatoes, is taken up each year for his support. Added to this, a small salary from foreign sources is given. In the Kopu district, these men, while called evangelists, are really pastors in charge of the churches under foreign supervision. They have done fine work and have proved their call to be of God. Responsibility has been put upon them and they have risen to the occasion."

"Every Christian is a potential evangelist, and the tribes people, almost everywhere, do all the evangelizing, the missionary following in their wake to consolidate what has been won. At the time of writing, 16 of our men are out in the unevangelized parts of the district seeking to win their fellow-men for Christ. They have gone two by two, the churches providing their expenses for a ten days' tour. These men are from the ranks of the elders, and have volunteered for this service."

"During the last year (1918) more than 1,000 families have come to us as enquirers, nearly all of whom belong to the White Ikia, or Tusu. Their interest in the Gospel had been awakened through a number of our voluntary helpers, as well as through the work of our Miao evangelists. At the present time, one man of this Tusu tribe who is a farmer and does Christian work voluntarily, is arranging to visit all the villages of his people where there is any interest manifested, intending to spend three days in each place and give what help he can to these new enquirers."

"In the beginning of the year, volunteer workers were asked for, and the response was very good. Each man was given a form with his own name and spaces for names of places visited and of any specially interested persons. Since that time, work has been opened up in a number of new places, and some of these volunteers have gone on taking care of the work in the places they then visited. In this kind of work the Gospel Calendar plays an important part. A calendar, not too elaborate, with plain dates of the Sundays, and a short, pithy Gospel message, makes an ideal tract for these people. About the first thing they want when they become interested is a list of the 'worship days'." Only one per cent of the communicants in Kweichow reside in cities of over 50,000. A very large proportion of the church membership consists of tribes people.

Hymn books exist for the Black Miao. Self-support is well developed. Although the tribes people have little money, they support their work and workers by gifts of grain. In some sections of the province there is still considerable objection offered by the Miao to Christian work being done among them by Chinese, who, as a class, rather lord it over their less fortunate neighbours.

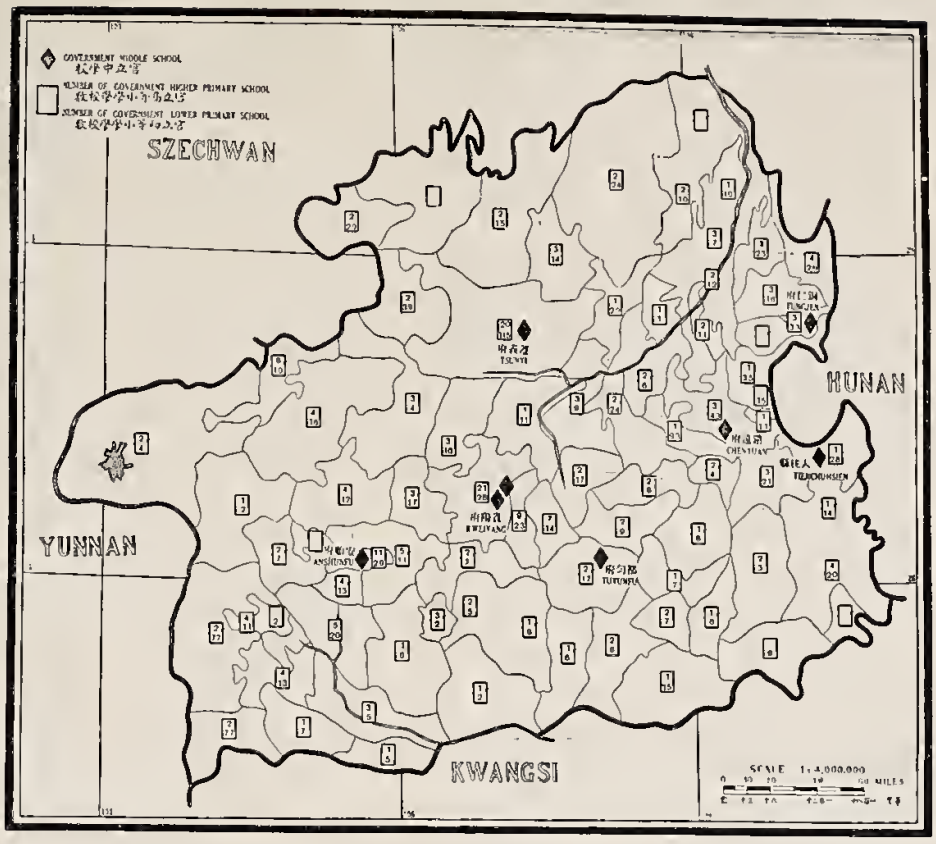
Degree of Literacy—Many of the tribes have no written language. The Pollard Script is used among the Miao, as well as a simple form of romanization, but this cannot meet the needs of all tribes. The Church in Kweichow is probably the most illiterate in China. Only 39 per cent of the men and 17 per cent of the women are reported as able to read and write. Care, however, must be taken not to place too much emphasis on figures which are acknowledged to be mere guesses in every case.

Communicants per 10,000—There are 8 Protestant church members to each 1,000 inhabitants. This is a higher proportion than obtains in 10 of the other provinces of China.

MISSION AND GOVERNMENT SCHOOLS

General Survey—Eighty-four lower primary schools with an enrollment of 1,609 students are reported in the 17 stations and 150 evangelistic centers throughout the province. In addition there are 8 higher primary schools with less than 200 students. Only Kansu and Kiangsi report fewer students under Christian instruction. The UMC leads in educational work, 6 of the 8 higher primary schools being reported by this mission.

X.—Government Schools



III.—Extent of Occupation—The Christian Community

Name of Society	Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Percentage of Men Communicants	Proportion of Communicants in Cities over 50,000	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars	Average Number of Communicants in each Evangelistic Center
	1	2	3	4	5	6	7	8	9	10	11	12	13
Grand Total ...	**17**	**106**	**150**	**5,100**	**4,346**	**9,446**	**20,873**	**54%**	**1%**	**39%**	**17%**	**3,367**	**63**
Methodist ... ... EA	1	...	2	6	4	10	78	60%	0%	...	...	63	5
UMC	2	27	39	1,759	1,739	3,498	8,257	50%	0%	61%	29%	2,762	89
China Inland Mission ... ... CIM	12	65	93	2,943	2,336	5,279		56%	2%	30%	12%	342	57
FDM (CIM)	1	14	16	391	266	657	12,538	59%	0%	...	...	200	41
L (CIM)	1	...	...	1	1	2		50%	0%	...	...	...	...

Although it reports approximately 2,500 fewer communicants than the CIM, the UMC had in 1919 almost 300 more students under Christian instruction.

If we draw a line through the center of the province in a northwest to southeast direction, we will find that approximately nothing is being done along educational lines in the eastern half of the province. Very little emphasis is as yet being put on Christian education for girls. Less than 100 girls are enrolled in mission schools throughout the entire province. A comparison of the number of students under Christian instruction with the total Christian constituency shows that only one child is receiving Christian instruction out of every 12 of the Christian constituency. No information regarding the existence of mission middle or normal schools has been received. The UMC maintains a middle school at Chaotung in Yünnan, and students in Kweichow who desire higher education may go either to Chaotung or to the West China Christian University at Chengtu, Szechwan.

Government Education—In actual number of students Kweichow ranks next to the lowest among China's 18 provinces. However, in number of government students per 10,000 inhabitants Kweichow ranks higher than Fukien, Kiangsi, or Anhwei. The educational facilities offered by the government appear fairly equally distributed. Note, however, how few schools are reported in the hsiens in the extreme western part of Kweichow. This is undoubtedly due to the large number of tribes people.

Middle Schools—Eight government middle schools are located on the accompanying map. All but two (Tienchuhsien and Tuyünfu) are situated in missionary residential centers. Three government normal schools of middle school grade, one agricultural, one technical, and one law school are also reported.

HOSPITALS

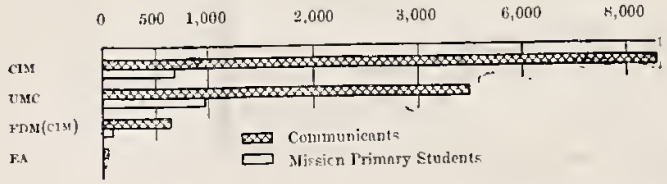
General Summary—Two mission hospitals, one under the CIM at Anshunfu and another under the EA at Tungjen, represent all that Protestant Christian missions are doing along hospital lines for the 9,000,000 inhabitants of Kweichow. These hospitals in 1919 reported 67 beds, twice as many for men as for women, under the supervision of 2 foreign doctors. This foreign force has recently been augmented, until at the present time Kweichow has 1 doctor in Anshunfu, and 2 doctors and 1 registered nurse in Tungjen.

In addition to these 2 mission hospitals, 6 mission dispensaries have been reported, and 1 Roman Catholic and 1 government hospital in Kweiyang. The latter was reported too late to be indicated on the accompanying map. Simple medical remedies are distributed in practically all of the mission stations.

IV.—Extent of Occupation—The Christian School

Name of Society	Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students —Boys	Lower Primary Students —Girls	Total Lower Primary Students	Higher Primary Students —Boys	Higher Primary Students —Girls	Total Higher Primary Students	Middle School Students —Boys	Middle School Students —Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys in Mission Primary Schools	Proportion of Boys in Mission Middle Schools	Proportion of Lower Primary School Students studying Higher Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...	**84**	**8**	...	**1,516**	**93**	**1,609**	**187**	**2**	**189**	...	...	...	**1,798**	**94%**	...	**11%**
Methodist ... ... EA	5	...	...	56	...	56	...	...	...	...	...	...	56	100%	...	...
UMC	41	6	...	768	55	823	150	2	152	...	...	...	975	94%	...	18%
China Inland Mission ... ... CIM	33	2	...	622	38	660	37	...	37	...	...	...	697	94%	...	5%
FDM (CIM)	5	...	...	70	...	70	...	...	...	...	...	...	70	100%	...	...
L (CIM)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Number of Communicants and Mission Primary Students Compared



Yünnan and Kweichow are more poorly provided with medical facilities. The proportions for Kweichow are 2 doctors and 6 hospital beds per 1,000,000, while these for the whole of China are 1 foreign physician and 38 mission hospital beds per 1,000,000 inhabitants.

Compare the accompanying map with Maps V and VI showing the distribution of evangelistic centers and communicant church members. Perhaps the hospital at Yünnanfu will meet the needs of the communicant body in the extreme southeastern section of Kweichow. The 2 hospitals, while strategically located with reference to the non-Christian element in the province, are not so situated as to be at all conveniently accessible to the large number of Protestant communicants. A study of the Postal Map (Appendix B, page li) in connection with the series of maps shown here will suggest strategic centers where hospitals might well be located before Kweichow can be said to be adequately occupied so far as Christian medical facilities are concerned. At the present time there is great need for itinerating missionary physicians among the tribes people.

V.—Extent of Occupation—The Christian Hospital

Name of Society	Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
	1	2	3	4	5	6	7	8	9
Grand Total ...	**2**	**6**	**45**	**22**	**175**	**1**	**3**	**33**	**67**
Methodist ... ...EA	1	...	25	12	25	1	3	37	37
UMC	...	1	...	...	...	...	...	...	...
China Inland Mission...CIM*	1	4	20	10	150	...	...	30	...
FDM (CIM)	...	1	...	...	...	...	...	...	...
L (CIM)	...	...	...	...	...	...	...	...	...

* Incomplete returns

VI.—Degree of Occupation and Table of Urgency

Name of Society	Nationality	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Grand Total...		**(a) 67,182**	**(a) 11,470,099**	**45**	**207**	**9,446**	**4**	**18**	**5**	**22**	**8.2**	**358**	**191**	**0.2**	**6**
Methodist ... ... EA	A	800	280,000	6	13	10	22	46	600	1,300	...	6,300	5,600	3.6	132
UMC	B	2,275	123,000	4	66	3,498	33	550	1	19	284	789	280	...	...
China Inland Mission ... ... CIM	Int														
FDM (CIM)	Cont	28,000	6,750,000	35	128	5,933	5	18	6	22	9	64	130	0.1	5
L (CIM)	Cont														

(a) Total for Province, not for approximate estimates by societies as given below

SHANSI

HSIEN BOUNDARIES

Area and Political Divisions—Since the establishment of the Chinese Republic, the northern boundaries of Shansi and Chihli have been brought further south to the course of the Great Wall, and the territory formerly known as Inner Mongolia divided into the "special territories" of Jehol, Chahar, and Suiyüan, the latter two adjoining Shansi on the north. As previously delimited this province had an area of 81,853 sq.mi. A rough estimate of the extent of territory north of the outer Great Wall which no longer belongs to Shansi is somewhat over 20,000 sq.mi., which when deducted makes the total area for the province as now delimited about 60,000 sq.mi. For purposes of political administration, Shansi is divided into 3 tao, and these are subdivided into 103 hsiens. The capital city is Taiyüanfu. There are no treaty ports or consular residences.

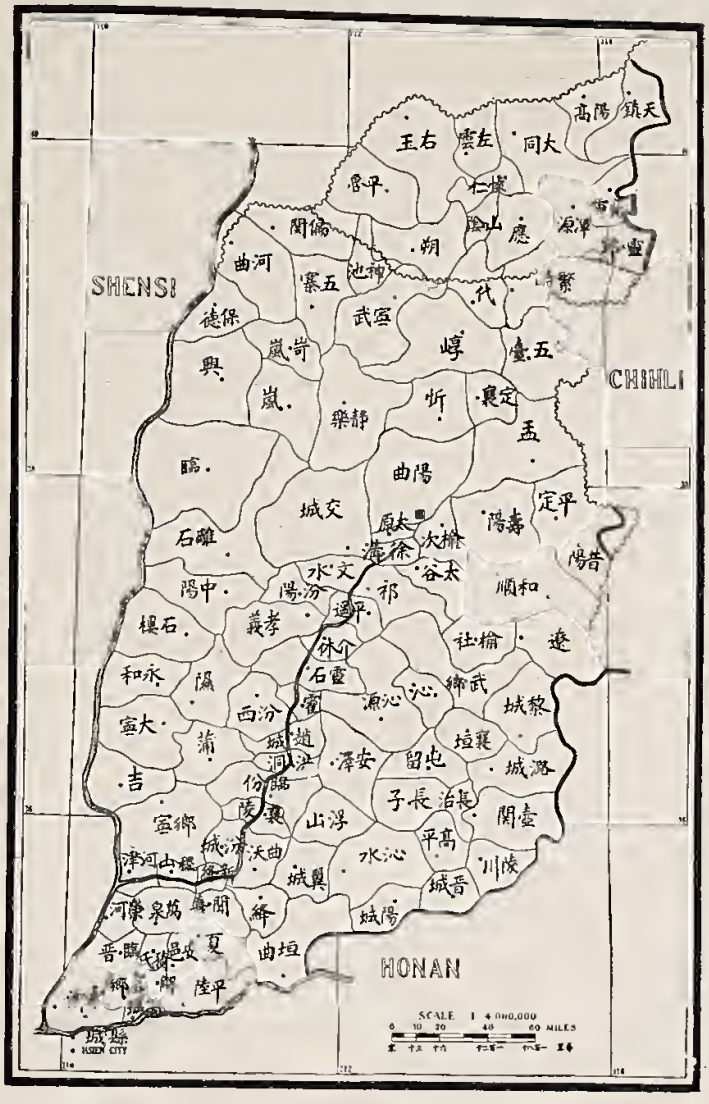
Physical Characteristics—Shansi is a great loess plateau, ascending gradually from an altitude of 2,500 feet in the south to over 5,000 feet in the north. This plateau is intersected by short and irregular mountain ranges. A series of depressions or sunken alluvial plains gives evidence of former lakes. These regions form the most fertile and populous sections of the province. Tatungfu, Taiyüanfu, Pingyangfu, and Chiehchow are situated in these former lake basins. Shansi is reputed to be exceedingly rich in coal and iron. One authority has estimated 13,500 square miles of coal fields. Layers of limestone, sandstone, and yellow earth cover these coal deposits, but at a great many points the coal lies very close to the surface of the ground. Already Shansi yields one-quarter of the total amount of coal consumed in China, or about 4,000,000 tons annually. It is often quoted that this one province has enough coal to supply the world's demand for centuries.

The Yellow River bounds Shansi both on the west and on the south. The Fen River is its largest tributary and flows through the central and most fertile part of the province. The Tsin River in the southeast waters a section of the country which is rich in minerals and is sometimes spoken of as one of the most fertile and populous regions in all China. Hwaikingfu (Honan) and Tschchow are important cities in the Tsin River valley, and branch railways are projected to both these centers from Tsinghwachen and Sinsiang in Honan.

Climate—Shansi has greater extremes of cold and heat than most of the northern provinces. The winters are long and bitter, and the summers hot and humid. Travel is made most trying on account of the immense amount of dust blown up from the yellow earth which constitutes the surface soil of the entire province.

Language—Mandarin is the language of the people. Even the Mongolians who inhabit the northern part of the province, with few exceptions, are able to speak and understand Mandarin.

I.—Hsien Boundaries



Railway Communications—The capital Taiyüanfu is connected with the Peking-Hankow Railway by a branch railroad, which extends from Shihkiachwang (Chihli) and is known as the Cheng-Tai Railway. The Peking-Kalgan Railway crosses the northeastern part of the province, passing through Tatungfu and continuing on to Fengchen in Suiyüan. It is proposed to extend this line as far as Kweihwating, and from thence via Ningsiafu in Kansu to Lanchowfu the capital. Another railway connecting Tatungfu with Chengtu, the capital of Szechwan, is also planned for. This road will pass through Taiyüanfu, follow the course of the Fen River to Tungkwanting, cross Shensi via Sianfu and Hanchungfu, and thence enter Szechwan province.

Rivers and Roads—Communication by both rivers and roads in Shansi is extremely difficult, owing to the nature of the soil and to the shallow swift currents of the rivers. The two principal highways are (1) between Chengtingfu (Chihli) and Sianfu (Shensi) via Taiyüanfu and the Fen River valley, and (2) between Tatungfu and Taiyüanfu. One correspondent writes as follows: "Cart roads radiate in all directions in the plains. Many of them are, however, below the surface of the fields, and during the rainy season either become running streams or are so deep with mud that they are almost impassible for two or three months of the year."

The Fen River is navigable below Kiangchow for a distance of about 40 miles. Only shallow-draft flat-bottom boats can be used, and these only during certain periods of the year. The Yellow River is navigable for smaller water craft below the point where the Fen River joins it. Navigation is practically impossible on all other streams.

Post and Telegraph Offices—Post office facilities can be found in all cities of Shansi and in many of the market towns. No great advance, however, in postal occupation has been made in the past few years, and no great increase can be expected, since the province is a poor one, the people being mainly agricultural and unlettered. There are 65 post offices of different classes and 252 postal agencies. Twenty-five million pieces of mail matter were handled in one year (1919). This represents about 13 per cent of the amount handled in the province to the east (Chihli).

Christian Occupation by Hsiens—A study of the Hsien Table for Shansi in Appendix A reveals the fact that, although all of the 103 hsiens are claimed by Protestant missions, 14 hsiens still report no Christian communicants. Twelve more hsiens report less than 10 communicants each. In 14 hsiens mission work is shared jointly by two or more societies.

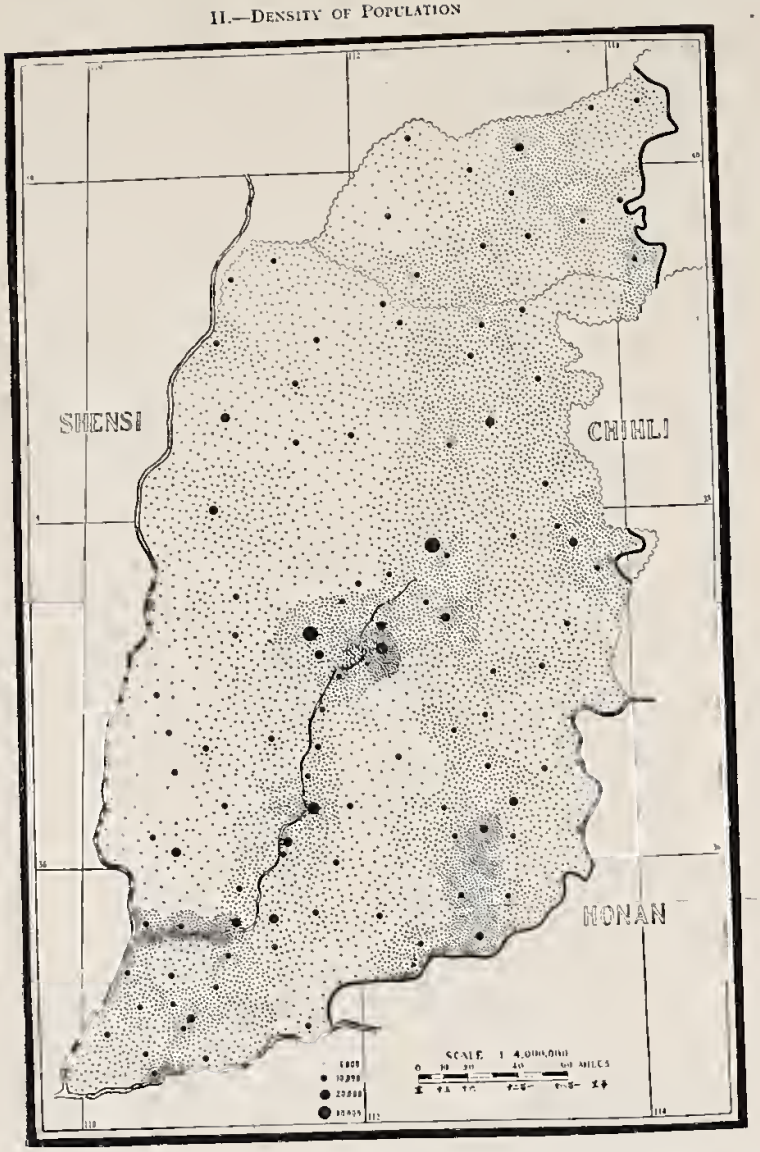
DENSITY OF POPULATION

Population Estimates for the Province—The lowest population figure given for Shansi is that of the 1910 Census which is 9,422,871. The 1885 Census made by the Board of Revenue gives a slightly higher figure, or 10,791,341, while the Post Office Census of 1919 totals 10,265,412. (Note that this figure was obtained by subtracting from the Post Office total for Shansi 815,415, as being the combined population for the hsiens north of the Great Wall which until recently constituted a part of Shansi). Official estimates by hsiens collected by the Survey Committee approximate the Post Office total, or 10,891,878. Using this estimate and the figure for the computed area of the newly delimited province, a density of 181.5 is obtained. This makes Shansi slightly more dense than Kweichow, and about the same as New York State.

Cities—Recent information from correspondents on the field shows only two cities with populations of over 50,000: Taiyüanfu 80,000, and Fenchow 65,000. Seven more cities with populations ranging between 25,000 and 50,000, together with 15 cities between 10,000 and 25,000, indicate that the problem of Shansi is not so much one of city evangelization as of country work (see Table III, Column 9). All of these cities which have more than 10,000 inhabitants except Sianguing are mission stations.

Densest Areas—The largest numbers of inhabitants are found in the valleys of the Fen and the Tsin rivers, and near the railway in the northeast beyond the inner Great Wall. The people being mainly occupied in

II.—Density of Population



agricultural pursuits have accordingly congregated in the most fertile regions. Doubtless with the gradual development of the mineral resources of the province, the present distribution of population will be changed.

Economic Conditions—Shansi is a province of great agricultural wealth, many varieties of grains and fruits being grown in the fertile loess-filled valleys. The annual production, however, depends to some extent on the supply of rain which some years is insufficient and always uncertain. According to the Decennial Census of 1904, a decrease in the population of Shansi of 50 per cent within 10 years is mentioned by one authority as being the result of famine, opium-smoking, and other depopulating influences. Hence it is necessary for Shansi to import foodstuffs to a considerable extent from other provinces. Besides agriculturalists, Shansi is famous for its merchants and bankers who live in large numbers in cities of great wealth in the Fen River plain south of the capital. The people on the whole are industrious, prosperous, and thrifty.

PROTESTANT MISSION FIELDS

Societies at Work—Thirteen mission societies claim the entire area of the province. The Anglican, Lutheran, and Methodist denominational groups are not represented in the Protestant work of Shansi. The CIM and its affiliated societies occupy about two-thirds of the total area. Two Baptist societies claim another 22 per cent, the ABCFM 8 per cent, and the Tsehchowfu Mission 4 per cent. The PN reports one evangelistic center in a very small field which is worked from Chihli province. No fields have been indicated for the AFM, AG, SA, and YMCA missions on the accompanying map. Taiyüanfu, being the capital of the province, is shown as area common to all missions.

Overlapping Areas—Reference to the accompanying map will reveal a few small areas claimed by more than one mission. However, in the case of the narrow strip north of the inner Great Wall where the BMS and HF (CIM) overlap no evangelistic centers or communicants are reported, and in the small areas west and southwest of Taiyüanfu where overlapping appears on the map it is not necessarily true that any conflict in work or duplication of effort exists in the mission activities within these regions.

Comity Agreements—Definite agreements regarding field boundaries have been formulated between the several missions occupying Shansi. These agreements are based on mutual understandings between the missionaries in the different fields, and have been recognized by the Shansi Advisory Board of Missions. The BMS field extends north to the inner Great Wall and some 20 li beyond, this latter region being an extension of the Taichow work. It is reported that in any readjustment of the work, this small area north of the Wall would be turned over to the HF (CIM) whenever that mission is strong enough to occupy more territory. The BMS has already passed over its work in the Showyang-hsien to the GBB. The field of this latter mission society is approaching a state of complete occupancy so far as foreign force is concerned, and the need of expansion either in Shansi or elsewhere has been expressed repeatedly. Missionary interest is steadily increasing in the home churches and the force on the field is being augmented annually. The ACBFM reports that in general the present hsien boundaries are sufficient to delimit its fields. In respect, however, to large places near the border, whichever mission finds itself in a position to first enter and begin work may do so. No comity agreements have been reported by, with, or between the AFM, AG, SA, and TSM, and the larger societies.

AGE OF WORK

Pioneer Period—The first missionaries to visit Shansi were Revs. Alexander Williamson (NBSS) and Jonathan Lees (LMS) in 1869-70. It was not until 1876, however, that Messrs. J. J. Turner and F. H. James of the CIM arrived in the province with a view to permanent settlement. These two men accompanied by two Chinese helpers travelled overland from Nanking, a distance of many hundred miles, and during the few weeks of their sojourn within the province visited 7 walled cities and many smaller towns. Shortness of funds, however, compelled them to return the same year to Hankow via the Han River. Early next year, 1877, they returned to Shansi for permanent residence, arriving just in time for the Great Famine of 1877-79. The time and strength of these pioneer missionaries were immediately given to famine relief work until physical exhaustion and famine fever forced a second retirement after only a few months' stay. Just two days after they left the province Rev. Timothy Richard of the BMS arrived to carry on the relief work. He was soon joined by other foreign missionaries, until in the four afflicted provinces some 69 foreigners were personally engaged in the work of distributing grain and clothing. Mr. Turner returned a third time in 1878, accompanied by Rev. David Hill of the WMMS. These two men opened the first two mission stations in Shansi, the former taking up residence in Taiyüanfu and the latter establishing work at Pingyangfu.

In 1880, Dr. H. Schofield of the CIM arrived in Taiyüanfu. During his first year, although he was able to give only two days a week to medical work, putting the rest of his time into language study, he treated over 1,500 outpatients and some 45 inpatients. But after only 3 years of service, Dr. Schofield succumbed to typhus fever. His medical work was carried on by Drs. Millar Wilson and Edwards who had joined him just previous to his death. Subsequently the medical work at Taiyüanfu was turned over to the BMS. Dr. Wilson, at his own expense, opened a hospital at Pingyangfu, later called the Wilson Memorial Hospital.

The early work of the BMS and the CIM missions in Shansi was marked by extensive evangelistic itineration and book distribution throughout the province, by special efforts among scholars and officials in the capital, and by the establishment of opium refuges. In connection with the latter philanthropic work Pastor Hsi, a convert of Mr. Hill, commenced the remarkable work which gave him such a high place of note for years to come among the Christian leaders of North China. He himself having suffered severely from opium smoking, after his conversion threw his whole thought and energy into the work of delivering those who were the slaves of this drug. He succeeded in establishing a chain of opium refuges extending through the entire central and southern sections of the province and on across the boundaries into Shensi and Honan. It was said that by 1907 no fewer than 30,000 men and women had passed through these refuges, and probably more than 1,000 converts to the Church directly resulted from the preaching of the Gospel which accompanied this philanthropic work.

The beginning of the Shansi Mission of the ABCFM dates back to the Oberlin Band of theological students, who in 1879 proposed to Dr. Judson Smith, their teacher, that he lead them in establishing a mission in China. Rev. and Mrs. Martin L. Stimson were the pioneers of this mission, leaving America in 1881. Other volunteers followed, until in 1900 there were 10 American Board missionaries residing in the province. The first station to be opened was Taiyüanfu. In the interests of mission comity, however, the work in that city was soon transferred to Taikuhsien, some 40 miles to the south. Fenchow was opened as the second mission station in 1887. The early years of the work of the ABCFM in Shansi were likewise marked by a special ministry through opium refuges.

The HF (CIM) society was not apportioned the area between the inner and outer Great Wall until 1906, when the CIM withdrew from the field and relinquished Tatungfu, its only missionary residential center in the district. Now 7 mission stations with 27 missionaries and nearly

800 communicants are reported for this area of some 9,000 sq.mi. The NMC (CIM) in the northwest, south of the inner Great Wall, occupied Yunguingchow in 1898, and now has 13 evangelistic centers and about 150 communicants in its field. The SMC (CIM) commenced work in Yüncheng in the southwestern part of the province in 1888. This city still forms the center of work which extends into Shensi and northern Honan. The GBB occupied Pingtingchow in 1916. AG missionaries have resided in the capital since 1914. The AFM in 1910 established work in the northeast; also the SA, which sent its first representative to Tatungfu in 1918. The Tsechowfu Mission was established by Mr. and Mrs. S. P. Smith in 1902. The YMCA has carried on work in the capital for over 10 years, commencing with a building and a secretary loaned by the BMS.

Boxer Uprising—Of all of the provinces in China, Shansi suffered most in 1900. Several hundred Chinese Christians, and 159 foreign missionaries including 46 children, were martyred in this one province. This latter number represents 84 per cent of all the foreign workers throughout China who lost their lives that year. This terrible toll of life resulted directly from the sympathy and protection afforded to the Boxers by the newly commissioned Governor Yü Hsien, the founder and patron of the so-called Great Sword Society. His appointment to the highest post in the province that year was followed immediately by the rapid spread of the anti-foreign and anti-Christian movement, and the increase in numbers of armed Boxers was sudden and overwhelming. The mission property of the three large societies at work in Shansi was completely destroyed, and all but 3 or 4 of the foreigners residing in the province at the outbreak of the trouble were put to death. Communication with the coast was cut off in May of that year. By the end of June ten Swedish missionaries had been killed at Soping and six members of the CIM in Tatungfu. On July 31 six missionaries of the ABCFM fell before the Boxers in Taikuhsien. Perhaps the most atrocious single event on the part of the Boxer fanatics took place on July 9th in the capital city, Taiyüanfu. Here in one day a total of 33 Protestant missionaries with their children, 12 Roman Catholic priests and nuns, and a number of Chinese Christians were massacred. In southern Shansi, about 35 adults and 10 children were killed, or died from exposure and ill-treatment. Four different parties from this district succeeded in making their way across the hostile province of Honan to Hankow, but many members of these parties died on the road or suffered serious physical disablement as a result of the hardships and brutal maltreatment experienced during the journey. Thus in a brief period the work of the Church was seemingly brought to naught. Indeed all phases of the Christian program received a serious check from which some districts have never quite recovered. However, in a spirit of faith, let it be said, that all this has happened to the furthering of the Gospel. There have been many developments since which give distinct cause for encouragement and hope.

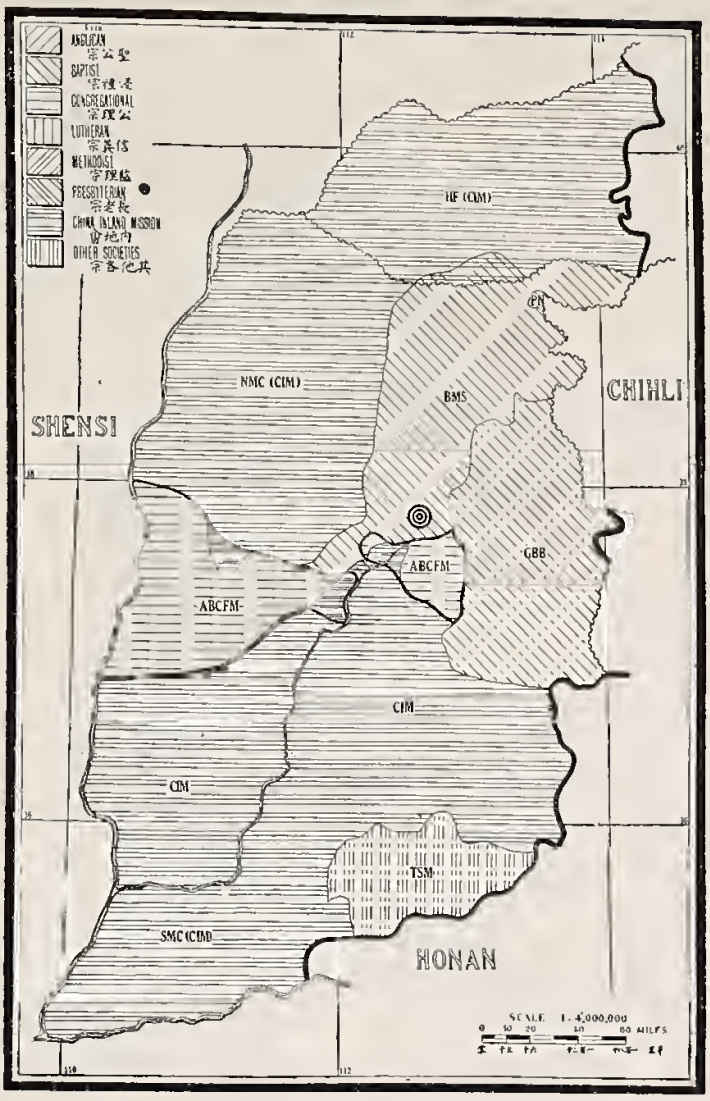
Reconstruction Period—For 2 or 3 years following the Boxer Uprising, the work of the Church was carried on by only a limited number of the remaining Chinese church members in a few localities. These small groups of faithful communicants became the nuclei of the Church which during the past two decades has grown so rapidly. Dr. Atwood of the ABCFM, the only surviving member of the mission, returned from furlough in 1902, but it was not until 1905 that the first new missionaries of that society arrived in Taikuhsien for permanent residence. Better sites and buildings were secured to replace the former ones. The native leaders who had carried the burden of the work in the absence of the missionaries were given greater responsibilities, and closer cooperation grew up between the foreign and Chinese workers. In 1907, the Shansi work was linked up more closely with Oberlin College in the U. S. A. through the formation of the Shansi Memorial Association. The membership of that mission has grown from 125 communicants just after the Boxer trouble to 1,500 communicants in 1918.

The reconstruction period of the BMS commenced with the arrival of Rev. Moir B. Duncan, who later became the first principal of the Shansi Imperial University established by the Government through the inspiration of Dr. Timothy Richard. In 1905, there were 12 missionaries and 76 communicants; in 1918, the BMS work had grown to 31 missionaries, 58 employed Chinese workers, and 675 communicants. The CIM also has been recovering from the losses of 1900, and now claims twice as many missionaries as the BMS, and a Christian constituency of over 4,400.

MISSION STATIONS ARRANGED CHRONOLOGICALLY

		Before 1860	1861-1880	1881-1890	1891-1900	1901-1910	1911-1920
Baptist	BMS	...	1	1	1	...	...
	GBB	...	...	...	...	1	1
Congregational	ABCFM	...	...	2	...	...	...
Presbyterian	PN	...	...	...	...	...	...
China Inland Mission	CIM	...	1	10	6	1	1
	HF (CIM)	...	...	1	3	1	2
	NMC (CIM)	...	...	...	1	...	4
	SMC (CIM)	...	...	1	2	1	1
Other Societies	AFM	...	...	...	...	1	2
	AG	...	...	...	...	...	1
	SA	...	...	...	...	...	1
	TSM	...	...	...	...	...	1
	YMCA	...	...	...	...	1	...

III.—PROTESTANT MISSION FIELDS

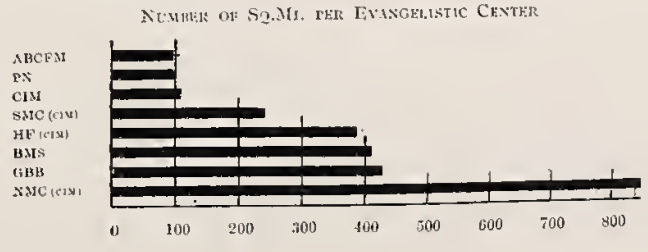


Note that the establishment of mission stations had its greatest impetus in the period between 1881 and 1900. Note also from the accompanying map that nearly one-half the area of the province was opened to Christian work in that period, and that these regions are the most densely populated and important sections of Shansi. In comparing this map with Map VII showing the Distribution of Communicant Christians, one sees also that, except for the large Christian community around Yangkao in the extreme northeast, most of the Christians are congregated in the regions opened earliest. Note also that the black areas which have been opened since 1920, or still remain unopened, are located in areas which support only a slight population.

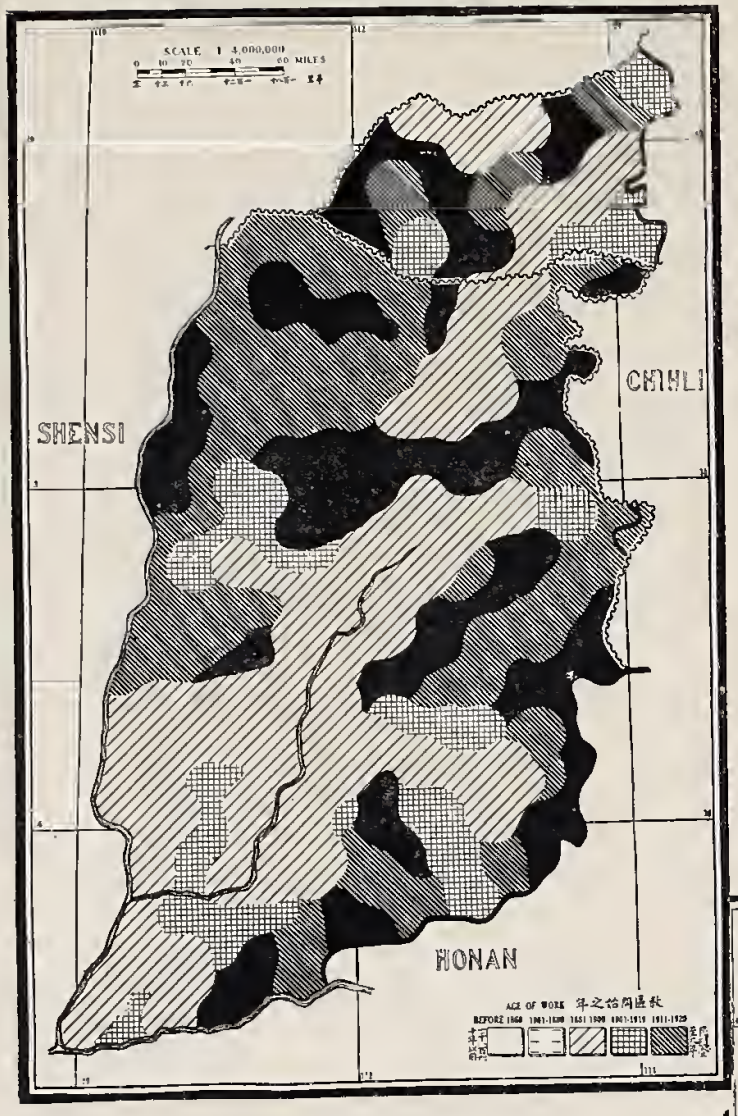
EXTENT OF EVANGELISM

Missionary Residential Centers—The missionaries of the 13 societies working in Shansi reside in 44 centers. These centers represent 50 mission stations. Grouped around the 50 mission stations are 296 evangelistic centers averaging 28 communicants each. Taiyüanfu, Taikuhsieu, Fenchow, Pingtingchow, Liaochow, and Tatungfu report missionary communities of 10 or more persons each. Tatungfu, Taiyüanfu, and Pingtingchow have representatives of more than one society. The 44 residential centers may be grouped as follows according to the nationality of their missionary personnel: 21 International, 16 Continental, 4 American, and 3 British. Women missionaries only reside in 5 centers. No plans for opening new mission stations during the next five years, or before 1923, have been reported.

NUMBER OF SQ.MI. PER EVANGELISTIC CENTER



IV.—Age of Work



Evangelistic Centers—An average of 6 evangelistic centers to each mission station is reported for the province, or a total of 296. This number would be increased were we to regard each place of Christian worship in the large cities as a separate evangelistic center. The average number of evangelistic centers per mission station for the ABCFM is considerably higher than the average for the province, being 25 to each of its two stations. This throws some light on the policy of the ABCFM in Shansi, which is first to concentrate on the large market centers and such towns as are considered important centers of commercial and social life, and to place trained Chinese leaders in each one. Thereafter the work is left in charge of these Chinese workers under wise supervision, and they are made to feel responsible for the development of whatever territory lies between these larger centers. The other missions in the province report only an average number of evangelistic centers per mission station. Note on the accompanying map the concentration of centers around Taning and Hungtung in the CIM field.

The following table shows the average area in square miles, and the average number of both inhabitants and communicants per evangelistic center operated by the several societies:

	Area in Sq. Mi.	Inhabitants	Communicants
ABCFM	98	17,800	29
CIM	108	25,000	26
SMC (CIM)	239	34,900	23
HF (CIM)	383	55,500	33
BMS	405	72,200	38
GBB	429	79,400	18
NMC (CIM)	846	38,100	11

Reasons for Present Inadequate Occupation—Besides the fact that complete reconstruction was necessary after the total loss of property and leaders (Chinese and foreign) in 1900, certain other reasons are given for the present inadequacy of Protestant Christian occupation in Shansi. Correspondents agree first on the insufficiency of the working staff, both foreign and Chinese; next on the lack of funds. The GBB correspondent refers specially to the need within the mission for a larger number of properly trained Chinese workers. The ABCFM states that the difficulties of communication enter somewhat into the problem of evangelism in the mountainous, more sparsely inhabited sections. It adds that no development in women's church work could be recorded, since women workers were not appointed to the province for this particular work until 1918.

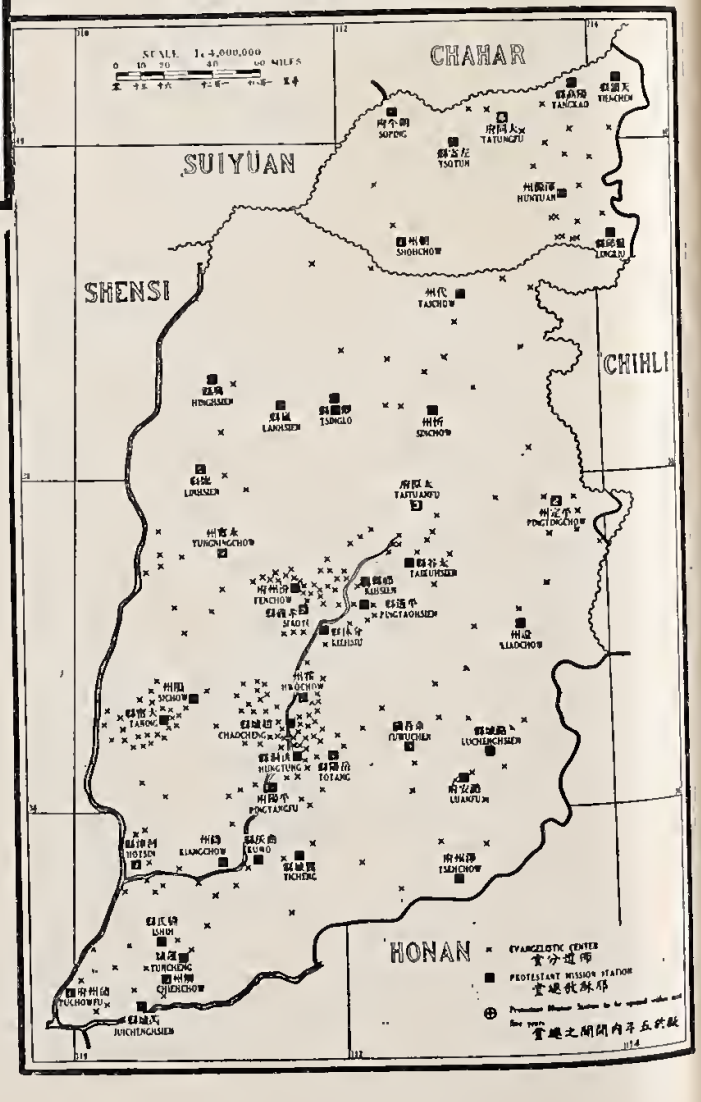
Roman Catholic Mission Work—The strength of the Roman Catholic Church in Shansi is indicated by a listed membership of 65,140 Christians, or more than seven times the number of Protestant communicants. Over 900 evangelistic centers are reported. The working force consists of 60 foreign and 35 Chinese priests and nuns. It is impossible here to give figures indicating the severe loss of this Church in members and property during the Boxer Uprising. Many foreign and Chinese priests and nuns laid down their lives for the sake of the Faith. Fortunately, however, many of the Catholic centers were more easily fortified than those of the Protestant Church and thus more successfully resisted the assaults of the Boxer mobs.

Full-Time Christian Workers

Distribution of Missionaries—A total of 240 foreign Protestant missionaries reside in 44 centers in Shansi. This number indicates the rapid recovery and growth of the Protestant Church since 1900, when every foreign worker remaining in the province was massacred. More than one-half this number reside in the 16 cities which report populations of 20,000 or above. The two largest cities, Taiyüanfu and Fenchow, claim 15 per cent of the total foreign force.

Classification of the Foreign Force—Over one-half of the missionary force, or 131, are members of the CIM and its affiliated missions. The ABCFM, BMS, and GBB report almost equal numbers of foreign workers. When we classify the 240 missionaries according to nationality, we find that 71 are American, 70 are members of the three societies regarded as International, 66 are Continental, and 33 British. Of the total male force 31 per cent are ordained; and of the total foreign force 31 per cent are single women. Professional medical work is carried on by 8 male physicians and 5 nurses. No foreign and only one Chinese woman physician connected with mission work is reported for the entire province.

V.—Stations and Evangelistic Centers



Christian Occupation in Terms of Foreign Workers—

PER 1,000 COMMUNICANTS (AVERAGE 29)		PER 1,000,000 INHABITANTS (AVERAGE 22)	
NMC (CIM)	126	NMC (CIM)	36
GBB	117	GBB	27
BMS	46	ABCFM	27
SMC (CIM)	40	SMC (CIM)	26
HF (CIM)	34	BMS	24
CIM	17	HF (CIM)	21
ABCFM	17	CIM	19

Note that in this table the ABCFM and CIM appear to have the smallest number of missionaries per church membership. Compare this table with the statistical tables below showing Chinese workers per 1,000 communicants and per 1,000,000 inhabitants, and note there the standing of these societies.

Chinese Force and its Distribution—A total of 569 full-time Chinese workers are reported. This represents an average of 2.3 Chinese to each foreign worker. Note in Table II, Column 16 that the ABCFM reports the highest percentage of Chinese to foreign workers (6.6). Sixty-one per cent of the entire Chinese force reside in the 44 missionary residential centers, which means that only 39 per cent are left in charge of country evangelistic centers which are visited only occasionally by the missionary. Compare the accompanying map with Map V. Note the large number of evangelistic centers in the northeast (HF field), and the group of centers around Taning (CIM field), which appear to be without paid workers. Reference to Table II, Column 14 shows that the CIM reports more than one-half the total number of voluntary workers in the province. These are not indicated on Map VI.

Classification of Chinese Force—Just one-half of all paid Chinese workers are giving their full time to evangelistic work, while 42 per cent are engage in educational evangelism. The GBB and ABCFM societies report more educational workers than strictly evangelistic, the latter society reporting twice as many. The other societies list larger proportions of evangelists. The only specially trained Chinese medical workers are connected with the ABCFM, BMS, CIM, and GBB missions, which report 16, 9, 8, and 4 Chinese doctors and nurses respectively. The three affiliated societies of the CIM whose fields cover over 25,000 sq.mi. of territory and support over 2,500,000 inhabitants, appear to have neither Chinese nor foreign physicians and nurses.

Ordained Workers—Were the Christian constituency of 13,300 divided equally among the 9 ordained Chinese workers, each of the latter would have more than 1,470 Christians under his special care. The ABCFM and BMS report no ordained workers, and the CIM reports one for every 1,200 communicants. The total of 229 organized congregations are thus largely under the care of unordained evangelists.

Christian Occupation in Terms of Chinese Workers—

PER 1,000 COMMUNICANTS (AVERAGE 68)		PER 1,000,000 INHABITANTS (AVERAGE 52)	
GBB	188	ABCFM	174
ABCFM	107	SMC (CIM)	63
SMC (CIM)	96	HF (CIM)	48
BMS	85	BMS	44
HF (CIM)	80	GBB	42
NMC (CIM)	73	CIM	40
CIM	46	NMC (CIM)	22

VI.—DISTRIBUTION OF WORKERS

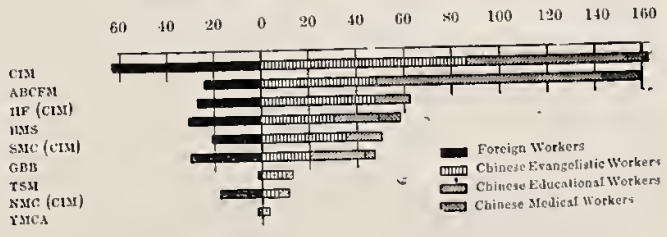
The low figures for the CIM in both columns may be explained in part by the large number of voluntary workers reported. Note that the GBB stands high in the two tables which show the Chinese and foreign workers per 1,000 communicants. This fact also needs qualification by a consideration of the newness of the work and hence the relatively small number of communicants to each paid worker, and also by the fact that the number of missionaries is about equal to that of the Chinese workers. Note that in the above tables on Christian occupation in terms of Chinese workers the ABCFM stands high, whereas in the table showing the number of missionaries per one thousand communicants this society stands at the foot of the list. In other words, we see here the special emphasis which one mission places on native leadership.

Training Centers for Chinese Workers—Only two Bible training schools are reported on the CCEA list for 1918: Shansi Bible Institute (CIM) in Hungtung, and the Theological Seminary and Normal School (SMC) at Yüncheng. The Bible Training School for Women which has been carried on for several years in Hwochow by the CIM has recently been closed. A Bible school for men has been established by the ABCFM at Fenchow to give two years systematic spiritual instruction to prospective Chinese leaders. Special courses in Bible study for Christian preachers and lay leaders are also offered in various stations and outstations of the larger missions, lasting from periods of a few days up to terms of several weeks duration.

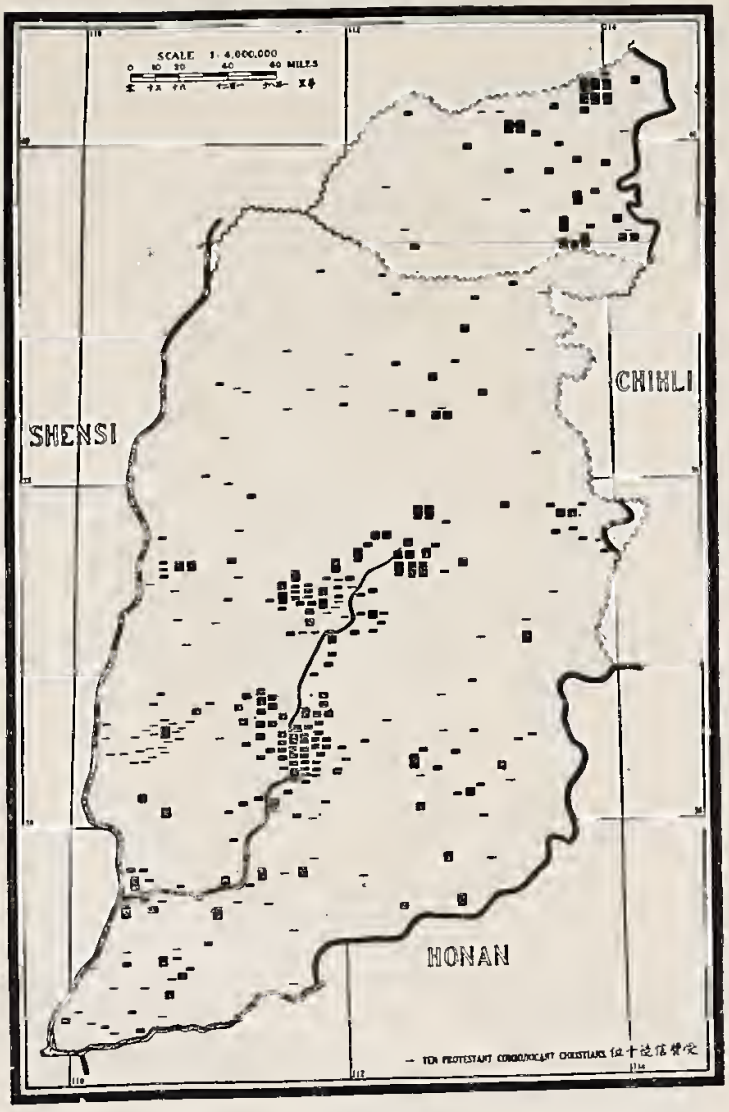
I.—Force at Work—Foreign

Name of Society			Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
			1	2	3	4	5	6	7	8
Grand Total			**29**	**8**	...	**5**	**74**	**92**	**148**	**240**
Baptist	...	BMS	10	2	...	2	7	13	18	31
		GBB	5	2	...	1	11	9	21	30
Congregational	...	ABCFM	7	2	...	1	4	11	13	24
Presbyterian	...	PN	...	...	...	...	...	...	...	...
China Inland Mission.		CIM	3	2	...	1	24	22	43	65
		HF (CIM)	...	...	...	...	7	13	14	27
		NMC (CIM)	...	...	...	...	4	9	9	18
		SMC (CIM)	1	...	...	...	8	7	14	21
Other Societies	...	AFM	1	...	...	...	6	4	10	14
		AG	1	...	...	...	1	1	2	3
		SA	...	...	...	...	2	1	2	3
		TSM	1	...	...	...	...	1	1	2
		YMCA	...	...	...	...	...	1	1	2

CHINESE AND FOREIGN WORKERS COMPARED



VII.—Distribution of Communicants



COMMUNICANT CHRISTIANS

General Summary—Shansi with 8,340 communicants, representing an increase of about 380 per cent since 1907, has six times as many communicants as Kansu, two times as many as Anhwei or Kwangsi, and just a few more than Shensi or Yünnan. There is one Christian in Shansi for every 1,306 non-Christians. This is about the average ratio for China as a whole. Twenty-nine per cent of the communicant body are women. The Roman Catholic Church reports a total of 65,140 Christians.

Distribution of Communicants—Note on the accompanying map the concentration of Christians in the extreme northeast between the two branches of the Great Wall, and also in the Fen River valley. A comparison between this map and Map II shows that these Christian communities are located chiefly in country districts. In this connection it will be remembered that only 4 per cent of the communicants are credited to cities of 50,000 inhabitants and over. Note also that, except for general groups of communicants in the thickly populated southern and southeastern portions of the province, most of the larger Christian communities are situated in very densely inhabited regions. A comparison with Map IV, moreover, shows that the brightest areas, or those opened earliest to Christian work, now report the largest Christian constituencies. A further comparison with Map VIII, however, showing the relative occupancy in terms of population, shows that the regions which appear to have the largest number of communicants are not necessarily the best occupied in terms of communicants per 10,000 population.

Classification by Denominations—The CIM and its affiliated societies, which occupy about two-thirds of the total land area of the province, report 61 per cent of the church membership, the CIM alone reporting 44 per cent. Next in order follows the ABCFM with 1,495 communicants, or 18 per cent of the total. The BMS, AFM, GBB, and TSM follow. A total Christian constituency of over 13,000 is reported, the CIM reporting the largest numbers, with the ABCFM a close second.

Literacy—Information from correspondents in the Shansi field indicates that the literacy of the Chinese Church is comparatively high. It is estimated that 81 per cent of the men and 51 per cent of the women are able to read the New Testament in the vernacular. Only Hunan reports higher percentages.

Sunday School Work—The emphasis on Sunday School work in Shansi is far below the average shown for the other provinces, when the number of scholars is contrasted with the communicant membership. A total of 3,071 Sunday School scholars represents a proportion of 370 scholars per 1,000 communicants, the average for all China being 641. Although the CIM lists a larger number of scholars, the GBB reports a larger proportion of scholars to communicants. The ABCFM and SMC (CIM) both rank above average. (See Table VI, Column 12).

COMMUNICANTS PER 10,000 INHABITANTS

General Impressions—When one considers the numerical relation between Christians and non-Christians, Shansi ranks along with Chihli, Shensi, Kiangsu, Kweichow, and Yünnan, each of which has about the same proportion approximating the average for all China. The proportion for Shansi is 7.6 Protestant Christians per 10,000 inhabitants. In comparison with the provinces of Anhwei, Kansu, Honan, Hunan, Hupeh, Kiangsi, Kwangsi, and Szechwan, this province ranks high. When the separate fields of the larger societies are considered the ABCFM ranks first with 17 Christians per 10,000 inhabitants. The CIM comes next with 10, and the remaining missions follow, all ranking below the average for the province.

Brightest Areas—Note the hsiens which appear brightest on the accompanying map. These hsiens (Fensi, Chaocheng, and Taning, CIM field) report over 75 communicants per 10,000 inhabitants each. The Hsien Table for Shansi (Appendix A) shows

II.—Force at Work—Chinese

Name of Society	Ordained	Unordained Pastors and Evangelists—Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers—Men	Teachers—Women	Total Educational Force (a) (all grades)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work (a)	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...	**9**	**216**	**62**	**287**	**184**	**58**	**242**	**12**	**1**	**7**	**17**	**37**	**566**	**48**	**78%**	**2.3**
Baptist ... ... BMS	...	24	6	30	16	3	19	2	1	4	2	9	58	2	81%	1.9
GBB	1	16	3	20	19	4	23	2	...	2	...	4	47	...	84%	1.6
Congregational ... ... ABCFM	...	37	11	48	73	22	95	5	...	1	10	16	159	16	78%	6.6
Presbyterian ... ... PN	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
China Inland Mission ... CIM	3	58	25	86	46	22	68	3	...	...	5	8	162	26	72%	2.5
HF (CIM)	...	42	5	47	12	3	15	...	...	...	...	...	62	...	87%	2.3
NMC (CIM)	...	6	1	7	4	...	4	...	...	...	...	...	11	...	91%	0.6
SMC (CIM)	2	23	10	35	12	3	15	...	...	...	...	...	50	4	74%	2.4
Other Societies ... ... AFM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
AG	...	1	...	1	...	...	...	...	...	...	...	...	1	...	100%	0.3
SA	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
TSM	3	6	1	10	2	1	3	...	...	...	...	...	13	...	84%	6.5
YMCA	...	3	...	3	...	...	...	...	...	...	...	...	3	...	100%	1.5

(a) This column includes educational workers in institutions above Middle School grade.

that Fenyang and Tsinyüan hsiens in the ABCFM field also report high proportions. Compare this map with the population map. Note that the most densely populated regions, such as the TSM field and the SMC field in the lower valley of the Fen River, do not appear white on this map.

Black Areas—Out of a total of 103 hsiens, 76 are listed as having less than one Christian each among 1,000 inhabitants. Or again, 21 report less than one or no Christians at all each per 10,000 inhabitants. Most of these hsiens, however, are found in sparsely populated districts.

MISSION SCHOOLS

Elementary Education—Shansi ranks low in the number of mission primary schools, also in the average percentage of girl students. A total of 139 lower primary schools with 3,468 students, and 26 higher primary schools with 505 students, represents the reported Christian primary educational facilities in 1918. The total primary enrollment reported in 1916 was 1,728. This reveals an increase of about 240 per cent within two years. Eighty-five per cent of the pupils registered in mission lower primary schools do not pass into mission higher primary.

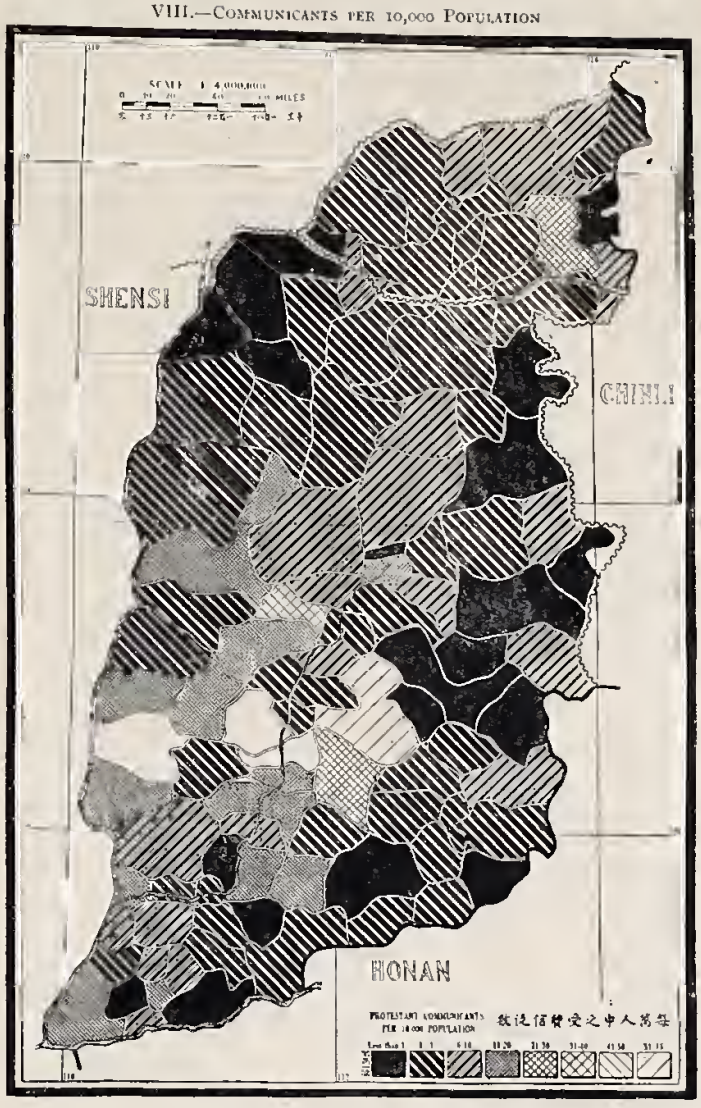
The number of primary students is about one-half that of the Christian communicants, the proportion being 478 mission primary students per 1,000 communicants. In this respect also Shansi falls slightly below the average for the other provinces. The GBB and ABCFM societies, however, rank higher than average with 1,348 and 1,131 students per 1,000 communicants respectively. (See Table VI, Column 13).

Distribution of Primary Schools—At least 150 evangelistic centers out of a total of 296 still remain unprovided with even lower primary Christian educational facilities. The missions differ somewhat in the amount of provision made for the education of the children of their communicants. The following is a table comparing the number of lower primary schools with the number of evangelistic centers:

	Evangelistic Centers	Lower Primary Schools
CIM	141	40
ABCFM	51	46
HF (CIM)	24	16
SMC (CIM)	23	7
BMS	18	13
GBB	14	11
NMC (CIM)	13	4

A study of the relative adequacy of Christian primary education hsien by hsien will show that each of 61 hsiens, or more than one-half of the total 103, appear to have fewer than 25 or no children attending mission primary schools. Only 1.2 per cent of the total primary enrollment in the province are registered in mission primary schools. This very low figure throws light not only on the inadequacy of mission primary facilities but on the emphasis given to elementary education by the government authorities (see letterpress for Map X). In a few hsiens, however, the number of mission primary students represents over 10 per cent of the total primary enrollment: Tsinyüan, Fenyang, and Chungyang (ABCFM field); and Feusi, Chaocheng, and Taning (CIM field). Only the first two hsiens listed here report any considerable number of government students.

VIII.—Communicants per 10,000 Population



Higher Primary Schools—There is an average of one higher primary to five lower primary schools in Shansi, the total being 26 higher primary schools and 505 students. Note that the HF and NMC, both missions affiliated with the CIM, report no higher primary facilities. Only 20 per cent of all the hsiens in the province report any students in Christian higher primary schools.

III.—Extent of Occupation—The Christian Community

Name of Society		Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Percentage of Men Communicants	Proportion of Communicants in Cities over 50,000	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars	Average Number of Communicants in each Evangelistic Center
		1	2	3	4	5	6	7	8	9	10	11	12	13
Grand Total		**50**	**229**	**296**	**5,950**	**2,390**	**8,340**	**13,298**	**71%**	**4%**	**81%**	**51%**	**3,071**	**28**
Baptist	BMS	3	17	18	553	122	675	816	82%	22%	54%	41%	151	38
	GBB	2	3	14	224	31	255	345	88%	0%	89%	41%	375	25
Congregational	ABCFM	2	29	51	1,235	260	1,495	4,008	82%	13%	82%	50%	878	29
Presbyterian	PN	...	...	1	3	...	3	3	100%	0%	...	...	...	3
China Inland Mission	CIM	19	126	141	2,496	1,198	3,694	4,432	67%	0%	88%	57%	1,167	26
	HF (CIM)	7	15	24	566	221	787	787	72%	0%	78%	30%	141	33
	NMC (CIM)	5	7	13	100	46	146	196	68%	0%	86%	40%	...	11
	SMC (CIM)	5	15	23	304	217	521	702	58%	0%	84%	56%	252	23
Other Societies	AFM	3	10	10	360	240	600	600	60%	0%	...	...	...	60
	AG	1	...	1	...	...	...	...	...	...	...	...	...	...
	SA *	1	2	...	...	...	...	...	...	...	...	...	...	...
	TSM	1	5	...	109	55	164	328	66%	0%	...	...	58	...
	YMCA	1	...	...	...	...	...	1,086	...	...	...	...	49	...

* Incomplete returns

IX.—Mission Schools

Middle Schools—Seven Christian middle schools have been reported. Three of these are carried on by the ABCFM. The very active and progressive educational work supported by the Oberlin Memorial Association was begun a few years ago at Taikuhsien. One of these middle schools is located in that city, and is available for the students of all the missions. Work of junior college grade is being carried on in this school. The other two middle schools reported by the ABCFM are at Fenchow, one for girls and one for boys. The former was carrying only two years middle school work when the Survey returns were received. The CIM has a growing middle school for boys in Hungtung, and a middle school for girls doing part middle school work together with normal training in Hwochow. At Yüncheng, middle schools for boys and girls are being conducted by the SMC (CIM) society. These schools were doing only partial middle school grade work in 1918.

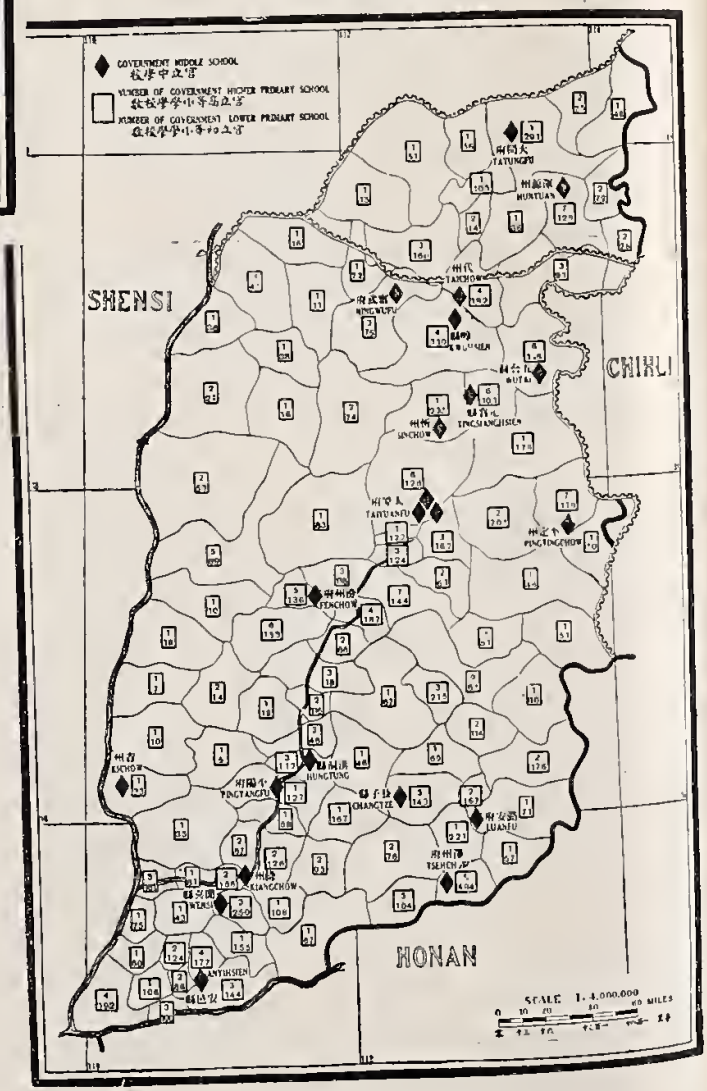
GOVERNMENT SCHOOLS

General Summary—The Report of the Ministry of Education made in 1916 gives the following figures for government elementary education: 10,817 lower primary schools with 301,198 students, and 225 higher primary schools with 14,091 students. This means that for every 34 inhabitants one child is receiving elementary education. This is by far the highest proportion reported for any of the provinces of China. Moreover, later figures would undoubtedly show a very notable increase during the past four years in the amount of elementary education. Among other things for which Governor Yen is renowned throughout China is the establishment of free schools for all boys from 8 to 14 years of age, and night schools for workers; and for the founding of preparatory schools for students who seek education abroad. It is also widely known that the Governor has laid great stress on the campaign against illiteracy by the use of the Phonetic Script. It was at the Fifth Annual Conference of the Provincial Educational Associations of China in Taiyüanfu in 1919 that the resolution recommending the use of text books in the new National Language in all lower primary schools was passed and submitted to the Ministry of Education. Taking the figures for 1916, we note that Shansi stands highest among the provinces in the average number of government primary students per 10,000 inhabitants (290). Contrast this with Anhwei (25.8). In the screen map (Appendix D) made to show hsien by hsien the proportion between government primary students and population, two hsiens in the CIM field (Süikow south of Taiyüanfu, and Lucheng in the southeast) appear brightest. Neither of these hsiens reports Christian elementary school facilities, but the number of government elementary scholars per 10,000 inhabitants stands 982 and 798 respectively. Forty-one per cent of all the hsiens rank above the average of 290. Only 4 hsiens record less than 50 government primary students among 10,000 inhabitants. Contrast this province with Anhwei, where the proportions for five-sixths of the hsiens fall below this ratio. Almost 99 per cent of the elementary educational work carried on in the province is done under government auspices.

Middle and Normal Schools—Twenty-two government middle schools have been located on the accompanying map in 20 centers. Twelve of these are missionary residential centers. No information has been received regarding any government middle school for girl students in Shansi. Mission institutions of middle school grade are located in three cities where the government has at present no facilities for work of similar grade: Taikuhsien, Hwochow, and Yüncheng. Four normal schools for boys and two for girls of lower grade record an enrollment of 1,443 students. One for boys and one for girls are located in Taiyüanfu, one for boys in Tatungfu, one for boys and one for girls in Anyihsien, and one for boys in Changtze.

Higher Education—The Shansi Government University in Taiyüanfu was established through the inspiration of Dr. Timothy Richard who resided in the province from 1877 to 1887. The institution was formerly incorporated in 1902 when Rev. Moir B. Duncan, LL.D., became its first principal. An enrollment of 500 men and a faculty of 20 Chinese and 3 foreign professors were reported in 1920. Information has also been received about colleges for law, agriculture, commerce, and industry, all located in the capital city, and claiming a total enrollment of 1,180 men in 1918-19.

X.—Government Schools



HOSPITALS

General Summary—The BMS, GBB, and CIM each reports 3 hospitals, and the ABCFM 2 hospitals, making a total of 11 for the province. These are located in 9 missionary residential centers, having an average of 36 beds to each hospital. Exclusive of dispensaries located on hospital premises, 12 are reported for Shansi. Information has just come to hand regarding an additional dispensary in the southwest (CIM field) in Juichenghsien. The mission hospital at Luanfu was reported as closed several months ago. The government or institutional hospitals indicated on the accompanying map represent as much as is known by the Committee and by the mission correspondents throughout the province. Undoubtedly others exist of which no information has been received.

Hospitals to be Built—Two hospitals are planned for and will be erected before 1923, one at Tatungfu on the northern border of the HF (CIM) field, the other in Liulin, an evangelistic center of the ABCFM west of Yungningchow.

Adequacy of Medical Occupation—Compare this map with Map V and note the large number of mission centers without modern hospital facilities. No hospital exists for the eight residential centers between the two arms of the Great Wall in the HF (CIM) field. Six centers north and northwest of Taiyüanfu have no hospitals nearer than the capital city. In the southern half of the province, 19 more centers of mission activity report no hospital equipment. The work of the nine missions reporting no hospital facilities extends over 28,000 sq.mi. of territory, with a population exceeding 4,000,000 inhabitants, all of which are still beyond the reach of medical aid under Christian auspices.

The average number of hospital beds per foreign physician is 50. This places Shansi below the average for all China. Of the several missions the ABCFM ranks highest with 30 beds per missionary doctor. In number of hospital beds per foreign nurse, the BMS stands highest. When we study the adequacy of medical occupation in terms of population, Shansi reports an average of 0.7 missionary physicians and 36 mission hospital beds for each 1,000,000 inhabitants. These figures are low when compared with those of other provinces. (See Table VI, Columns 14—15 for the rank of different societies).

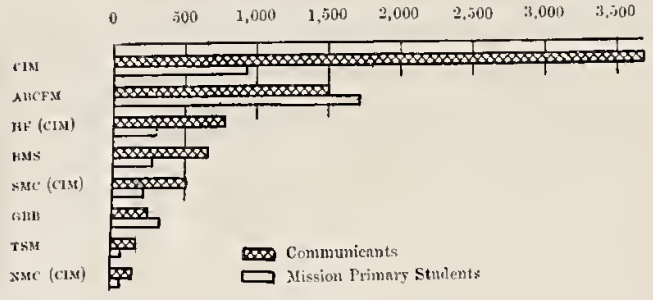
XI.—HOSPITALS

IV.—Extent of Occupation—The Christian School

Name of Society	Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students —Boys	Lower Primary Students —Girls	Total Lower Primary Students	Higher Primary Students —Boys	Higher Primary Students —Girls	Total Higher Primary Students	Middle School Students —Boys	Middle School Students —Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys to Girls in Mission Primary Schools	Proportion of Boys to Girls in Mission Middle Schools	Proportion of Lower Primary School Students entering Higher Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...	**139**	**26**	**7**	**2,779**	**689**	**3,468**	**382**	**123**	**505**	**209**	**58**	**267**	**4,240**	**80%**	**78%**	**15%**
Baptist ... ... BMS	18	2	...	222	26	248	19	7	26	...	...	...	274	88%	...	11%
GBB	11	3	...	240	45	285	44	8	52	...	...	...	337	84%	...	18%
Congregational ... ... ABCFM	46	7	3	1,293	285	1,578	78	40	118	141	18	159	1,855	80%	89%	8%
Presbyterian ... ... PN	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
China Inland Mission ... ... CIM	40	11	2	579	188	767	84	68	152	48	28	76	995	72%	63%	20%
HF (CIM)	16	...	...	252	54	306	...	...	...	...	...	...	306	83%	...	...
NMC (CIM)	4	...	...	67	...	67	...	...	...	...	...	...	67	100%	...	...
SMC (CIM)	7	2	2	100	74	174	49	...	49	20	12	32	255	67%	62%	28%
Other Societies ... ... AFM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
AG§	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SA	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
TSM	2	...	...	26	17	43	...	...	...	...	...	...	43	60%	...	...
YMCA	...	1	...	...	...	...	108	...	108	...	...	...	108	100%	...	...

§ No returns

NUMBER OF COMMUNICANTS AND MISSION PRIMARY STUDENTS COMPARED



V.—Extent of Occupation—The Christian Hospital

Name of Society		Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
		1	2	3	4	5	6	7	8	9
Grand Total ...		**11**	**12**	**278**	**122**	**2,256**	**2**	**12**	**50**	**80**
Baptist ...	BMS	3	...	66	34	617	...	...	50	50
	GBB	3	...	58	32	271	...	...	45	90
Congregational	ABCFM	2	5	44	16	902	1	7	30	60
Presbyterian...	PN	...	...	...	...	...	...	...	...	...
China Inland Mission...	CIM	3	1	110	40	466	1	5	75	150
	HF (CIM)	...	3	...	...	...	...	...	...	...
	NMC (CIM)	...	...	...	...	...	...	...	...	...
	SMC (CIM)	...	2	...	...	...	...	...	...	...
Other Societies	AFM	...	1	...	...	...	...	...	...	...
	AG	...	...	...	...	...	...	...	...	...
	SA	...	...	...	...	...	...	...	...	...
	TSM	...	...	...	...	...	...	...	...	...
	YMCA	...	...	...	...	...	...	...	...	...

VI.—Degree of Occupation and Table of Urgency

Name of Society		Nationality	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Grand Total...			**60,000(a)**	**10,891,878(a)**	**240**	**566**	**8,340**	**22**	**52**	**29**	**68**	**7.6**	**370**	**478**	**0.7**	**36**
Baptist	BMS	B	7,300	1,300,000	31	58	675	24	44	46	85	5	222	402	1.5	77
	GBB	A	6,000	1,112,000	30	47	255	27	42	117	188	2	1,442	1,348	1.8	82
Congregational	ABCFM	A	5,000	907,000	24	159	1,495	27	174	17	107	17	585	1,131	2.2	67
Presbyterian	PN	A	100	19,000	...	...	3	...	...	...	...	2	...	...	...	...
China Inland Mission	CIM	Int	15,200	3,532,000	65	162	3,694	19	40	17	46	10	315	248	0.5	42
	HF (CIM)	Cont	9,200	1,333,000	27	62	787	21	48	34	80	6	178	387	...	...
	NMC (CIM)	Cont	11,000	495,000	18	11	146	36	22	120	73	3	...	446	...	...
	SMC (CIM)	Cont	5,500	802,000	21	50	521	26	63	40	96	7	483	429	...	...
Other Societies	AFM	A	...	423,000	14	...	600	33	...	23	...	14	...	...	...	...
	AG	A	...	74,000	3	1	...	41	13	...	...	...	...	...	...	...
	SA	Int	...	86,000	3	...	...	35	...	...	...	...	...	...	...	...
	TSM	B	2,450	799,000	2	13	164	3	16	13	81	2	363	262	...	...
	YMCA	Int	...	...	2	3	...	...	...	...	...	...	...	...	...	...

(a) Total for Province, not for approximate estimates by societies as given below.

SHANTUNG

I.—Hsien Boundaries

HSIEN BOUNDARIES

Hsien Divisions—Shantung is the most easterly as well as one of the most densely populated provinces of China. Since the Treaty of Versailles, it has become the special object of both national and international concern. Here Confucius and Mencius, greatest of China's sages, were born, lived, and taught. Here also are their graves. In the west central part of the province near the city of Tsinan stands Taishan, one of China's five sacred peaks, to which many devout Chinese make annual pilgrimages. Richard estimates its area at 55,984 sq.mi. This is twice the area of Ireland and approximately equal to the area of the State of Iowa. Tsinan, located in the central west, approximately five miles south of the Yellow River, is the capital. Chefoo, Tsingtau (leased to Germany and now occupied by Japan), Tsinan, Chowtsun, Lungkow, Weihsien, and Weihaiwei (leased to Great Britain), are treaty ports.

Kiaochow is bounded on the east by the Yellow Sea and on the west by Kiaochow Bay. The area is approximately 400 sq.mi., about one-half of this being included in Kiaochow Bay. The land is comparatively hilly, and the principal mountains are the Laoshan Range which extends along the western boundary. Kiaochow was leased to Germany in 1897 for 99 years. On November 7, 1914, the combined Japanese and British forces occupied Tsingtau, and the whole territory has since been under the control of Japan.

The Weihaiwei territory was leased by China to Great Britain in 1898 "in order to provide Great Britain with a suitable naval harbour in North China, and ensure better protection for British commerce in neighbouring seas." The territory comprises a number of islands and a belt of land around the coast ten miles in width. The total area of the territory is about 285 sq.mi., and the population 150,000. In addition to the leased territory there is a "sphere of influence" extending into the interior and covering an area of 1,500 sq.mi.

For purposes of civil administration, Shantung is divided into 4 tao, which are subdivided into 107 hsiens.

Physical Features—Physically Shantung consists of two parts, a mountainous part in the east and center of the province, and an extension of the plains of Chihli and Honan in the west. There are three separate mountainous districts. The first of these is in the very center where the sacred Taishan forms the nucleus of several ranges that thrust themselves out in all directions. The second lies to the east. Here a number of mountain chains lie in close proximity to each other and are dominated by Laoshan some 3,700 feet in height. The third is just southeast of Chefoo. In this district the chain of mountains attains a maximum height of 3,000 feet. The whole eastern promontory is part of the mountain system of Korea.

Shantung has the longest coast line of any province in China. Much of it is of a rock-bound character. There are, however, a number of excellent harbours, such as Chefoo, Weihaiwei, and Kiaochow. Since the middle of the nineteenth century the Yellow River has made its way from southwest to northeast across the province. This is the old course which the river discarded for a more southerly one 1,400 years before. The present bed of the river is from ten to twenty feet above the level of the surrounding plain in many places, due to the deposits of alluvial matter brought down from the loess plains of the northwest. The waters are held back by high embankments which occasionally break down under the strain to which they are subjected. After a flood, as the water recedes there is left behind a sandy silt which is anything but fertile. The Grand Canal, which sorely needs to be dredged, passes through the province from south to north. Tsinan is connected with the sea by a short canal which follows the bed of the Siaotsing River for the last few miles of its course.

The remaining streams of Shantung, with the exception of the Tuhai, are chiefly mountain torrents and of little value for commerce. A number of small lakes are scattered over the western and southern plains.

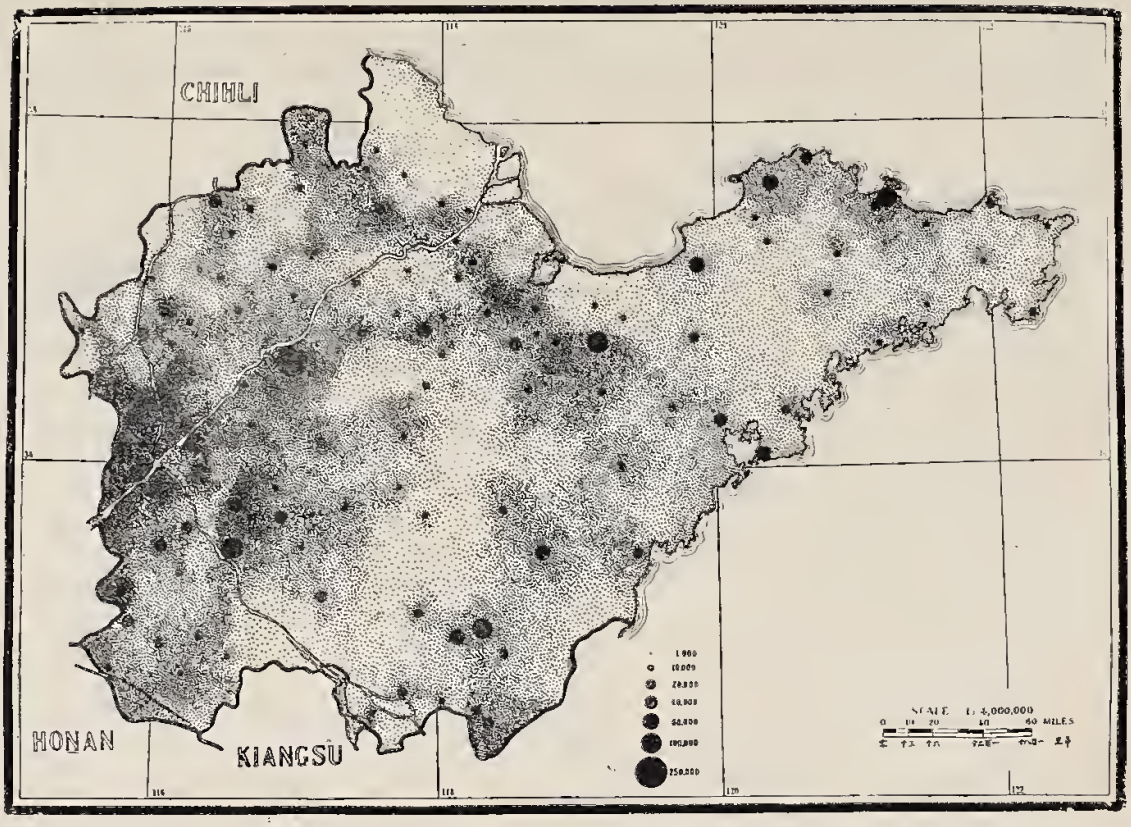
Language—Mandarin is the prevailing language.

Climate—Shantung enjoys a healthful climate. The winters are cold and dry with long periods of fair weather. The summers are short and not excessively hot or humid. Occasionally the province suffers from prolonged drought and sudden floods which, in the valley of the Yellow River, are very destructive, inundating large areas of the country, claiming a heavy toll of human life, and causing wide-spread poverty.

Communications—The future industrial and commercial development of Shantung depends on modern roads and a more extended railroad system. The Grand Canal is the chief highway of water communication. The Yellow River is navigable to small junks through all of its course. Numerous smaller water-ways are also navigable, including the Siaotsing River, which is a branch from the Yellow near Tsinan, and flows in a more easterly direction, entering the Gulf of Chihli 35 miles south of the main stream. Innumerable cart roads and foot-paths extend to all parts of the province. A few main highways may here be mentioned. One road which is almost parallel to the Grand Canal starts from Tehchow and extends southward via Yenchowfu to Süchowfu in north Kiangsu. Another extends from Peking to Tsinan via Tehchow. At Tsinan this road divides into two branches, one leads southward to Ichowfu and on into Kiangsu, the other runs eastward to Weihsieu, Laichow, Tengchowfu, and Chefoo. "Crudely constructed carts of two wheels, without springs and drawn by three mules, are the principal vehicles for transporting heavy cargoes over these more important roads. For lighter burdens pack animals are the main means for transportation. Wheel-barrows, guided and controlled by men and drawn by donkeys, are also in use."

Railroads—There are two railways in Shantung: (1) The northern section of the Tientsin-Pukow Railway (250 miles). This was completed

II.—Density of Population



in 1912, and connects Shantung with Peking and Tientsin in the north, and with Nanking and Shanghai in the south. (2) The Shantung Railway (256 miles). This line starts at Tsingtau and continues westward to Tsinan the capital of the province, where it connects with the Tientsin-Pukow Railway. A branch line, 27 miles in length, extends from Changtien to Poshan. Shorter branch lines lead to the important coal and iron mines within the province. The Shantung Railway is now operated under the Japanese department of civil administration.

Because of unsettled political conditions nothing definite can be stated regarding proposed extensions. No new railroads are under construction. Several lines are proposed: One, to extend from Chefoo via Tengchowfu to Weihsien where it will connect with the Shantung Railway; another to extend southward from Kaomi via Ichowfu to Süchowfu in Kiangsu, where it will connect with the Tientsin-Pukow trunk line. Still another will extend from Tsinan on the Tientsin-Pukow line westward via Lintsingchow to Shuntehfu in Chihli, where it will join the Peking-Hankow Railway.

Economic Conditions—The great majority of the people of Shantung are agriculturalists. Wheat, millet, maize, sweet potatoes, peanuts, hemp, indigo, and a variety of beans and peas are regularly grown. Fruit is found in abundance, but from lack of care the quality is usually poor except in restricted districts. The mineral resources of the province are quite extensive. Coal and iron are mined in large quantities. The most important industries are sericulture, the plaiting of braid from wheat straw, the hand manufacture of hair nets and bobbin lace, the weaving of silk, the growing of cotton, the manufacture of oil and wine, the extraction of peanut and bean oil, etc. Large shipments of native fruits are made during the summer to southern parts. There is excellent fishing along the coast.

Postal and Telegraph Facilities—Good postal facilities are provided throughout the province, although modern means of transportation are few. In 1919 there were 134 post offices of different grades, with 439 postal agencies. Only Chihli, Kwangtung, Manchuria, and Szechwan reported higher numbers. More than 40,000,000 letters, franked and unfranked, were received or posted within the province during 1919. Only Chihli, Kiangsu, Kwangtung, and Manchuria exceeded this number. The province reports 1,900 li of railroad lines, 1,535 li of steamer and boat lines, and 23,000 li of overland courier lines. Foreign post offices are maintained at Chefoo, Weihaiwei, and Tsingtau. In 1918 an agreement was signed between Japan and China providing for an exchange of mails between the two government systems at Tsingtau. The Chinese post office was thereupon reopened, and the Japanese field military station was given the status of a regular Japanese post office.

The Chinese Telegraph Administration under the Ministry of Communications operates an extensive telegraph system throughout Shantung, maintaining 81 principal stations. In addition, Chefoo is connected by cable with Dairen, Tientsin, Weihaiwei, and Shanghai. This cable became the property of the Japanese government after the Russo-Japanese War. There is also a direct line from Tsingtau to Nagasaki, Japan.

Christian Occupation by Hsiens—Every hsien in the province is claimed by Christian missions. Communicants are reported for all hsiens except 8. Undoubtedly returns for these hsiens are included with those for adjoining hsiens. Only 19 hsiens report no Christian lower primary schools. Fifty-three or approximately one-half of all the hsiens in the province are worked by more than one society.

DENSITY OF POPULATION.

Various Estimates—Shantung is generally regarded as the most densely populated province of China. This common opinion is based mainly upon the returns of the Minchengpu Census (1910). More recent estimates, including those supplied to the Survey Committee (1918) and those published by the Chinese Post Office (1919), make Kiangsu the densest province of China and rank Shantung third in order. Estimates both of area and population differ greatly. Thus Richard fixes the area at 55,984 square miles, and the population as 38,247,900, which works out to a density of 683 persons per square mile. Little gives the area as 57,000 and the population at 25,000,000, or 431 to the square mile; whilst Mr. Carral, for many years Commissioner of Customs at Chefoo, gives the area as 65,184 square miles and the population at 29,000,000. According to these figures the density of Shantung is 443 per square mile.

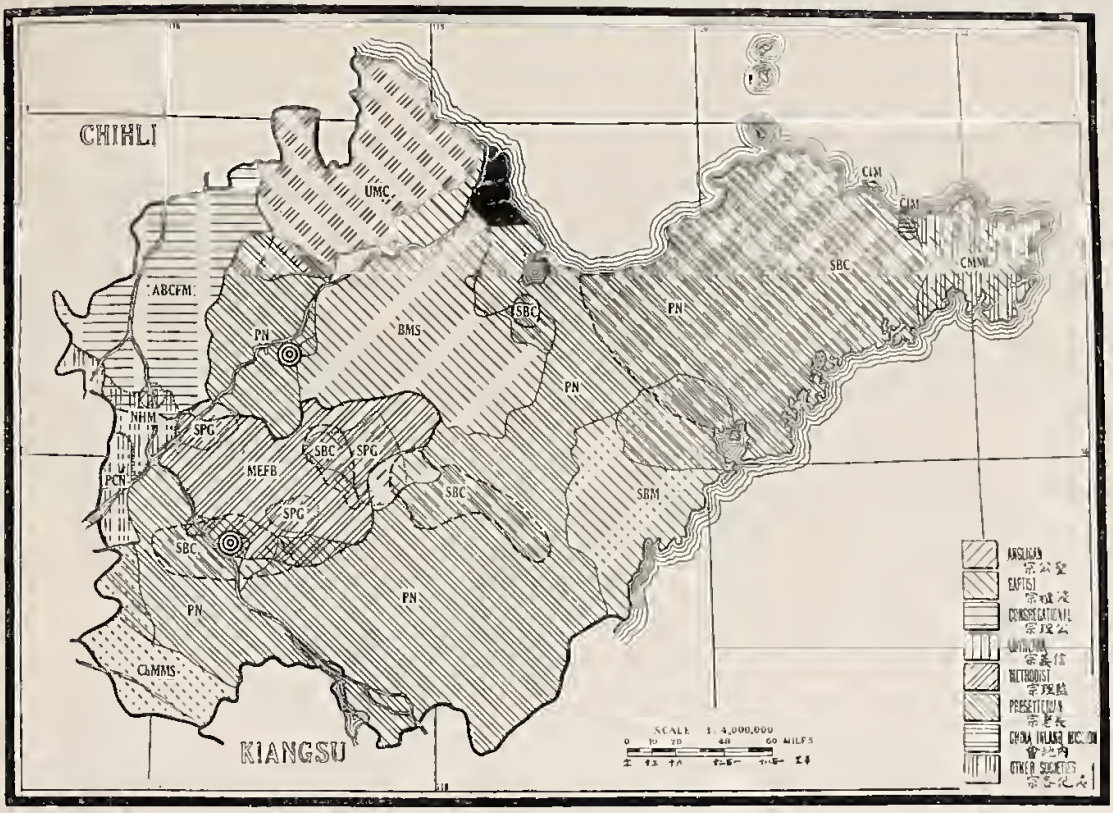
Other estimates range between 25,810,000 (1910 Census by Households) and 38,000,000 (Customs' Annual Report, 1910). In 1885 the Board of Revenue estimated Shantung's population at 36,545,704. The figure generally quoted nowadays is 30,000,000. This approximates the Minchengpu Census, 1910, and is verified by the two most recent census returns, namely the official returns to the Survey Committee in 1918 (30,955,307), and the Post Office Census which was made with great care in 1919, fixing the total population of the province at 30,803,245. On the basis of these estimates, which are approximately the same, one may venture to put the density of the province at about 550 inhabitants per square mile. This is the same density as is reported by the U. S. Census Department for the State of Rhode Island, the most populous commonwealth in America. According to the CCC totals, the density of Shantung equals 552.9 per sq.mi.

Hsien population estimates as published by the Survey Committee (see Appendix A) are 1918 Government figures, with the exception of 7 hsiens for which 1916 figures have been given. The total Japanese population in Shantung exceeds 50,000.

Densest Areas—The province is most densely populated in the west and relatively thinly populated in the mountainous districts and along the lower regions of the Yellow River, where there are large sections unsuitable for cultivation and where the country is subject to frequent inundations. One missionary has stated that in a certain district in the western part of the province where there are no large cities as many as 1,300 people to the sq.mi. were counted. This is as dense as the densest districts in Kiangsu south of the Yangtze, or in the delta region in Kwangtung.

Cities—Five cities are reported with populations of 100,000 or above: Tsinan 300,000; Tsining 200,000; Chefoo 100,000; Ichowfu 100,000; and Weihsien 100,000. All these cities are missionary residential centers. Eleven cities are listed by the Committee as having populations which range between 50,000 and 100,000. All but two of these have resident

III.—Protestant Mission Fields



foreign missionaries. Twenty-nine cities are reported to have somewhere between 20,000 and 50,000 inhabitants. About one-half of these are mission stations. Roughly speaking, about 90 per cent of the inhabitants of Shantung reside in small towns, villages, or rural districts.

Proportion of Christians to Non-Christians—Forty-two out of an aggregate of 30,955 small dots, each representing 1,000 inhabitants, indicate the numerical strength of the Protestant Church membership throughout Shantung.

PROTESTANT MISSION FIELDS

Societies at Work—Twenty mission societies claiming church constituencies are engaged in direct evangelistic work throughout the province. Nine of these are American, 4 British, 3 Continental, and 4 International. The British and Foreign Bible Society has one representative. A number of other societies have representatives only in educational work connected with Shantung Christian University. There is little unclaimed territory in the province. The following missions are without field delimitations on the accompanying map: SA, CI, AG, YMCA, SDA, Bu and AEPM. The first four societies limit their activities to the larger cities; the fifth volunteered no information regarding its country work; while the last society (AEPM) before the War was engaged in Tsingtau in educational work only. In addition to the four distinct fields of the SPG as shown on the accompanying map, this society also has work in Chefoo, Tsinan, and Weihaiwei.

In 1913, Korean missionaries were sent by the Korean Foreign Missionary Society to Laiyang in east Shantung. This mission came with the cordial approval of the Shantung Presbyterian Church. The Presbyterian Mission has turned over its chapel in Laiyang, as well as its work both in the city and in the surrounding country. The Korean missionaries have acquired sufficient knowledge of the Chinese language to carry on what already gives evidence of being a most successful work.

The larger missions rank as follows in respect to the extent of their fields. First, the PN with an area of 20,250 sq.mi., or more than one-third of the total area of the province. Then the SBC with fields extending over one-fifth of the province, or 11,875 sq.mi. The BMS ranks third with 6,200 sq.mi., while the SBM, ABCFM, MEFB, and UMC follow, each claiming approximately 4,000 sq.mi of territory.

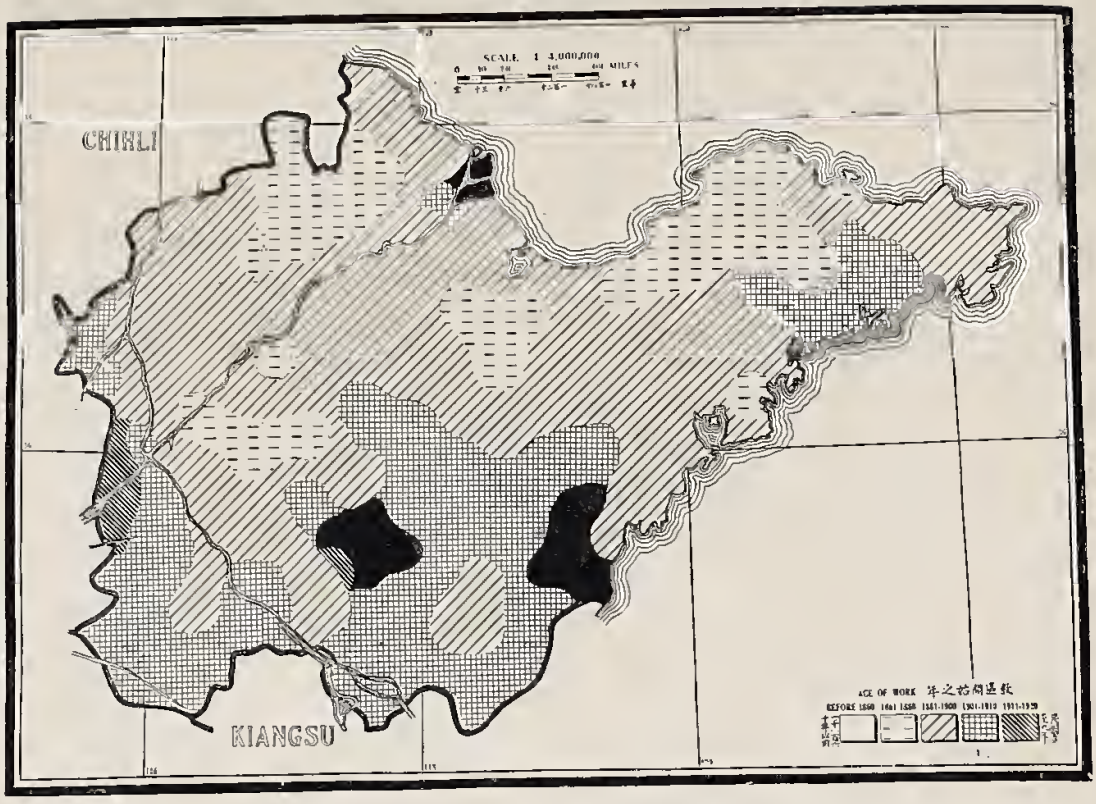
If we combine the fields of the various missions of each large denominational group, we find that the work of the Baptist missions is most extensive (23,825 sq.mi.), followed by that of the Presbyterians (20,250 sq.mi.), and next by that of the Methodists (9,425 sq.mi.). The fields of the American missionary societies in Shantung are three times as large as those worked by British societies.

Common Areas—Tsinan and Tsining are shown on the accompanying map as city fields common to all missions. The selection is a voluntary one being based on a Resolution of the Survey Committee which reads as follows: "All provincial capitals, and all cities of approximately 200,000 inhabitants and above, shall be regarded in this Survey as city fields common to all missions."

Overlapping Areas—It will simplify our study of overlapping areas as shown on the accompanying map if we group the points to be considered and designate each by number. (1) The SBC throughout the northeast works the same country areas as are now occupied by the PN and the CMML. Four smaller and disconnected fields of the SBC extend from the central section of the province westward. Here responsibility is shared with the PN, MEFB, and SPG. (2) The SPG has four country fields located in the neighbourhood of the following cities: Tsinan, Pingyin, Yenchowfu, and Tungchangfu. These overlap on fields of the SBC, MEFB, PN, ABCFM, and NHM. (3) The MEFB and PN cooperate in the southwestern part of the province around Tsining. (4) North of Tsinan the fields of the PN and the UMC slightly overlap. (5) In the Kiaochow area overlapping of fields, though not of work, exists between the PN, Bu, and SBC missions. (6) In the extreme southwestern section of the province the PN and the ChMMS societies divide responsibilities.

Comity Agreements—"At first the mission stations of the BMS and PN societies were scattered somewhat promiscuously over central Shantung, but 25 or 30 years ago there was a delimitation of our respective fields, and stations belonging to other missions within our fields were transferred to us and vice versa." In general all boundary lines between the ABCFM and adjoining missions are well understood, and no encroaching has been reported from any side. The UMC refers to tacit agreements with both the BMS and the PN, whereby overlapping is avoided and the Yellow River accepted as the southern boundary of the UMC field. The MEFB reports as follows: "It is understood that while occupying prefectural cities along with another society we will not enter smaller cities or towns where work is already established." The field now occupied by the PCN was originally turned over to this society by the National Holiness Mission now working in Chihli. According to official correspondence between these missions, the PCN agrees to work Kwancheng, Fanhsien, Puchow and all south of Chaocheng city belonging to the Chaocheng-hsien. As yet no need of any written agreements with other neighbouring missions has been felt. The ChMMS reports agreements fixing the boundary line of its field on the north. The absence of satisfactory agreements with missions to the south has already resulted in encroachments on the ChMMS field from that direction. Some years ago all places previously worked by the CIM and situated to the west of Chefoo were handed over to the PN. The SBM reports comity agreements with the SBC which definitely fix the boundary line between them. In reference to the fields of the CMML and PN in the extreme eastern section of the province, one correspondent writes: "We have a complete understanding regarding our boundaries, and there are places in our district which they visit occasionally, and now and then we visit some of their stations. Our relations are most cordial." The PN correspondent from Weihsien refers to the drawing of a more or less general boundary line between the PN and BMS field limits on the southwestern and western sides of the PN field. On the eastern side no understanding with the SBC has been reached, though the overlapping there is not very evident. Correspondence between the SCM and the NHM is also reported, in which the provincial boundary has been recognized as the line separating the two fields. The remaining boundaries of the NHM field as

IV.—Age of Work



shown on the accompanying map are fixed by verbal agreements with the respective neighbouring societies. The SDA, SBC, SPG, and SA report no comity agreements. Two missions offer no answers to the question.

AGE OF WORK

Pioneer Period—Between 1851 and 1853 Karl Gutzlaff made a number of journeys along the eastern coast of China entering at one time the interior of Shantung where he distributed tracts and Bible literature. On the last day of 1860, Revs. J. L. Holmes and J. B. Hartwell arrived with their families at Chefoo after spending two years in Shanghai. Three months later Mr. Hartwell proceeded to Tengchowfu. Here social ostracism by the gentry was quite pronounced and it was exceedingly difficult for the mission to secure property. In the autumn of 1861 Mr. Holmes was brutally murdered just outside Chefoo by a band of robbers called Nien-fei who were then overrunning the province. On October 5, 1862 the first Baptist church in the north of China was organized at Tengchowfu with 8 constituent members. Evangelistic work extended rapidly into country districts and while the number of converts during those early years was small, most of them proved to be zealous and faithful witnesses of Christ. In 1863 Mr. and Mrs. T. P. Crawford joined Mr. Hartwell in Tengchowfu. The Civil War in America resulted in a temporary set back. The missionaries on the field were obliged to secure their own support. For a number of years after the Civil War closed, few reinforcements were sent out to the field. Moreover of those who arrived before 1890, a large number died or retired. Between 1883 and 1893 the SBC mission adopted the policy of employing no Chinese associate workers. The reason for this policy was that by withholding all possible extraneous motives for professing Christ they would thus be more certain of building up a spiritual constituency which would be all the more able to support its own ministry and develop its own schools.

PN representatives visited Shantung in 1861. The temperate climate, absence of prejudice, and unmet needs of the people lead them to occupy Tengchowfu as the first station. Here the pioneers were Revs. Nevius, Gayley, and Danforth with their families. In the following year Dr. McCartee opened Chefoo. Country itineration proved very successful from the beginning and the Church grew rapidly under such leaders as Drs. Nevius, Mills, Corbett, and C. W. Mateer. A small school started in 1864 by Dr. and Mrs. Mateer was later moved to Weihsien and became Union College. This has since developed into the Shantung Christian University at Tsinan. In 1872 Mr. Mellwaine opened Tsinan. Ten years later Weihsien was occupied, and in 1891 Ichowfu, and in 1892 Tsining. Tsingtau was entered by the PN in 1898 after the occupation of Kiaochow Territory by the Germans.

The work of the UMC in Shantung started in this wise. In 1866 there occurred a truly remarkable movement described at the time as the "wonderful work of God which has broken out in Laoling." The call to the mission to go into Laoling-hsien was the result of a dream which compelled one of the first Shantung converts to go to Tientsin to seek spiritual light. At once a Chinese pastor from Shanghai was sent into the district and a work of considerable magnitude developed under his fervent evangelism and wise administration. Chukiachai was chosen as the first center for foreign residence. A net-work of small churches, in the formation of which native agency was largely employed, soon grew up around this center. The work had a most inspirational effect on missions throughout China, and from Chukiachai the work of the UMC gradually extended until Wuting was occupied by a foreign force in 1905. In 1878 medical work was begun at Chukiachai, and has since been carried on at Wuting as well.

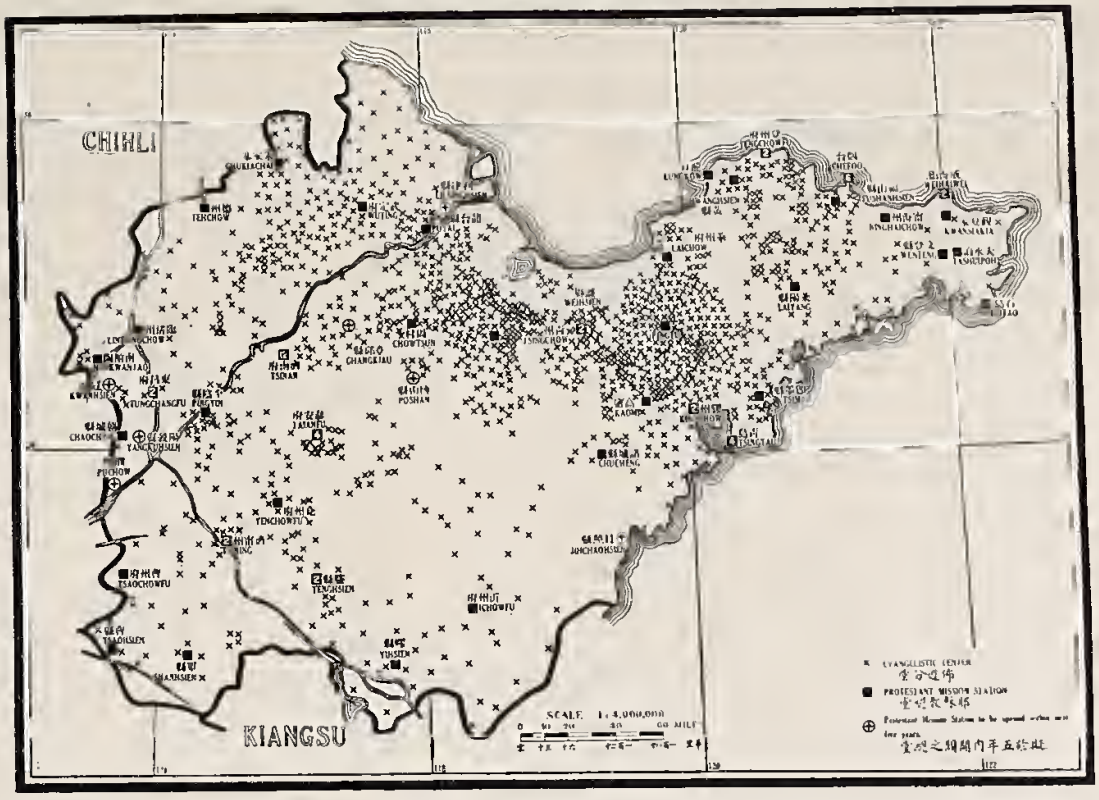
The work of the MEFB in Shantung was also begun through the agency and inspiration of a Chinese from the village of Ankiachwang. He came to Peking, was converted and returned preaching the Gospel as he went.

The work of the BMS in North China began in 1859 with the arrival of W. Z. Kloekers and Chas. J. Hall. Chefoo remained the headquarters of the mission until 1875. During these first fifteen years while much good seed was sown the harvest was scanty, and death and disease so thinned the ranks of the early workers that out of the eight who had originally come to China Dr. Timothy Richard alone survived. In that year, 1875, the Chefoo work was handed over to Dr. Williamson of the Scotch Presbyterian Mission, and Dr. Timothy Richard penetrated into the interior of the province, opening a mission station at Tsingchowfu 250 li west of Chefoo. Later he was joined by A. G. Jones, the impress of whose personality on the Mission was very great. During the next 15 years a strong evangelistic work grew up around this center. Churches were organized and a beginning was made in the training of future church leaders, as well as in the development of self-support. In the early eighties the BMS mission was reinforced by Messrs. J. S. Whitewright, S. Couling, F. H. James, and others. Between 1880 and 1900 famine and emigration to Shensi repeatedly reduced the number of Christians. During the Boxer troubles 130 Christians in the Tsowping field alone were put to death, thousands had their homes destroyed and many of the timid and faint-hearted denied the faith. After 1900 a period of reconstruction and enlarged activities set in. Self-support has greatly advanced, three new residential centers for missionaries have been opened and the educational work of the mission has been greatly extended. Tsinanfu Institute, first started in 1887 at Tsingchowfu was transferred in 1904 to Tsinan where its buildings, covering 24,000 sq.ft. of floor space, adjoin the Shantung Christian University of which recently it has become an integral part. The museum and reading room established 20 years ago in Chefoo has features similar to those of the Tsinanfu Institute.

The ABCFM began work in Shantung in Lintsingchow situated at the juncture of the Wei River and the Grand Canal. Rev. and Mrs. F. A. Chapin were the first missionaries in 1886. Three years later they were joined by four colleagues. The mission sustained heavy losses during the Boxer Uprising, more than thirty Christians choosing martyrdom rather than deny the faith. During the last decade the ABCFM station at Pangkiachwang has been moved to Tehchow, and the Lintsingchow station has been rebuilt.

In 1893 a number of missionaries representing the SBC withdrew from this society to form the SBM. There were two main causes. The one on the field, which came first in point of time, was a deep desire on the part of the missionaries to cultivate a healthy spirit of self-support among the native Christians by keeping foreign money out of view as much

V.—Mission Stations and Evangelistic Centers



Note.—At least 50 evangelistic centers, which should be located in the fields of the Bn, the Korean Foreign Missionary Society, and the BMS in Linchii and Tsowping hsiens, are not shown on the accompanying map, due to the inability of the Committee to secure the information. This incompleteness on the map, however, has not been carried over to the Statistical Table III, Column 2, page 204.

as possible, and the other to bring the missionary on the field and his constituency at home into closer relationship; thus doing away with the large home organization, which the missionaries thought was subversive of congregational church government, introducing centralizing tendencies not sanctioned by New Testament precept or example. Those who withdrew from the SBC remained at Pingtu for a time while searching for a new field. In 1894 some settled at Taianfu and later in the same year a second party opened work at Tsining.

The SPG entered Shantung in 1874. Some idea of the growth and extent of its work is given by the following list of mission stations arranged chronologically: Taianfu 1878, Pingyin 1879, Weihaiwei 1901, Yenchowfu 1909, Tungchangfu 1915, and Tsinan 1916. A new cathedral has recently been built at Tsinan. This is one of the finest church structures in the province.

Realizing the need for a place where, under healthy conditions, members of the CIM might recuperate, Dr. Hudson Taylor established a sanatorium in Chefoo in 1879. This has grown with the mission and at present includes both schools for the children of missionaries, and a strong hospital work which is carried on in two hospitals, one in the mission compound and the other building at a little distance away, primarily intended for isolation of fever cases. Since 1886 evangelistic work in country areas around Ninghaichow just southeast of Chefoo has been successfully carried on.

The CMML began work in Shantung about 1880. At the present time there are 5 stations: Shihtao was opened in 1889, Weihaiwei in 1892, Wenteng 1898, Kwansiakia in 1904, and Tashuipoh in 1911. All three stations of the ChMMS were opened between 1901 and 1910. In 1898, three months after the German occupation of Kiaochow, the Bn Society sent Revs. Kunze, Voskamp, and Lutschewitz as their first missionaries to Tsingtau. Land was granted by Imperial Decree both to the Protestant and Roman Catholic missions. Educational work was carried on in connection with the Berlin Mission by the AEPM. Evangelistic work was extended from Tsingtau over the whole Kiaochow Territory until the War in 1914. The Salvation Army began work in Chefoo in 1918.

Areas Opened During Each Period—If we consider the opening date of each evangelistic center and draw circles of 30 li radius around these centers we make the following discoveries: less than 25 per cent of Shantung was opened to regular evangelistic work before 1880. Between 1880 and 1900 the work extended over an additional 40 per cent of the province; between 1901 and 1910, 30 per cent of the total area was added; and at the present time practically the whole of the province is within 30 li distance of some Protestant evangelistic center. If we compare the accompanying map with Map II we see that mission societies did not enter the dense areas of the province first but those areas which were first opened by treaty regulations, and most easily accessible.

Note in the following table that more mission stations have been opened during the 20 years following the Boxer Uprising than during all the years before. Note also that the great majority of new stations opened during the last decade belong to mission societies which cannot be classified under any of the large denominational groups. Also note that the SPG and BMS opened no new stations between 1880 and 1900, while the MEFB has opened no station in Shantung since 1874.

Mission Stations Arranged Chronologically

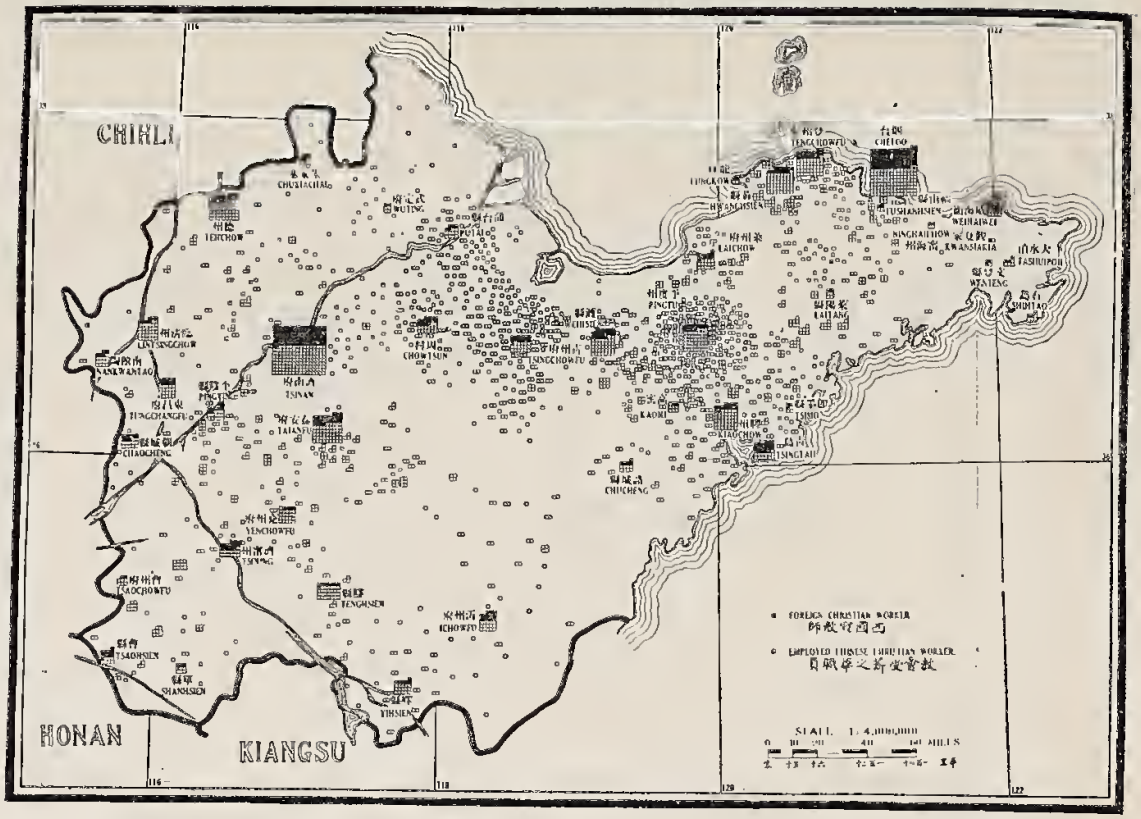
		1807-1860	1861-1880	1881-1890	1891-1900	1901-1910	1911-1920
Anglican	SPG	...	2	...	...	2	2
Baptist	BMS	...	1	...	...	4	...
	ChMMS	...	...	...	...	3	...
	SBC	1	1	2	...	1	3
	SBM	...	...	...	1	1	...
Congregational	ABCFM	...	1	1	...	...	...
Lutheran	Bn	...	...	...	1	2	...
Methodist	MEFB	...	1	...	...	...	...
	UMC	...	1	...	...	1	...
Presbyterian	PN	...	3	1	3	1	1
China Inland Mission	CIM	...	1	1	...	...	1
Other Societies	AEPM	...	...	...	...	1	...
	AG	...	...	...	...	...	2
	CI	...	...	...	1	...	...
	CMML	...	...	1	2	...	2
	NBM	...	...	...	...	...	2
	PCN	...	...	...	...	...	1
	SA	...	...	...	...	...	3
	SDA	...	...	...	...	...	1
	YMCA	...	...	...	...	...	1
	BFBS	...	...	...	1	...	...

EXTENT OF EVANGELISM

Mission Stations—The Protestant missionary societies maintain 66 mission stations in Shantung. These are located in 39 centers. Twenty-eight have representatives of but 1 society, seven of 2, and four of 3 or more. Tsinan because of its large educational work reports the most varied mission representation. The sixty-six mission stations may be classified denominationally as follows: Anglican 6, Baptist 8, Congregational 2, Lutheran 3, Methodist 3, Presbyterian 10, CIM 2, and others unclassified 22. The 39 residential centers are grouped as follows in respect to the nationality of their missionary personnel: American 19, British 13, International 6, Continental 1.

Evangelistic Centers—There are relatively few places in Shantung 30 li or more beyond any evangelistic center. The province ranks first in the number of such outstations, followed by Fukien and Kwangtung in order. Lest, however, we receive the impression that 1,330 evangelistic centers constitute adequate Christian occupation, it may be added that there is still but one evangelistic center in Shantung to every 45 sq.mi. From the accompanying map it appears that the northern half of the province has approximately two-thirds of all the evangelistic centers reported. The progress in evangelism seems somewhat backward in the central, southern, extreme eastern, and extreme southwestern sections. Compare the accompanying map with Map II. The densest sections do not report a correspondingly large number of evangelistic centers. Compare this map with Map III. In the northern half of the province the greatest development in evangelistic centers appears in the PN, BMS, UMC and SBC mission fields. Compare the accompanying map with Map IV. Speaking generally the older fields represent the more intensive work.

VI.—Distribution of Workers



The PN leads in the number of evangelistic centers reported. This society together with the BMS and SBC report approximately three-fourths of all of the evangelistic centers throughout Shantung.

New Mission Stations—Plans for the following 8 new mission stations have been reported: Kwanhsien and Yangkuhsien (NHM), Changkiu, Litsinghsien, and Poshan (BMS), Puchow and Fanhsien (PCN), and Jihchaohsien (SBM).

Home Mission Activities—"During the past decade, the Church Association connected with the Southern Baptist Mission has organized a missionary board, which has entered a large territory in western Shantung and other areas in Manchuria and Shensi, heretofore unworked by any mission. In this work of extension by the Chinese Church a number of important centers have been occupied by Chinese workers, solely appointed by the Chinese Association. Working under this society are twenty-three Chinese missionaries who have established eleven churches with 1,212 members. During the last year (1917) there have been 351 baptisms, and three new churches have been organized."

"The Home Missionary Society of the Shantung Presbyterian Church was organized by the Synod of North China. Under its direction Chinese missionaries were sent to Chihli province near Paotingfu, a part of the field rendered unusually difficult by the fact that during 1900 the Church of that section was to a large extent destroyed. This work was given up later in favour of unevangelized sections nearer home. During the last six years the contributions of the society have gradually been turned in to the Tsinanfu Independent Church."

"A flourishing Home Missionary Society was organized in the Temple Hill Presbyterian Church in Chefoo in 1913. It now supports a city Bible-woman, a country school a few miles from the city, provides funds for the annual inquirers' class for women, and does so much personal work that a large proportion of converts in that Chefoo church are women."

In this connection we should mention the Korean missionaries sent by the Korean Foreign Missionary Society to Laiyang in eastern Shantung in 1913. Fuller reference to this society was made under Map III.

Reasons for Inadequate Occupation—Replies from 16 correspondents on this question have been received. Twelve refer to the lack of workers both Chinese and foreign and ten to the lack of funds. Other reasons submitted by one or two correspondents are the following: (1) Difficulty of communication in the hilly districts. (2) Political unrest. (3) Activity of bandits who greatly hinder country evangelistic activities. (4) Military aggression of Japan. (5) The vastness of the population. (6) One of the BMS correspondents refers to "the lethargy of the Church in evangelism and especially to the materialism of the unevangelized masses, which results in part from their bitter struggle for existence." (7) Another correspondent of the PN society states that the 'plains people' are more literate and hence less conservative, easier to approach and more open to new ideas. Another writes—"One hsien which we work is populated by large land-owners and their tenants who are little better than serfs. Ignorance and fear of the landlords among these poor tenants prevent many from entering the Church." The CMML correspondent states that the field as a whole is fairly well evangelized and that itineration is carried on from the different stations both by missionaries or by Chinese colporteurs.

FULL-TIME WORKERS

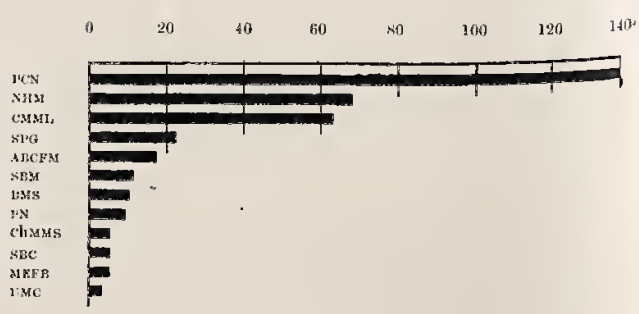
Foreign Missionary Force—Over 500 foreign missionaries (504) reside in 39 cities of Shantung. The number in each city where only one society is represented averages slightly over 6. About 47 per cent of the missionaries reside in cities of 100,000 and over, while 70 per cent are in cities of 50,000 and over. This high percentage is due to the relatively large number of big cities scattered over the province. Two centers are reported with single women missionaries only. Over one-half of the male missionaries are ordained. The PN reports the largest or more than 25 per cent of the total foreign force in the province. The BMS and SBC follow in order each with less than one-half as many. The large educational work for foreign children in Chefoo accounts for the large missionary force credited to the CIM. The ratio between men and women is 2 to 3. The foreign force may be classified into denominational groups as follows: Baptist 148, Presbyterian 136, CIM 53, Anglican 23, Congregational 26, Methodist 18, Lutheran 12, Other Societies 82.

Christian Occupation in Terms of Foreign Force—

Number of Missionaries per 1,000 Communicants (Average for Province 12)		Number of Missionaries per 1,000,000 Inhabitants (Average for P'rovince 16)	
PCN	140	CMML	51
NHM	68	SBM	48
CMML	63	SBC	36
SPG	22	SPG	29
ABCFM	17	BMS	19
SBM	11	ChMMS	13
BMS	10	NHM	13
PN	9	PCN	12
ChMMS	5	ABCFM	12
SBC	5	PN	11
MEFB	5	MEFB	9
UMC	3	UMC	4

Note the low rank of the PN, MEFB and UMC in both tables.

Number of Missionaries per 1,000 Communicants



Nationality of Foreign Workers—Approximately 59 out of every 100 foreign missionaries in Shantung are American, 36 British and 3 Continental.

Employed Chinese Force and its Distribution—The proportion of employed Chinese foreign workers is 5.2 to 1. This is relatively high. The accompanying map shows no disproportionate concentration of Chinese workers in large cities. If we compare this map with Map V, we find that less than one-tenth of the evangelistic centers are without resident workers. Note the large number of places where two Chinese paid workers reside. The average number of communicants for every employed Chinese is slightly above 16. Some idea of the supply of leadership within the churches of the various missions may be gained from the following table:

Number of Communicants per Employed Chinese Worker			
UMC	31	SPG	12
CIM	25	Bn	12
SBC	21	SBM	10
BMS	17	ChMMS	9
MEFB	17	NHM	6
CMML	17	PCN	4
PN	16	SDA	3
ABCFM	13		

Classification of Employed Chinese Force—Out of a total of 2,592 employed Chinese workers, 1,098 or 42 per cent devote the major part of their time to evangelistic work, 1,286 or 50 per cent are educational workers and 208 or 8 per cent are employed in mission hospitals. Except for the ChMMS, SBM, MEFB, UMC, CIM, NHM, PCN, SA, and SDA, all societies report a larger educational than evangelistic Chinese force. The number of voluntary workers reported for the province is small. Seventy-seven per cent of the Chinese force consists of men, the proportion being greatest in the returns of the UMC.

Ordained Workers—Shantung reports 124 ordained Chinese clergymen. This represents approximately 14 per cent of the total number of male evangelists. The PN and BMS societies together report over one-half of the total ordained workers in the province.

None are reported by the societies unclassified under any of the well-known denominational groups. These societies however report a total church membership exceeding 2,000. Among societies having Chinese ordained clergymen, there is an average of approximately 5 church organizations and 320 communicants to each ordained pastor. Fukien, Kiangsu, and Kwangtung out-rank Shantung in the numerical strength of their ordained Chinese force.

Christian Occupation in Terms of Employed Chinese Workers—

Employed Chinese Workers per 1,000 Communicants (Average for Province 62)		Employed Chinese Workers per 1,000,000 Inhabitants (Average for Province 84)	
PCN	263	SBC	320
NHM	180	BMS	112
ChMMS	113	MEFB	102
SBM	95	SPG	96
ABCFM	80	PN	75
SPG	80	ABCFM	57
CMML	60	CMML	49
BMS	60	SBM	43
PN	60	UMC	37
MEFB	57	NHM	35
SBC	47	ChMMS	33
UMC	33	PCN	21

Notice that the larger societies fall below the average in both tables.

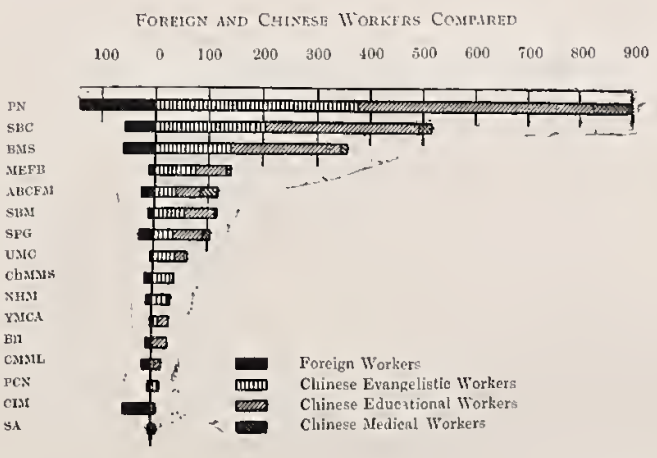
The first table indicates how many out of every 100 church members are employed by the church or mission, e.g. the NHM employs 18 out of every 100, the SPG 8, the PN 6 and the UMC 3.3. The average for the province is 6 workers employed out of every 100 church members. The same qualifying statement as was made for Kwangtung (see page 165) should be made here for Shantung. In any province where the Chinese Church is relatively strong, the names of many employed workers do not appear on the pay-roll of the mission. For this reason we may safely assume that they also have not been entered on the mission statistical blanks supplied to the Survey Committee. Moreover, in the early years of mission work and therefore in all provinces where mission work is still relatively young, all Chinese workers, however menial their service happens to be, are entered on the books of the mission treasurer and reported as full-time workers. As the work advances, self-support develops, and several of those who formerly served as gate-keepers and chapel attendants and were paid by the mission, now become the financial responsibility of the Church and may or may not be included in mission statistical returns. The above consideration should constantly be kept in mind when we compare the total Chinese workers for such provinces as Shantung with the totals for other provinces. Especially should this consideration be kept in mind when comparisons are made between various missions in respect to the number of communicants each employs.

Training Centers for Chinese Workers—In addition to secular educational institutions under the supervision of Christian missions, the following Bible Schools for the training of Christian workers have been reported: Bush Theological Seminary (SBC), Hwanghsien; Women's Bible Training School (SBC), Laichow; Men's Bible School (PN), Weihsien; Mateer Memorial Institute (PN), Tenghsien; Women's Bible School (PN), Tsinan; Comegy's Bible Institute (PN), Ichowfu; Edna Terry Bible Women's Training School (WFMS), Taianfu; Bible Women's Training School (PN), Tengchowfu; Women's Bible Institute (PN), Yihsien; Women's Bible Training School (PN), Tsining; Women's Bible and Training School (PN), Weihsien; and Women's Bible Training School (PN), Chefoo. Undoubtedly other facilities for the training of evangelistic and educational workers exist, and much we know is done in small and unpretentious ways, but no records of this work have been sent to the Survey Committee. Note the omission of any figures for evangelistic workers for the Bn in Table II, due to the inability of the Committee to obtain information.

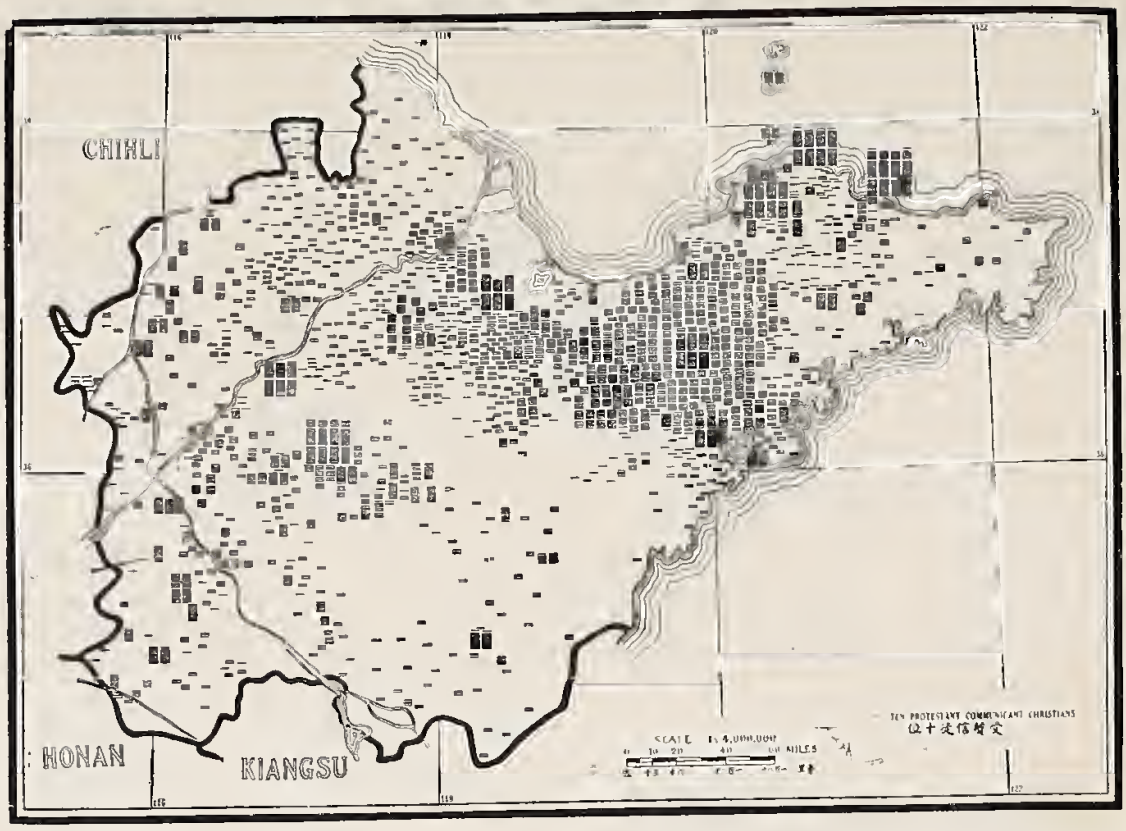
I.—Force at Work—Foreign

Name of Society		Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
		1	2	3	4	5	6	7	8
Grand Total ...		**109**	**30**	**9**	**21**	**137**	**191**	**312**	**504**
Anglican	SPG	12	...	1	1	7	14	15	29
Baptist	BMS	15	6	...	1	10	26	35	61
	ChMMS	3	...	...	...	5	5	11	16
	SBC	17	4	...	3	15	22	36	58
	SBM	5	...	...	2	4	5	8	13
Congregational... ...	ABCFM	5	3	2	2	10	8	18	26
Lutheran	Bn	5	...	...	...	2	6	6	12
Methodist	MEFB	3	...	1	...	7	3	9	12
	UMC	1	1	...	...	2	2	4	6
Presbyterian	PN	30	13	4	4	26	56	79	135
	PS	1	...	...	...	...	1	...	1
China Inland Mission	CIM	2	1	...	2	25	13	40	53
Other Societies... ...	AEPM	1	...	...	1	1	4	2	6
	AG	2	...	...	...	...	2	2	4
	CI	...	...	...	...	3	...	3	3
	CMML	...	...	...	...	5	7	12	19
	NHM	3	...	...	...	5	4	9	13
	PCN	2	...	...	...	4	2	6	8
	SA	...	...	...	...	5	...	5	5
	SDA	...	...	...	...	...	3	3	6
	YMCA	...	...	...	...	...	2	2	4
Societies without organized evangelistic work, or church constituency		2	2	1	5	1	6	6	12
Bible Societies		...	...	...	...	...	1	1	2

Shantung Christian University faculty included under societies cooperating.



VII.—Distribution of Communicants



COMMUNICANT CHRISTIANS

General Survey—Next to Kwangtung, Shantung reports the largest Protestant church membership of any province in China, namely 41,821. This is slightly more than 12 per cent of the entire Protestant church membership of China Sixty-four per cent of the members are men. The ABCFM, Bu, SBM, and SDA statistics show the highest proportions. The PN and the SBC together report over half of the total church members in the province. The Christian constituency of 53,480 appears rather small when contrasted with the full church membership. The Roman Catholic Church retains the names of 149,730 living Christians on its membership rolls, infants constituting a relatively large percentage. These Christians are scattered among 807 churches and chapels, and are under the spiritual charge of three Bishops who reside in Tsinan, Yenchowfu, and Chefoo.

Distribution of Protestant Church Members—City districts are not made conspicuous on the accompanying map by their large numbers of resident Christians. Only 12 per cent of the church members reside in cities of 50,000 and above. This is all the more interesting when we remember that 71 per cent of the missionary body reside in these larger centers. Instead of any marked concentration of Christians in city areas, we have in Shantung a wide distribution of Christians over country fields. Note the high density in the central, northern and northeastern districts. Also the relatively few Christians in the central southern section, the extreme eastern promontory, and the extreme west of the province bordering on Chihli

Compare the accompanying map with Map IV. Practically the whole of Shantung was opened to evangelistic work before 1910. The areas which are indicated as opened between 1901 and 1910 still show relatively few communicant Christians, which is quite as one might expect.

There is an average of 31 communicants to each evangelistic center reported. This average would be somewhat reduced were the number of churches in each large city counted as individual evangelistic centers. The CIM, MEFB, NHM, and SBC report the highest averages.

Membership by Denominations—The Baptist and Presbyterian churches together claim 80 per cent of the Protestant Christians in Shantung. An exact classification follows: Anglican 3 per cent, Baptist 45 per cent, Congregational 4 per cent, Lutheran 1 per cent, Methodist 10 per cent, Presbyterian 36 per cent, and other societies 1 per cent.

Degree of Literacy—"In many of the districts one of the most pressing and, as yet, unsolved problems is found in the fact that the Christians are so scattered and illiterate. In consequence it is not possible to give them the Christian nurture needed for the upbuilding of a strong Church. In one field 1,000 baptized Christians are scattered through 250 villages. One mission reports on the basis of careful investigation that 70 per cent of its membership is illiterate. These two items in the problem are felt in every mission. Steps are now being taken to grapple with this problem in some sections by teaching a form of simplified writing of the Mandarin character."

Religious Education—A total of 23,661 Sunday School scholars has been reported. Three-fifths of this total are in the churches of the SBC and PN missions. Fukien and Kiangsu alone report higher Sunday School enrollments than Shantung. Moreover, Sunday Schools are growing in favour, and by the use of the improved literature, together with the training conferences which are being held under the auspices of the China Sunday School Union, this work will greatly increase. The following figures are significant:

	Sunday School Scholars	Communicants
PN	14,789	8,049
SBC	11,106	7,454
BMS	5,983	2,618
MEFB	2,484	1,930
ABCFM	1,542	460

City Evangelization Project—"This name has been given to the attempt to reach cities in which there are no foreign workers. The plan is to secure a suitable plant, and to place in charge of it a tested, high-grade Chinese, one who has had full college and theological courses; this superintendent to have from the beginning an educated trained assistant, a Bible-woman, and a gateman."

"The first city evangelistic project was begun under the superintendence of a Chinese who was formerly a professor in the Shantung Christian University, and later a graduate of its theological course. In a short time this man has, with his assistants, established a boys' academy of 80 students, and a girls' normal school of 40 students (both of them self-supporting), a primary school for girls, a night school of about 50 boys, an English Bible class of 16 young men from the business and government schools, and a number of Bible classes for instructing enquirers as well as Christians in the vernacular. Three prayer meetings are conducted in three centers on Wednesday evenings. The students assist in preaching on market days, and at the nearby country stations on the Sabbath. Meetings of various kinds are constantly being held in the main auditorium which seats about 800. This city work is really a country movement centering in the city, from which the systematic evangelization of the whole country population is being planned. Six cities have been opened to Christian work in this way, and more will be opened as soon as those chosen for it have completed their preparation."

"In connection with the Presbyterian 'City Evangelization Plan' there has already been expended in plant alone, entirely under the control of trained Chinese leaders, a very considerable sum of money, and the project has only begun."

Country Evangelization—"New methods are being introduced. Instead of individuals going here and there, one by one, or even two by two, on an 'itinerating trip' to preach unannounced in villages and market towns, the tendency is to go in larger groups to special places on invitation. Certain specified conditions have to be fulfilled by way of preparing the soil. Plans are made for 8 or 10 days' consecutive meetings, holding services daily in a large tent or mat shed, and care is given to the 'follow-up work.' More and more the use of tents is being found helpful. Of this more systematic way of working one missionary writes: 'The message grips men better when it can be presented progressively day after day to the same audience. There is the inspiration of numbers, too, and bright chorus-singing; and the local Christians gladly render help in

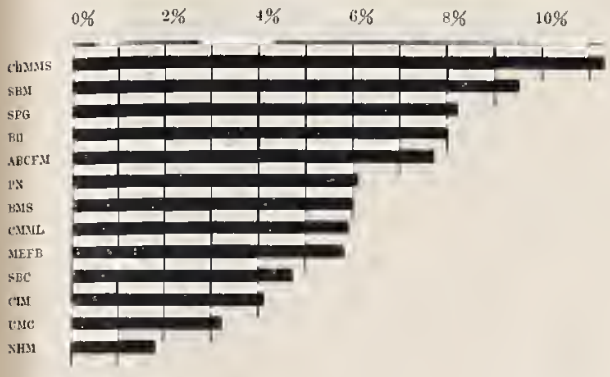
advertising the meetings, bringing in friends, lending benches and tables, etc. This forward movement is as yet only in its infancy, but it has already stirred the Christians to new evangelistic efforts, and it has behind it the enthusiastic backing of all the missionary body.' "

Church Union—"In 1907, the Presbyterian and Baptist churches in Tsinan combined to form a Union Church, which is, we think, the only one of its kind in China. It has now a membership of 415, has two church buildings in the city, and baptizes members both by immersion and by sprinkling. One Baptist and one Presbyterian missionary act as counsellors to the governing body of Chinese pastors and elders."

"There is also in Tsinan an Independent Church which was formed in 1912, as an outgrowth of activity on the part of the missionary society connected with the Presbyterian work in Shantung. Most of the initial fund of Mex. $10,000 was given by two Presbyterian elders resident in Tsingtau. The church has secured a very valuable site of over three acres (20 mow), the gift of the Governor of Shantung in 1912. On this site there has been built at a cost of Mex. $11,000 a small church, a school for boys (60 pupils), one for girls (25 pupils), a building for a small industrial school, and a dispensary in charge of Chinese physicians. The church council or governing board resembles a Presbyterian session, being elected by the church members (now numbering 70), though the members of the council are not all necessarily members of the Independent Church, but may be chosen from among other leading Christians in the city."

Since the above was written there has been a modification of the organization, although the essential features remain.

PERCENTAGE OF COMMUNICANTS WHO ARE EMPLOYED



COMMUNICANTS PER 10,000 INHABITANTS

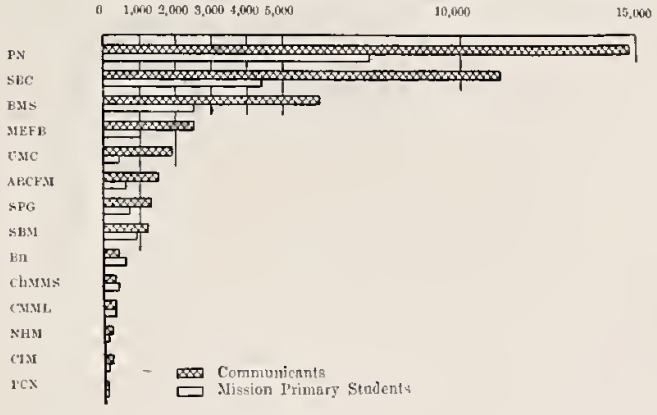
General Impressions—Shantung averages 13.5 communicants per 10,000 inhabitants. This proportion is almost double that reported for the entire country (7.8), and is exceeded in the case of individual provinces only by Fukien (22.6) and Kwangtung (17.4).

The accompanying map shows that the best occupied areas are those of the central and northeastern sections of the province. Pingtu-hsien is shaded white with a proportion of 105 communicants per 10,000. Penglai and Sintai hsiens, with proportions of 52 and 46 communicants per 10,000 respectively, rank next in order.

The following 5 hsiens also rank high in the list and are shaded relatively bright. Tsowping, Yitu, Hwanghsien, Weihsien, Pingyin, and Taian. There are 13 hsiens in Shantung with proportions exceeding 25 communicants per 10,000.

Kiaotung-tao which extends eastward from Tsingchowfu is best occupied in terms of communicants per 10,000 inhabitants (24.3). Tsinan-tao which embraces the central northern section of the province comes

NUMBER OF COMMUNICANTS AND MISSION PRIMARY STUDENTS COMPARED



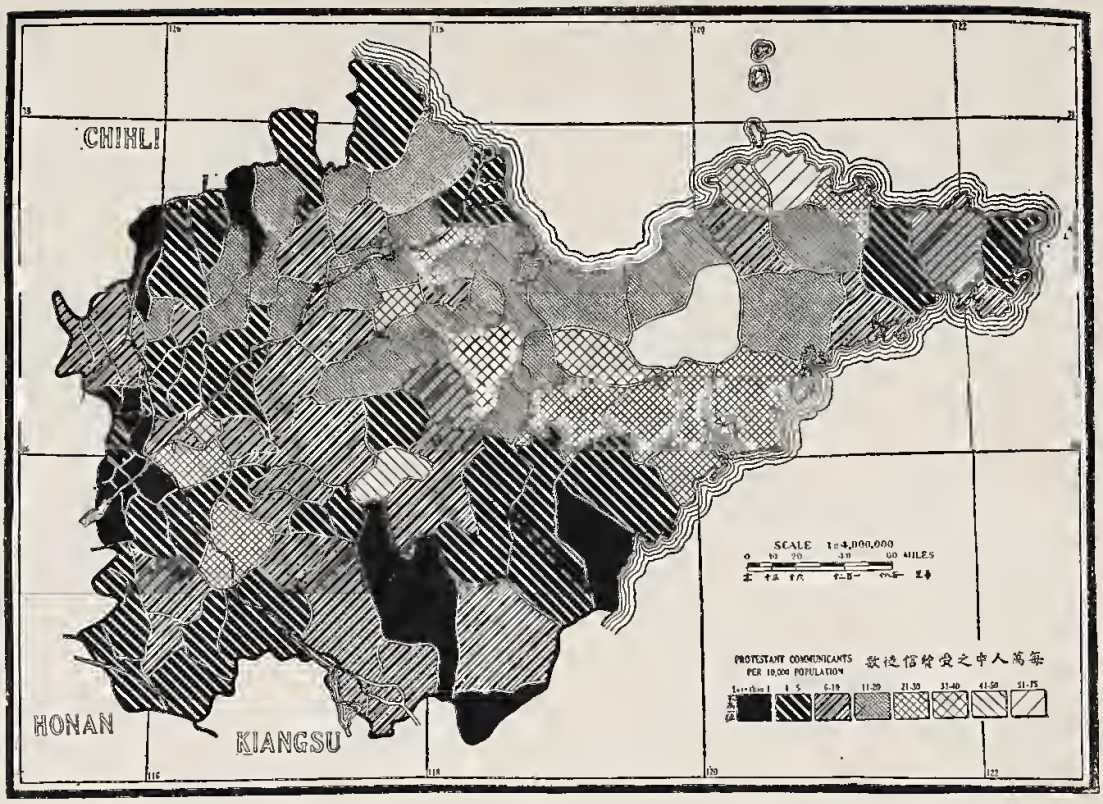
II.—Force at Work—Chinese

Name of Society	Ordained	Unordained Pastors and Evangelists—Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers—Men	Teachers—Women	Total Educational Force (all grades) (n)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work (n)	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...	**124**	**727**	**247**	**1,098**	**969**	**317**	**1,286**	**49**	...	**32**	**127**	**208**	**2,592**	**359**	**77%**	**5.2**
Anglican ... SPG	8	25	4	37	49	8	57	1	...	4	6	11	105	...	87%	3.6
Baptist ... BMS	30	74	38	142	154	49	203	4	...	3	6	13	358	242	75%	5.9
ChMMS	4	23	10	37	2	...	2	...	...	...	...	...	39	28	74%	2.4
SBC	14	147	45	206	224	64	288	7	...	4	12	23	517	...	78%	8.9
SBM	...	46	11	57	47	10	57	1	...	...	1	2	116	...	82%	9.0
Congregational ... ABCFM	1	31	9	41	32	14	46	4	...	6	22	32	119	3	75%	4.6
Lutheran ... Bn*	...	...	...	...	30	1	31	...	...	...	...	...	31	58	97%	2.6
Methodist ... MEFB	13	58	6	77	38	20	58	5	...	1	2	8	143	...	81%	11.9
UMC	4	35	2	41	18	2	20	1	...	...	...	1	62	...	94%	10.3
Presbyterian ... PN	49	226	103	378	312	139	451	12	...	12	44	68	897	14	71%	6.6
PS*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
China Inland Mission ... CIM	1	3	1	5	2	...	2	...	...	...	...	...	7	8	86%	0.1
Other Societies ... AEPM*	...	...	...	...	3	...	3	...	...	...	...	...	3	...	100%	0.5
AG	...	2	...	2	...	...	...	...	...	...	...	...	2	...	100%	0.5
CI	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
CMML	...	6	1	7	6	5	11	...	...	...	...	...	18	...	67%	0.9
NHM	...	15	13	28	3	3	6	...	...	...	...	...	34	4	53%	2.6
PCN	...	7	4	11	3	1	4	...	...	...	...	...	15	...	67%	1.9
SA	...	5	...	5	1	1	2	...	...	...	...	...	7	...	86%	1.4
SDA	...	12	...	12	1	...	1	...	...	...	...	...	13	2	100%	2.2
YMCA	...	12	...	12	20	...	20	...	...	...	...	...	32	...	100%	8.0
Shantung Christian University ...	...	...	...	...	24	...	24	...	...	...	...	...	24	...	100%	...
Shantung Christian University Hospital ...	...	...	...	...	...	...	...	14	...	2	34	50	50	...	100%	...

* Incomplete returns.

Statistics of Korean Missionary Society included under PN.

VIII.—Communicants per 10,000 Population



second with only half as high a proportion, namely 12.9. Tunglin-tao in the extreme northwest, and Tsining-tao in the southern quarter of the province, are still relatively neglected, reporting only 6.9 and 5.1 communicants per 10,000 respectively.

In the tao where Christian work is furthest advanced, the work seems to have spread well over the country, and the hsiens universally report high averages. Most of the hsiens along the western and southern borders show a relatively backward development, also several hsiens in the north and in the extreme eastern part of the province.

Communicants per 10,000 Inhabitants
(Average 13.5)

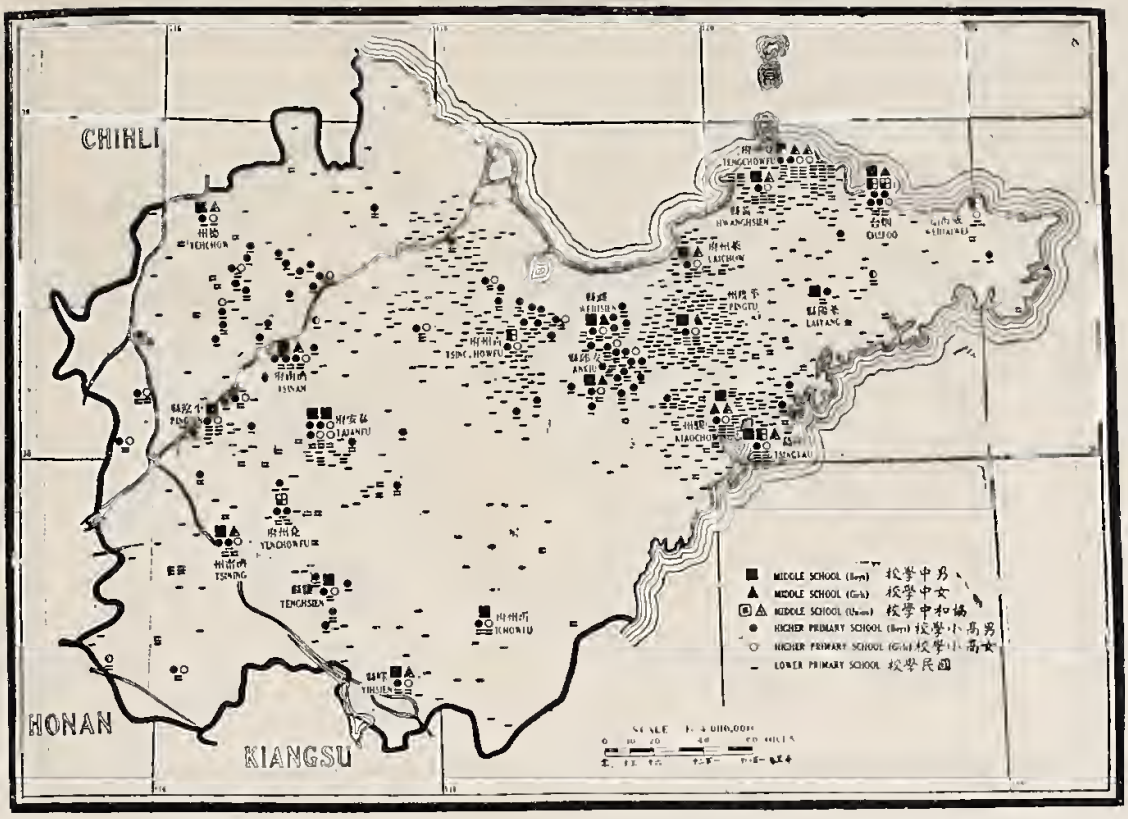
SBC	69	ABCFM	7
BMS	19	CIM	7
MEFB	18	SBM	4
SPG	12	ChMMS	3
PN	12	NHM	2
UMC	11	PCN	1
CMML	8	SDA	1

III.—Extent of Occupation—The Christian Community

Name of Society		Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Percentage of Men Communicants	Proportion of Communicants in Cities over 50,000	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars	Average Number of Communicants in each Evangelistic Center
		1	2	3	4	5	6	7	8	9	10	11	12	13
Grand Total	...	**66**	**663**	**1,330**	**26,979**	**14,851**	**41,821**	**53,480**	**64%**	**12%***	**57%**	**39%**	**23,661**	**31**
Anglican	SPG	6	34	39	883	392	1,275	2,423	69%	4%	26%	23%	253	33
Baptist	BMS	5	345	317	3,956	2,027	5,983	6,597	66%	*	72%	33%	2,618	19
	ChMMS	3	18	18	181	163	344	350	53%	...	...	...	500	19
	SBC	8	59	224	7,394	3,712	11,106	11,106	67%	*	...	...	7,454	50
	SBM*	2	4	39	905	312	1,217	1,217	74%	*	...	...	1,050	31
Congregational	ABCFM	2	10	36	1,131	411	1,542	2,366	73%	11%	15%	10%	460	43
Lutheran	Bn	3	18	30	288	100	388	653	74%	...	...	...	...	13
Methodist	MEFB	1	51	51	1,489	995	2,484	4,358	60%	8%	15%	15%	1,950	49
	UMC	2	55	115	1,151	761	1,912	2,242	60%	...	...	...	403	17
Presbyterian	PN	9	60	428	9,090	5,699	14,789	18,840	61%	13%	63%	36%	8,049	35
	PS §	1	...	...	...	...	...	...	...	...	...	...	...	...
China Inland Mission	CIM	2	2	2	114	59	173	173	66%	86%	...	...	...	86
Other Societies	AEPM*	1	...	...	...	...	...	...	...	...	...	...	...	...
	AG	2	...	2	6	4	10	10	60%	...	...	...	...	5
	CI	1	...	...	...	...	...	...	...	...	...	...	...	...
	CMML	5	...	12	204	100	304	304	67%	25%	...	...	170	25
	NHM	2	2	3	110	80	190	543	58%	*	41%	26%	...	63
	PCN	1	...	4	31	26	57	57	54%	...	50%	45%	90	14
	SA	3	4	4	3	2	5	75	60%	95%	...	...	260	1
	SDA	1	1	6	34	8	42	42	81%	...	...	...	95	7
	YMCA	1	...	...	...	...	...	2,124	...	...	...	...	309	...
Bible Societies	BFBS	1	...	...	...	...	...	...	...	...	...	...	...	...

* Incomplete returns. § No returns.

IX.—Mission Schools



MISSION SCHOOLS

Elementary Education—"The system of country schools operated by the missions in Shantung constitutes the back-bone of the educational work in that province." There are 942 lower primary schools with a reported enrollment of 17,083 scholars. Only Fukien and Kwangtung report higher enrollments. The returns for higher primary education are 142 schools and 2,782 scholars. Fukien, Kwangtung, Chihli and Kiangsu record larger higher primary enrollments. Of the total 20,000 mission primary school pupils throughout the province 24 per cent are girls. Of the total government and mission primary enrollment for Shantung 4.5 per cent are registered in Christian schools. This percentage would doubtless be lower were we to take into account the large number of private or unregistered old-style primary schools.

Compare this map with Map V. Note the large number of evangelistic centers still without even primary educational facilities, particularly in the fields north of the Yellow River, around Chucheng, and north of Laiyang. Over 1,300 evangelistic centers are scattered through the province with only 942 lower primary schools. This means that at least 400 or nearly one-third of the total number of evangelistic centers are still without Christian lower primary education.

	Evangelistic Centers	Lower Primary Schools
PN	428	351
BMS	317	148
SBC	224	211
UMC	115	16
MEFB	51	43
SPG	39	40
SBM	39	40
ABCFM	36	26
Bu	30	29

When the enrollment in mission primary schools is compared with the number of Christians throughout Shantung we find that there is one primary student to 2 church members. The average of 48 mission primary students per 100 Christian communicants in this province is lower than the average for all China. The societies rank as follows in respect to primary students per 100 communicants: Bu 160, ChMMS 118, PCN 114, CMML 90, SBM 74, SPG 57, PN 50, MEFB 41, BMS 41, SBC 40, CIM 38, ABCFM 36, NHM 34, and UMC 22.

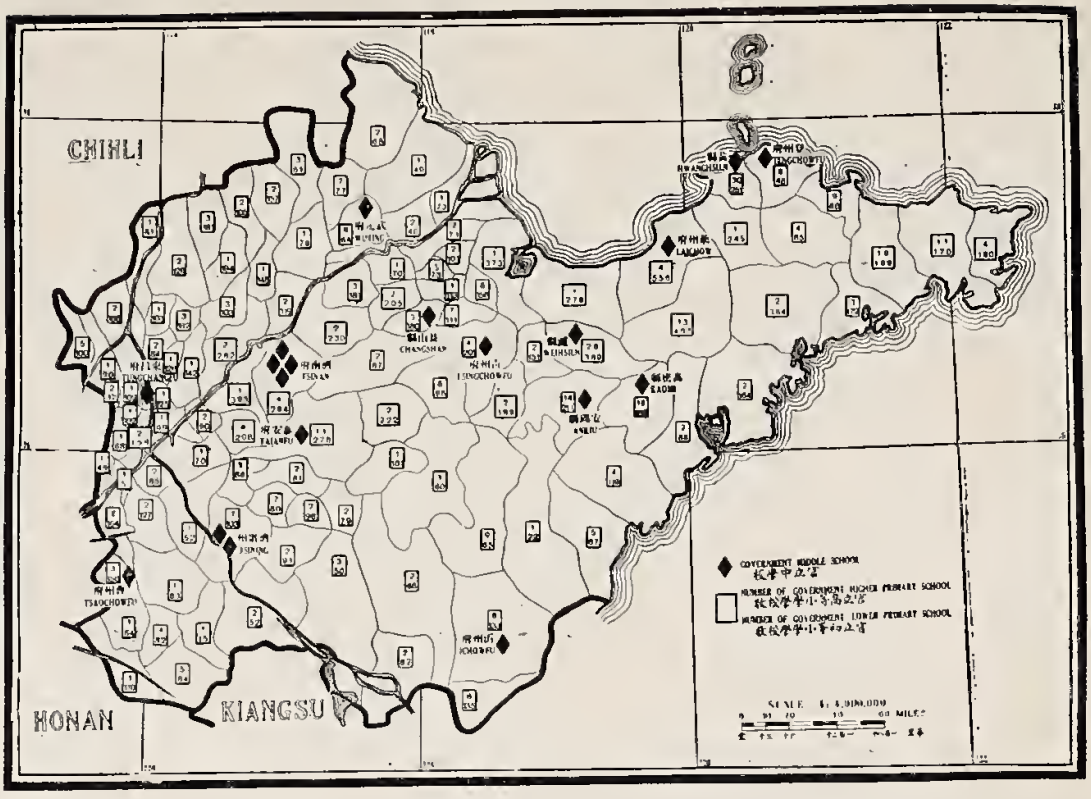
Sixteen per cent of the students in Christian lower primary pass into higher primary schools. There is an average of 7 mission lower primary schools to 1 higher primary. Out of a total of 107 hsiens in Shantung, 53 or almost one-half report no students in mission higher primary schools. Eleven more hsiens report 10 or less than 10 higher primary students each.

Mission Middle Schools—Of the 40 mission middle schools in Shantung 23 were reported as doing full-grade middle school work when the Survey questionnaires were returned. Fifteen out of the 40 middle schools are for girls. No union institutions are reported. The total enrollment of middle school students is 1,489, and of these 70 per cent are boys. This makes an average of 37 students to each school. Christian hospitals are conveniently located for all mission middle schools except those in Ankiu. Christian middle schools are located in the following cities where government middle school facilities are still lacking: Laiyang, Tehchow, Yenchowfu, Tenghsien, Yihsien, Pingtu, Pingyin, Chefoo, Weihaiwei, Kiaochow, and Tsingtau.

Higher Education and Normal Training—There is only one institution under Christian auspices in the entire province which offers educational opportunities above middle school grade. This is the Shantung Christian University which grew out of the Tengchow College, founded in Tengchowfu in 1864 and the Tsingchowfu High School (BMS). In 1904 the Tengchow College and the upper classes of the Tsingchowfu High School removed to Weihsien and became the Shantung Union College. The year 1917 saw all of the Schools (Arts, Science, Theology, Medicine, Normal, and Extension departments) centered in Tsinan under the name of the Shantung Christian University. The following missions now assume joint responsibility: BMS, LMS, LUM, PCC, PN, PS, SPG, and WMMS. Information is at hand regarding the establishment of a college in Shantung by the SBC. An appropriation to this end was granted by the Home Board and preliminary arrangements were made by missions on the field in 1917.

The Mateer Memorial Institute, Tenghsien (PN), offers normal school work for graduates of both higher primary and middle schools. This is the only normal work reported on the list prepared by the CCEA Normal School Committee in 1920. There is, however, a Department of Education in connection with the Shantung Christian University, and normal work is also said to be done in the following institutions from which no replies were received by the Normal School Committee: Mu Ling Women's School (SBC) in Tengchowfu, and the Li Hsien School for men (AEPM) in Tsingtau. Mention should be made in this connection of the Tsinanfu Institute which was started in 1904 and patterned after the one originally established by J. S. Whitewright at Tsingchowfu in 1887. It contains a large museum of educational exhibits of various kinds, two lecture halls, a reading room, library, and reception rooms for the use of students from government and private schools. The Institute is now an integral part of the Extension Department of the University. A branch of the Institute was opened in 1913 for the benefit of soldiers near a large camp to the west of the city. In Chefoo a museum and reading room established nearly 25 years ago is a feature of the work in that city. In Tsingchowfu a school for the deaf was organized privately in 1887 and removed later to Chefoo. This school is now supported by the PN. Mention should also be made of several attempts to establish self-supporting industrial schools in Shantung. Much experience has already been gained in the work of two schools located in Yihsien (PN) and Pingtu (SBC). One of the most significant changes in the educational

X.—Government Schools



work in Shantung during recent years is shown in the changed attitude toward the teaching of English. Until 1908, outside of the Anglo-Chinese schools in Chefoo, the English language had no place in the educational scheme. To-day it is a part of the regular curriculum of all mission middle schools, and there is a strong tendency toward introducing it into lower grades as well.

Self-Support in Education—"It is the policy of most missions to induce each group of Christians to establish its own school, furnish its own building, and pay the teacher's salary. Mission rules differ as to the maximum help given toward the teacher's salary, but it ranges from one-half to two-thirds. A gratifyingly large number of schools have thus gradually become self-supporting. Larger emphasis is being placed on the work and value of the elementary schools, and far more attention is being paid to the securing of good teachers, to subjects taught, and to careful supervision. In some fields no teachers are used in elementary schools who have not themselves completed the middle school course."

IV.—Extent of Occupation—The Christian School

Name of Society		Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students—Boys	Lower Primary Students—Girls	Total Lower Primary Students	Higher Primary Students—Boys	Higher Primary Students—Girls	Total Higher Primary Students	Middle School Students—Boys	Middle School Students—Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys in Mission Primary Schools	Proportion of Boys in Mission Middle Schools	Proportion of Lower Primary School Students entering Higher Primary Schools
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total		**942**	**142**	**40**	**13,196**	**3,887**	**17,083**	**1,872**	**910**	**2,782**	**1,045**	**444**	**1,489**	**21,354**	**76%**	**70%**	**16%**
Anglican	SPG	40	6	4	511	119	630	66	34	100	85	...	85	815	79%	100%	16%
Baptist	BMS	148	6	1	1,793	436	2,229	140	85	225	45	...	45	2,499	79%	100%	10%
	ChMMS	8	3	...	230	110	340	35	25	60	...	...	...	400	66%	...	18%
	SBC	211	13	10	3,187	873	4,060	188	154	342	217	133	350	4,752	77%	62%	8%
	SBM	49	1	2	751	128	882	4	...	4	28	13	41	927	86%	68%	0.5%
Congregational	ABCFM	26	4	2	314	141	455	77	26	103	31	11	42	600	70%	74%	24%
Lutheran	Bn	29	2	...	600	10	610	30	...	30	...	...	...	640	98%	...	5%
Methodist	MEFB	43	10	1	419	322	741	160	120	280	85	...	85	1,106	57%	100%	40%
	UMC	16	2	...	317	11	328	29	59	88	...	...	...	416	83%	...	27%
Presbyterian	PN	351	85	18	1,666	1,510	6,176	872	340	1,212	522	283	805	8,193	75%	65%	19%
	PS §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
China Inland Mission	CIM	2	...	...	64	...	64	...	...	...	...	...	...	64	100%	...	...
Other Societies	AEPM	...	1	2	...	...	...	...	...	11	11	32	4	36	47	89%	...
	AG	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	CI	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	CMML	9	2	...	80	137	217	10	42	52	...	...	...	269	33%	...	24%
	NHM	2	2	...	16	37	53	8	4	12	...	...	...	65	37%	...	23%
	PCN	2	2	...	30	20	50	5	10	15	...	...	...	65	54%	...	30%
	SA	1	...	...	6	1	7	...	...	...	...	...	...	7	86%	...	...
	SDA	4	3	...	148	...	148	248	...	248	...	...	...	396	100%	...	...
	YMCA	1	...	...	61	32	93	...	...	...	...	...	...	93	67%	...	...

§ No returns.

XI.—Hospitals

Outstanding Educational Features—"In regard to the educational work in Shantung some of the outstanding features of the last decade are:

(1) The enlargement and better equipment of the educational plants, especially for middle schools and University.

(2) Concentration of all departments of the University at Tsinan.

(3) The appointment of principals devoting their whole time to the middle schools, higher standards, co-ordinated curricula, and better teaching.

(4) Reorganization of country schools, large increase of schools and pupils, better teachers, better methods, better inspection, better records.

(5) Large development of girls' schools.

(6) Increase in number of Bible institutes and schools for training older women.

(7) Experiments in industrial education.

(8) Organization of the Shantung-Honan Educational Union.

(9) Radical change in attitude towards the teaching of English.

GOVERNMENT EDUCATION

Statistical Summary—For every 74 persons in Shantung there is one child enrolled in a modern government primary school. The total number of government lower and higher primary scholars in 1916, according to the Report of the Ministry of Education, was 418,461. Nearly 15,000 schools provide lower primary education to 401,562 scholars or an average of 28 to each school. The number of lower primary schools is very much out of proportion to the number of higher primary, the average being only one higher primary to every 37 lower primary schools.

A total of 381 higher primary schools and 16,899 students were reported for 1916. This last figure represents on eightfold increase in the attendance of government higher primary schools since the Revolution in 1911. About 95.5 per cent of the total government and mission primary scholars in the province are enrolled in registered government schools. There are doubtless many private and old-style elementary schools which if included would greatly increase the total number and proportion of students in elementary schools throughout the province.

Shantung ranks seventh among the provinces in respect to the number of government primary students per 10,000 inhabitants, reporting 132.5. Only 5 out of a total of 107 hsiens record over 400 per 10,000 each, namely Tsowping (BMS), Kaotang (ABCFM), Kiuhsien (ABCFM), Hwanghsien (PN and SBC), and Chaoyüan (PN).

Government Middle and Normal Schools—According to the 1918 figures of the Ministry of Education, over 3,000 students were enrolled at the time in 19 middle schools. No provision had as yet been made for the middle school education of girls. Government middle schools are found in 5 cities where no mission institutions of middle school grade are located: Kaomi, Changshan, Wuting, Tungchangfu, and Tsaochowfu. Shantung ranks low in respect to the number of government middle school students per 10,000 inhabitants (1.1), the average for all China being 2.2. Four normal schools for boys and 2 for girls were reported in 1918, with an enrollment of over 1,300 students.

Higher Education—Government higher education centers in the capital, Tsinan, and four or five other centers in which are agricultural and normal schools under the direct administration of the provincial government. The following institutions are located: Law, Medical, Agricultural, and Mining Colleges; one Industrial Institution, a Commercial School, and a Higher Normal College. Possibly other government educational facilities for students above middle school grade exist of which, however, no information is at hand.

HOSPITALS

General Survey—The most outstanding medical work in the province is that done at the School of Medicine and General Hospital of the Shantung Christian University in Tsinan. The following missions co-operate in both School and Hospital: BMS, LMS, LUM, PCC, PN, PS, SPG, and UMC. All instruction in the School is given in Mandarin, and substantial financial assistance is supplied for a limited time by the China Medical Board. In addition, 12 mission societies carry on individual medical work throughout the province, 9 maintaining hospitals in 20 out of the 30 missionary residential centers, and 10 maintaining mission dispensaries in centers where hospitals do not exist. A total of 38 dispensaries, in addition to those located on the same premises as mission hospitals, are scattered over the province. This is the largest number of separate dispensaries reported for any province in China. Note how many are located in the northwestern and extreme eastern sections of the province. Here the ABCFM and the CMML maintain a total of 15. Professional work in the 28 hospitals is done by 39 foreign and 49 Chinese physicians, assisted by 21 foreign and 32 Chinese graduate nurses.

Compare the accompanying map with Map II. Mission hospitals do not appear to be located in the densest areas. Compare this map with Map III. The PN society maintains by far the largest number of hospitals, namely 11, followed by the SBC with 4.

Compare the accompanying map with Map V. Twenty out of 39, or about one-half of the missionary residential centers are provided with hospital facilities. Areas which appear specially neglected by medical missions, and where there are large numbers of evangelistic centers, are the extreme southwest, the southern central section, and noticeably the district around Putai and Wuting in the north where the UMC reports a flourishing work. Compare the accompanying map with Maps VII and VIII. Are the medical facilities in the fields of the PN and SBC, extending from Tsingchowfu to Laiyang, adequate for the great number of communicants scattered over this field? Compare this map with Map IX. Only three mission stations reporting mission middle schools are as yet without hospital facilities. One is impressed, while comparing these two maps, with the very large number of higher primary or boarding schools where, so far as may be gathered from a study of these maps, no professional medical oversight is supplied.

In addition to mission hospitals, information regarding 10 non-mission institutional hospitals has been received by the Survey Committee. Of these, 5 are maintained by the Roman Catholic Church. They are located at Chefoo, Weihaiwei, Fangtze, Yingchowfu, and Tsinan. Two non-mission

hospitals are maintained by the Japanese military at Tsingtau and Chihchwan. One is under the Chinese Red Cross at Tsinan, two are maintained by the Chinese Government at Tsinan and Weihaiwei, one by the British residents at Weihaiwei, and one public hospital under German supervision at Tsingtau. Unfortunately only part of the above information was in the hands of the Committee when the accompanying map was prepared, and for this reason not all of the non-mission hospitals have been located.

New Mission Hospitals—Definite plans for new mission hospitals to be erected in the following centers have been reported: Kaomi (SBM), Liaocheng (SPG), Peichen (BMS), Poshan (BMS), Taianfu (SPG), and Tungchangfu (NHM).

Christian Occupation in Terms of Foreign Doctors and Hospital Beds per 1,000,000 Inhabitants—

Foreign Physicians per 1,000,000 Inhabitants (Average for Province 1.3)	
SBC	2.5
ABCFM	2.4
BMS	1.9
PN	1.4
SPG	1.0
MEFB	0.8
UMC	0.6
SBM	—

Mission Hospital Beds per 1,000,000 Inhabitants (Average for Province 32)	
SBC	75
ABCFM	75
SPG	70
MEFB	33
UMC	30
BMS	30
PN	25
SBM	3

The societies not appearing in the above tables offer no hospital facilities.

V.—Extent of Occupation—The Christian Hospital

Name of Society		Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
		1	2	3	4	5	6	7	8	9
Grand Total ...		**28**	**36**	**654**	**332**	**5,981**	**8**	**108**	**25**	**47**
Anglican	SPG	2	5	40	30	122	...	...	70	70
Baptist	BMS	2	2	56	40	272	...	...	16	96
	ChMMS	...	...	...	...	...	...	...	...	...
	SBC	4	3	87	43	628	1	8	32	43
	SBM	1	1	7	...	35	...	...	...	3
Congregational... ...	ABCFM	2	10	90	60	1,049	2	22	30	75
Lutheran	Bn	...	1	...	...	...	...	...	...	...
Methodist...	MEFB	3	1	28	18	178	...	...	46	...
	UMC	1	...	40	12	110	...	...	52	...
Presbyterian	PN	11	6	221	83	2,349	4	44	18	76
China Inland Mission	CIM	1	...	25	6	235	...	...	31	15
Other Societies ...	CMML	...	5	...	...	...	...	...	...	...
	NHM	...	2	...	...	...	...	...	...	...
Shantung Christian University Hospital		1	...	60	40	1,003	1	34	33	20

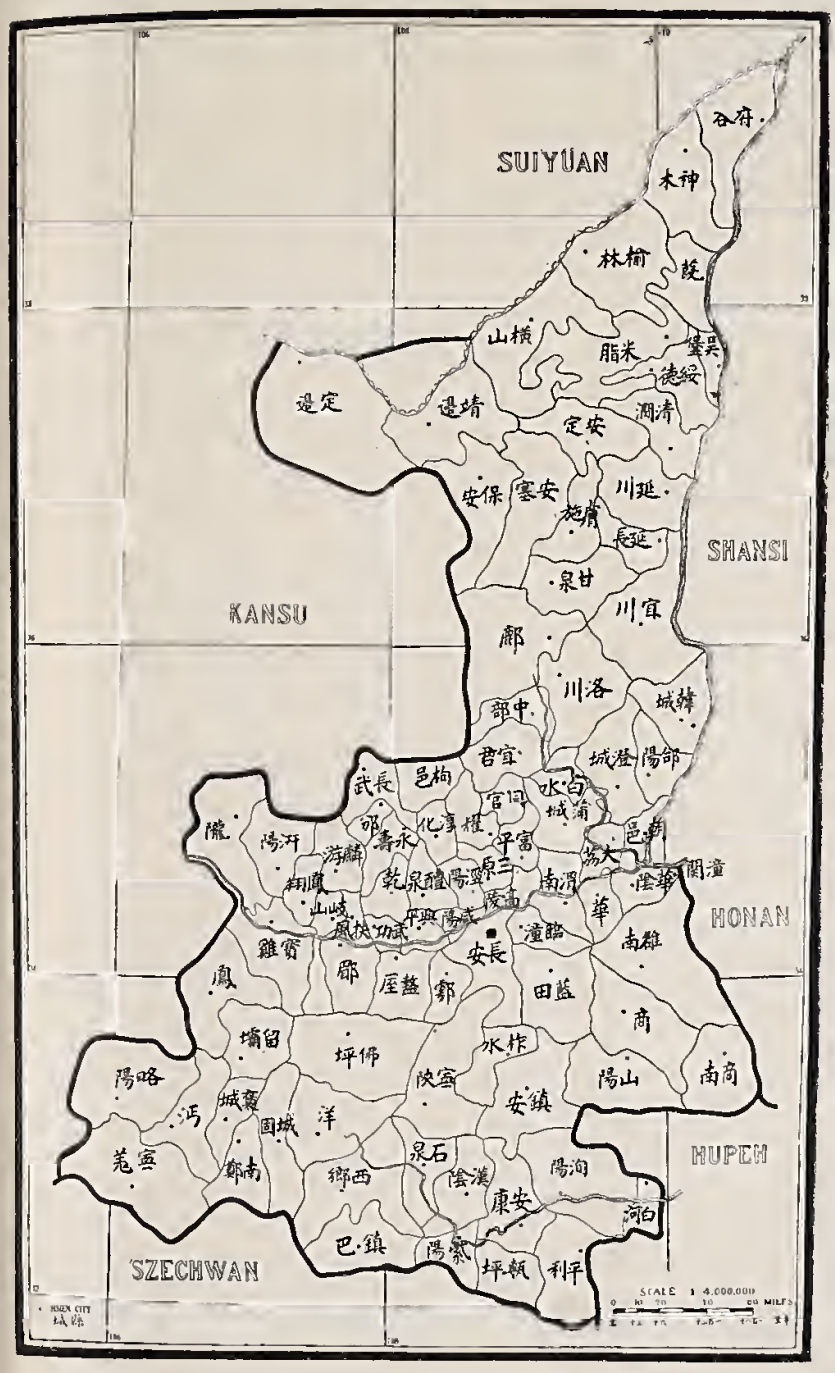
VI.—Degree of Occupation and Table of Urgency

Name of Society		Nationality	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
GrandTotal...			**55,984**(a)	**30,955,307**(a)	**503**	**2,592**	**41,821**	**16**	**84**	**12**	**62**	**13.5**	**566**	**475**	**1.3**	**32**
Anglican	SPG	B	1,250	1,089,000	29	105	1,275	29	96	22	80	12	200	572	1.0	70
Baptist	BMS	B	6,200	3,200,000	61	358	5,983	19	112	10	60	19	453	408	1.9	30
	ChMMS	A	1,725	1,177,000	16	39	344	13	33	5	113	3	1,470	1,177	...	...
	SBC	A	11,875	1,620,000	58	517	11,106	36	320	5	47	69	672	400	2.5	75
	SBM	Cont	4,025	2,738,000	13	116	1,217	48	43	11	95	4	875	740	...	8
Congregational	ABCFM	A	4,375	2,092,000	26	119	1,542	12	57	17	80	7	299	362	2.4	75
Lutheran	Bn*	Cont	...	...	12	31	388	...	...	...	...	...	...	1,600	...	...
Methodist	MEFB	A	4,775	1,387,000	12	143	2,484	9	102	5	57	18	786	408	0.8	33
	UMC	B	4,650	1,720,000	6	62	1,912	4	37	3	33	11	212	219	0.6	30
Presbyterian	PN	A	20,250	12,014,000	135	897	14,789	11	75	9	60	12	544	500	1.4	25
	PS	A	...	...	...	...	...	...	...	...	...	...	...	...	...	...
China Inland Mission	CIM	Int	...	...	53	7	173	...	...	...	41	7	...	376	...	...
Other Societies	AEPM	Cont	...	...	6	3	...	...	...	...	...	...	...	...	...	...
	AG	Int	...	...	4	2	10	...	...	...	...	...	...	...	...	...
	CI	A	...	...	3	...	...	...	...	...	...	...	...	...	...	...
	CMML	B	1,775	369,000	19	18	304	51	49	63	60	8	567	900	...	...
	NHM	A	775	983,000	13	34	190	13	35	68	180	2	...	342	...	...
	PCN	A	475	693,000	8	15	57	12	21	140	263	1	...	1,140	...	...
	SA	Int	...	...	5	7	5	...	...	...	...	...	...	...	...	...
	SDA	A	...	...	6	13	42	...	...	...	...	1	...	167	...	...
	YMCA	Int	...	...	4	32	...	...	...	...	...	...	...	...	...	...
Shantung Christian University		...	...	...	12	...	...	...	...	...	...	...	...	...	...	...
Shantung Christian University Hospital ...		...	...	...	...	24	...	...	...	...	...	...	...	...	...	...
Societies without organized evangelistic work or church constituency		...	...	...	2	...	...	...	...	...	...	...	...	...	...	...
Bible Societies		...	...	...	...	50	...	...	..	...	...	...	...	...	...	...

(a) Total for Province, not for approximate estimates by societies as given in column below. * Incomplete returns.

SHENSI

1.—Hsien Boundaries



HSIEN BOUNDARIES

Area and Political Divisions—Shensi has an area of 72,290 sq.mi., which is equal to that of England and Wales combined. Politically it is divided into three tao, which are subdivided into 90 hsiens. The name Shensi signifies "West of the Pass," the famous Tungkwan Pass at the bend of the Yellow River, just east of Sianfu. On the north is the "special territory" of Suiyüan, a part of Inner Mongolia, though no longer so-called. The capital is Sianfu. There are no treaty ports or foreign consulates in the province.

Physical Characteristics—Several ranges of mountains, collectively known as the Tsinling Range, run from east to west through the center of the province, dividing it into two parts, each with very different characteristics. This range, which rises in some places to a height of 10,000 feet, acts as a watershed for the two largest rivers, the Wei to the north, and the Han to the south. The population of the province is concentrated in these two river valleys. North of the Wei River lies the large loess plateau, rising gradually until it touches the Mongolian border line, and connecting with the plain of northeastern Kansu. The east-to-west direction of both mountain ranges and rivers makes travel from north to south very difficult.

Climate—North of the Tsinling Range the climate is similar to that in other parts of North China. The winters are dry and cold, with frequent wind and dust storms. Agriculture is a precarious pursuit in northern Shensi, on account of the slight rainfall. Like northeast Kansu, the productivity of the loess plain depends for its fertilization upon irrigation from the Yellow River and its tributaries. In the south the climate is very much like that of Szechwan, with considerable moisture and excessive heat in summer.

Language—Mandarin is spoken throughout the entire province, except for certain small sections in the north, where Mongolian is used.

Rivers and Roads—The Yellow River separates the province from Shansi on the east. It is navigable south of the Fen River, which joins it from the east at Hanchenghsien. Its largest tributary, the Wei, is the main waterway of the province and flows through one of the richest and wealthiest plains in northwest China, the Sian Plain. The Wei rises near Kungchangfu, in Kansu, and enters Shensi through a narrow gully several hundred feet deep. It becomes navigable below Hingping. An important tributary of the Wei River is the King River, along which there follows one of the main thoroughfares into Kansu. The Han River ranks second in importance in the province, flowing south of, and parallel to the Tsinling Range. It crosses the border into Hupeh province at Paihohsien. Thence, by way of Siangyangfu and Anlu, it finally empties into the Yangtze River at Hankow. A railway line is proposed which will extend up the valley of the Han, as far as Hanchungfu in Shensi.

Besides the two roads between Sianfu and Lanchowfu, the capital of Kansu, three other important highways deserve to be mentioned: (1) Sianfu to Tungkwanting, where one branch bears off to the north, following the course of the Fen River, and continues to Peking. Another branch continues eastward along the Yellow River to Kaifeng. The proposed Lung-Hai Railway follows this latter route. The westernmost terminus of this line at the present time is Kwanyintang, Honan. (2) Sianfu south into Szechwan, around the western extremities of the Tsinling and the Kinlung mountain ranges. (3) Sianfu by way of Shangchow into southwest Honan.

Post Office and Telegraph Communications—Forty-two post offices of various grades, and 167 postal agencies are reported for Shensi, over 16,800,000 pieces of mail matter being handled in 1919. This represents an increase of nearly 50 per cent over the amount handled during the previous year. Less than ten telegraph stations are operating in the province.

Economic Resources—The Sian Plain is one of the most productive territories in North China. Besides the ordinary northern products, rice and cotton are grown on this plain in great abundance. The Han River valley is no less fertile, and fruits, grain, cotton, and tobacco are raised. Shensi's mineral resources are said to be very vast, though as yet little explored. Immense fields of coal and large deposits of iron have been located. Moreover, the mountain ranges in the south abound in granite and other building stones.

DENSITY OF POPULATION

Population Estimates—The highest population estimate for Shensi, 10,309,769, is that given in "The Middle Kingdom," and quoted from the Customs' Report of 1882. The estimate of the Board of Revenue for 1885, only 3 years later, however, is almost one-third this figure, or 3,276,967. Between these two extremes come the figures of the 1910 Census taken by households, 6,730,000; and the Minchengpu Estimate (1910) 8,800,000. The recent Post Office Estimate for 1919, and the figures supplied to the Survey Committee are about equal, and approximate the highest figure given above, being 9,465,558 and 9,087,288 respectively. The

population of the province has repeatedly suffered from rebellion and famine. The Tungan Mohammedan Rebellion, 1862-1870, was especially disastrous. Shortly after the Boxer crisis, Shensi was smitten with a very severe famine. About 30 per cent of the population are said to have died of starvation. Fifty-three hsiens were affected by this famine and in some districts the death rate is said to have equalled 70 per cent.

Densest Areas—The population is extremely dense in central Shensi, in the Wei River valley. The plain east and west of Sianfu is said to be about 4,000 sq.mi. in extent, and one authority states that there is an average of one market town to each square mile of territory. The Han River valley is the only other densely populated region, there being very few inhabitants in the Tsinling mountains, and in the large plain in the north. Owing to the difficulty of travel in a north-to-south direction, the people in the Han valley resemble the Szechwanese, while the typical northern type is found in central and northern Shensi.

Cities—The largest city is Sianfu, the capital, with a population estimated considerably above 250,000. This makes it the largest city in northwest China. Moreover, it stands second to none in historic interest. Ancient tradition makes Shensi the earliest home of the Chinese race. The founding of Sianfu is credited to Wu Wang in the 12th century, B. C. Founders of the Chow Dynasty lived just west of Sianfu, and emperors of the First Han Dynasty reigned in the city for nearly 200 years (206 to 24 B. C.). Later it was the capital for the Tang Dynasty, A.D. 618 to 905; and in A.D. 635, Nestorian Christianity established itself in this cradle of the Chinese nation. For 150 years evangelistic work extending into Shensi, Kansu, and even Szechwan was carried on. In 1900, while Peking was besieged, the Manchu Court fled to Sianfu for refuge. Moreover, Sianfu is spoken of as the "starting-point of all those religious movements which have influenced in any degree the immobility of the Chinese nation." The only other city with 100,000 or more inhabitants is Hanchungfu, at the head of navigation of the Upper Han. Five cities are recorded as having populations between 50,000 and 100,000; 8 between 25,000 and 50,000; and 9 between 10,000 and 25,000. In addition to these are numerous smaller but flourishing market towns and hsien cities.

Christian Community—Seven small dots, out of the total of 9,087, represent the Protestant church membership for Shensi. An additional 49 indicate the strength of the Roman Catholic Church.

II.—Density of Population

PROTESTANT MISSION FIELDS

General Summary—The entire area of 72,290 sq.mi. is claimed by 11 societies. Of the larger denominational groups, the Anglican, Methodist, and Presbyterian are not represented. The AFM, AG, SDA, and YMCA are without field delimitations on the accompanying map. In respect to the area of the fields claimed by the separate missions, the SAM leads with approximately 22,300 square miles; the BMS ranks second with 20,400; CIM, 16,300; ABCFM, 10,800; SMC, 3,675; NMF, 1,500; and NLF, 145. The CIM and its affiliated missions claim over half the total area of the province.

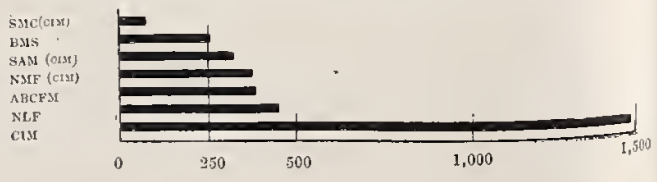
Overlapping of Fields—The fields of the SMC and BMS overlap northeast of Sianfu, and those of the SAM and BMS in the vicinity of that city in the north and east. The NLF claims a small field around Hinganfu within the area claimed by the SAM. The capital, Sianfu, being a city of over 200,000 inhabitants, is regarded in this survey as common area for all missions.

Nationality—The societies which are American in the nationality of their foreign workers claim 44 per cent of the total area of the province. Twenty-seven per cent are credited to the British missions, 8 per cent to the Continental, and 21 per cent to the International.

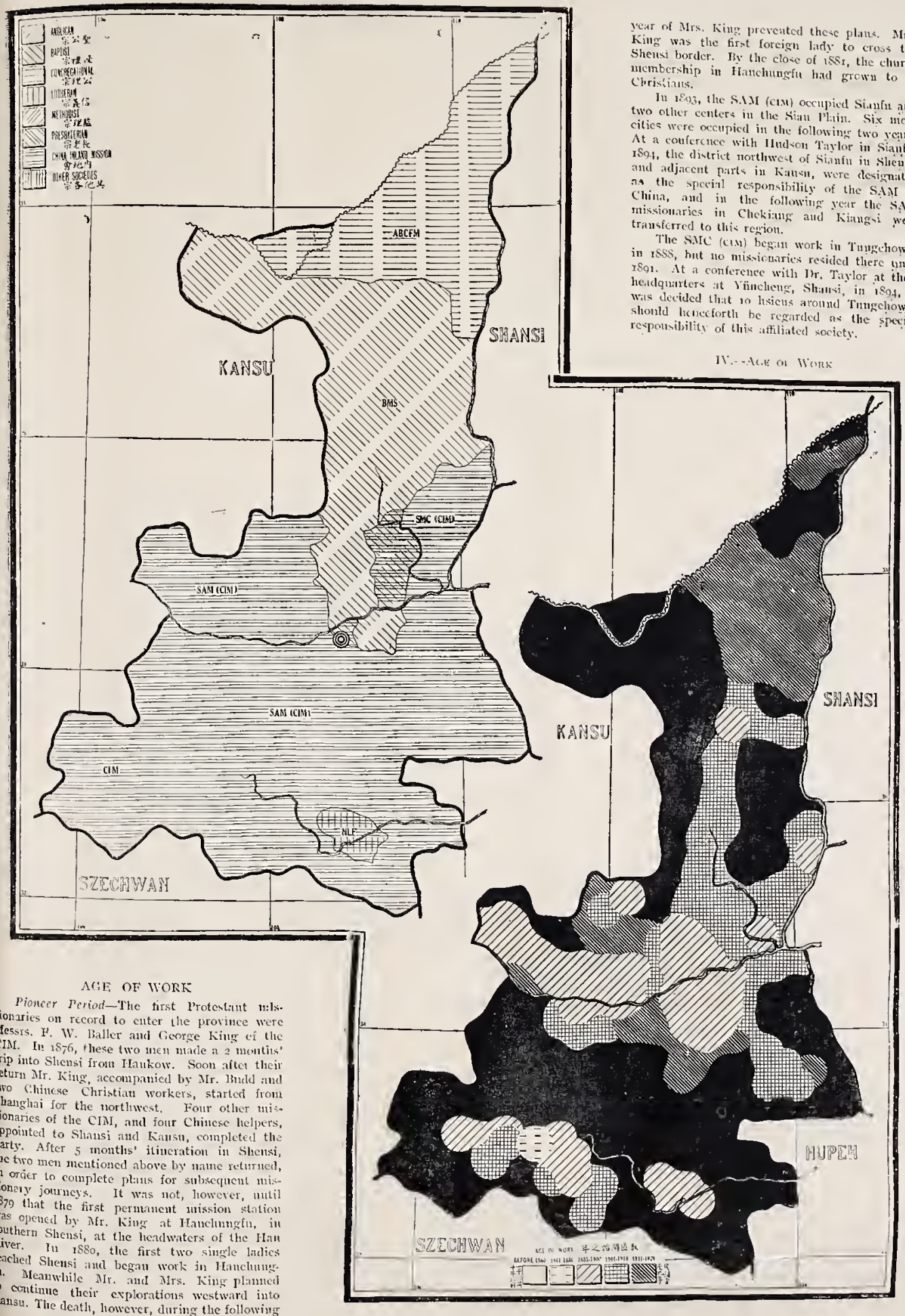
Comity Agreements—No formal comity agreements have been reported between the missions working in Shensi. The BMS mentions a general understanding with the SAM and SMC, which provides that the former mission should work south and west of Sianfu, and the latter east of Weinan and north of Pucheng. It is understood between these missions that neither shall open a preaching place within 10 li of one established by the other. Before the BMS started work in the province, the SAM had already opened several evangelistic centers northeast of Sianfu. These have been retained, even though they lie within the field claimed by the BMS. The ABCFM reports that in determining the boundaries of its field in Shensi it has endeavoured to follow existing hsien boundaries wherever possible. When, however, another mission is able to occupy any untouched city in the border territory of the ABCFM field, that mission may do so even though the city may be situated across the designated hsien borders. The Chinese Episcopal Mission is working at present southwest of the capital. No comity agreements or general understandings affecting boundary limits have been reported by the SDA or AG.

Christian Occupation by Hsiens—More than one-fourth of the 90 hsiens still report no work, although all the 90 are claimed by mission societies. Five hsiens report evangelistic centers, but no communicants. Out of the remaining 61 hsiens, 16 report 20 or less communicants each. The present inadequacy of the Christian occupation of Shensi is evidenced in the fact that only 19 hsiens have one or more communicants per 1,000 inhabitants, the average for the province being 7.8 per 10,000.

Number of Sq. Mi. per Evangelistic Center



III.—Protestant Mission Fields



year of Mrs. King prevented these plans. Mrs. King was the first foreign lady to cross the Shensi border. By the close of 1881, the church membership in Hanchungfu had grown to 30 Christians.

In 1893, the SAM (CIM) occupied Sianfu and two other centers in the Sian Plain. Six more cities were occupied in the following two years. At a conference with Hudson Taylor in Sianfu, 1894, the district northwest of Sianfu in Shensi, and adjacent parts in Kansu, were designated as the special responsibility of the SAM in China, and in the following year the SAM missionaries in Chekiang and Kiangsi were transferred to this region.

The SMC (CIM) began work in Tungchowfu in 1888, but no missionaries resided there until 1891. At a conference with Dr. Taylor at their headquarters at Yüncheng, Shansi, in 1894, it was decided that 10 hsiens around Tungchowfu should henceforth be regarded as the special responsibility of this affiliated society.

IV.—Age of Work

AGE OF WORK

Pioneer Period—The first Protestant missionaries on record to enter the province were Messrs. F. W. Baller and George King of the CIM. In 1876, these two men made a 2 months' trip into Shensi from Haukow. Soon after their return Mr. King, accompanied by Mr. Budd and two Chinese Christian workers, started from Shanghai for the northwest. Four other missionaries of the CIM, and four Chinese helpers, appointed to Shansi and Kansu, completed the party. After 5 months' itineration in Shensi, the two men mentioned above by name returned, in order to complete plans for subsequent missionary journeys. It was not, however, until 1879 that the first permanent mission station was opened by Mr. King at Hanchungfu, in southern Shensi, at the headwaters of the Han River. In 1880, the first two single ladies reached Shensi and began work in Hanchungfu. Meanwhile Mr. and Mrs. King planned to continue their explorations westward into Kansu. The death, however, during the following

The NMF (CIM) opened Lungchüchai in 1903, which city is still its headquarters and only station. The NLF has one missionary at Hinganfu, where work was established by this society in 1918.

The BMS undertook work in Shensi at the request of a group of former converts, who had migrated hither from Shantung in 1890, when Shensi officials were offering free land on the Sian Plain to immigrants from other provinces, for the sake of repopulating the areas devastated during the Mohammedan Rebellion. One-half of these Christians were members of the English Baptist Church in Shantung, and the other half of the Presbyterian, North. They settled in villages near Sianfu, which then had no resident foreign missionary. From one of these villages called the "Gospel Village" an earnest appeal was sent to the BMS forces in the adjoining province for two missionaries. In 1891 two men were sent from Taiyüanfu (Shansi), and Sanyüanhsien became the first BMS mission station in Shensi. The following year Sianfu was also made a resident station. Churches and schools rapidly sprang up around these centers, until in 1907 there were 720 communicants, and in 1918 over 2,000 with 85 organized congregations.

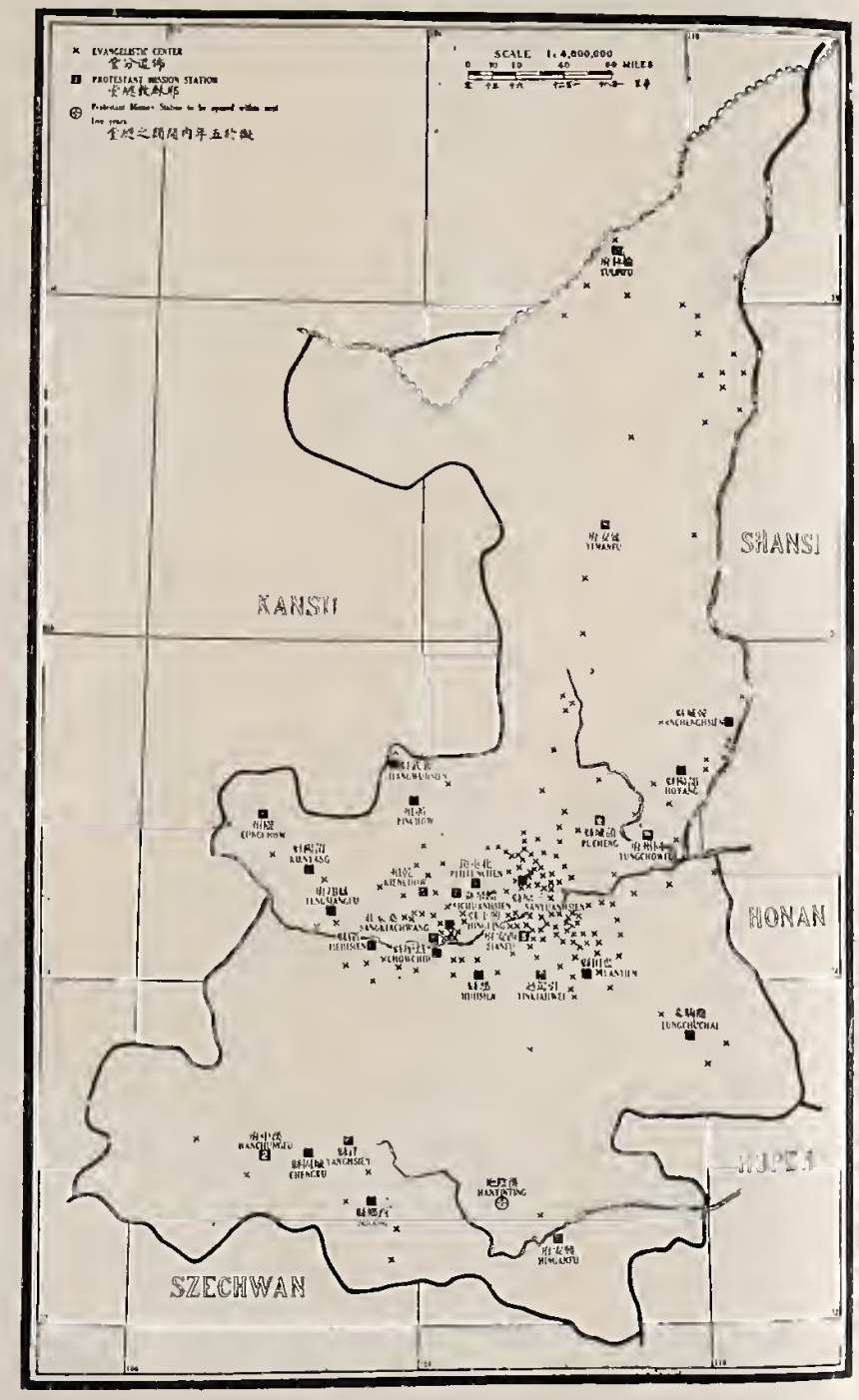
The ABCFM has as yet appointed no foreign missionaries to Shensi, preferring that the field be worked by Chinese as more or less of a home missionary movement. At the present time 28 evangelistic centers, with a Christian constituency of over 1,000, are reported.

Effect of Boxer Uprising—Through the intervention of Tuan Fang, then Acting Governor of Shensi, all mission property was saved, and all foreign missionaries and Chinese Christians, both in Shensi and Kansu, were unmolested if they remained, or permitted to make their escape across the mountains to Hankow without peril or loss of life.

Oldest Fields Compared—Compare this map with Map II. It will be seen that the cities first entered are located in the densest areas, and that the hsiens adjacent to Hanchenghsien (SMC), Sanyüanhsien (BMS), and Hingping (SAM), and occupied between 1890 and 1900, show the highest proportions of communicants to population. Note this exception, however, that Hanchungfu, the area opened earliest in the southwest, does not make as good a showing in this respect, nor in respect to the number of evangelistic centers operated from this missionary residential center.

Note in the following table that only one station was opened before 1880, namely Hanchungfu; also that the period of the greatest advance in Christian occupation was 1891-1900, when 18 new stations were opened in 17 cities.

V.—Mission Stations and Evangelistic Centers



Mission Stations Arranged Chronologically

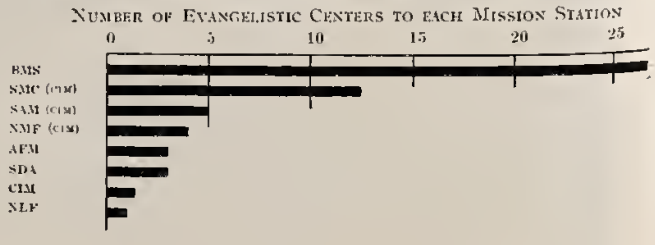
		1807-1860	1861-1880	1881-1890	1891-1900	1901-1910	1911-1920
Baptist	BMS	...	...	...	3	...	...
Lutheran	NLF	...	...	...	...	...	1
China Inland Mission	CIM	...	1	2	5	...	...
	NMF (CIM)	...	...	...	...	1	...
	SAM (CIM)	...	...	...	8	3	3
	SMC (CIM)	...	...	...	2	1	1
Other Societies	AFM	...	...	...	...	...	1
	AG	...	...	...	...	...	1
	SDA	...	...	...	...	...	1
	YMCA	...	...	...	...	...	1

EXTENT OF EVANGELISM

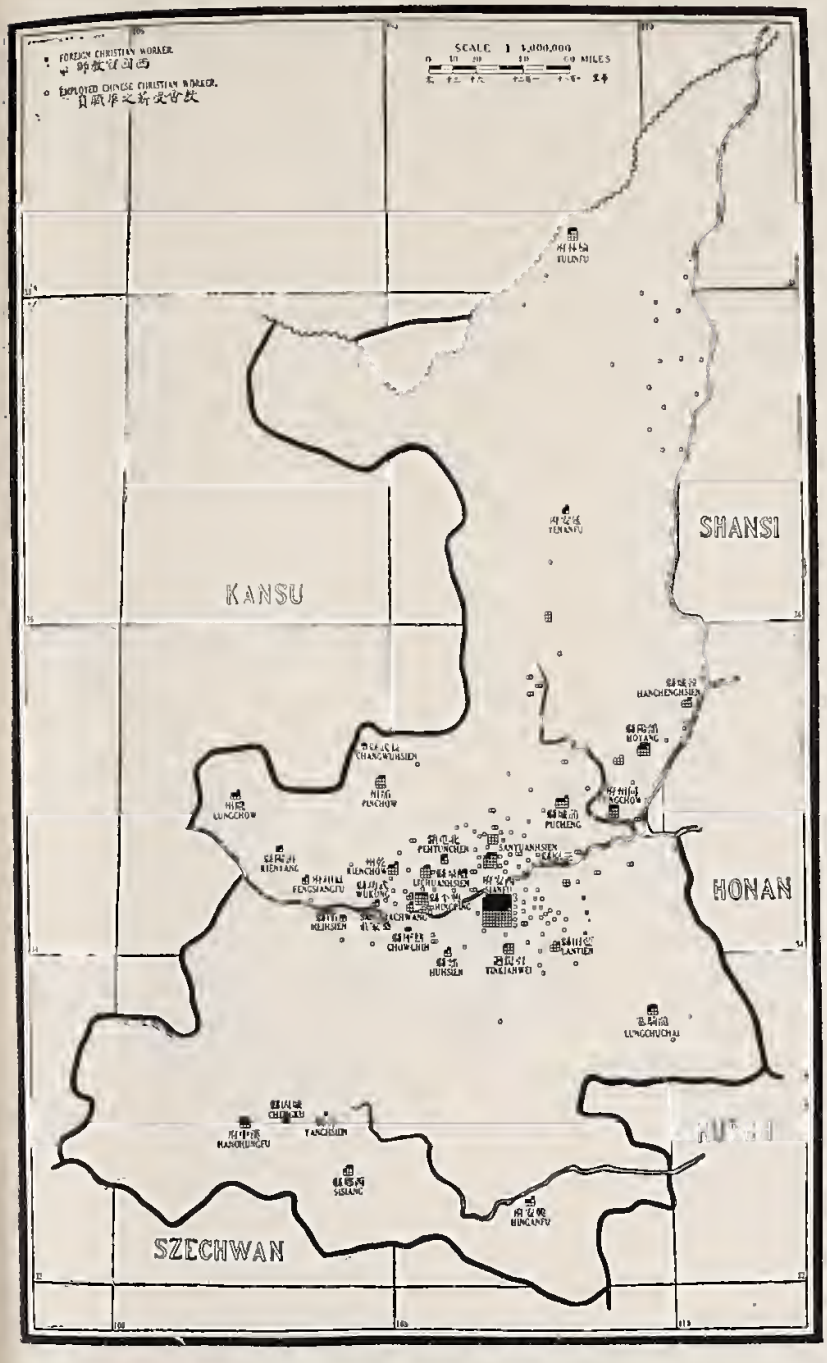
Mission Stations and Residential Centers—Thirty-five mission stations are reported for Shensi. These stations are located in 30 cities. (Note that Wukung is omitted from the map). Around these mission stations are scattered 248 centers of evangelistic endeavor. This is an average of 7 evangelistic centers to each station, or the same as prevails in Chihli province. Hinganfu and Sianfu are the only cities having representatives of more than one society. (The figure "2" in the station symbol for Hanchungfu on the map should be transferred to Hinganfu). The CIM and its affiliated societies report 27 of the 35 mission stations in the province. In point of nationality of mission personnel, 15 stations are American, 6 Continental, 3 British, and 11 International. Plans for opening a new station in Kwanyintang are reported by the NLF mission. Seven foreign residential centers have single women missionaries only.

Centers of Evangelism—The CIM, together with those societies affiliated with it, report 133 evangelistic centers to their 27 mission stations, or 5 to 1. The BMS, on the other hand, reports 80 evangelistic centers to their 3 mission stations, or 27 to 1. Note also that the ABCFM has no mission station in the province, its 28 evangelistic centers being worked from Shansi and under the control of Chinese leaders. When comparing this map with Map III, note the large number of evangelistic centers around Sanyüanhsien, in the BMS field northeast of Sianfu. This is a thickly populated field, and one of the earliest opened.

Number of Evangelistic Centers to each Mission Station



VI.—Distribution of Workers



Degree of Christian Occupation—The average number of sq.mi. per evangelistic center for Shensi is very poor, being over 300. Fukien has 1 evangelistic center to every 40 sq.mi. The missions rank as follows with regard to the average number of square miles and inhabitants per evangelistic center:

	No. of Square Miles per Evangelistic Center (Average 303)	Inhabitants per Evangelistic Center (Average 37,000)
SMC (CIM)	75	21,000
BMS	255	23,000
SAM (CIM)	323	43,000
NMF (CIM)	375	52,000
ABCFM	386	30,000
NLF	450	140,000
CIM	1,482	165,000

Note the few CIM evangelistic centers compared with the large amount of territory claimed, however, the number of inhabitants is not proportionately larger, which means that great stretches of this territory are mountainous and sparsely populated. In Table III, Columns 1 and 2, both the BMS and CIM report fewer evangelistic centers than organized congregations. This is due to the fact that a few larger cities, where several organized congregations, are reported as single evangelistic centers.

Reasons for Present Inadequate Occupation—Of the 5 correspondents who have given reasons for the inadequate occupation of their fields, 2 mention insufficiency of staff both foreign and native; a third specially emphasizes the lack of native workers; two suggest shortage of funds. Three of these reports mention, as a second reason, the political unrest of recent years. Difficulties in travel, and the sparseness of population in mountainous regions, also have been repeatedly referred to. The CIM correspondent mentions the growing influence and membership of the Roman Catholic Church, in practically every city and market town throughout the Hancheng Prefecture. An ABCFM correspondent cites the lack of women workers as their most serious handicap, both in Shensi and Shansi.

Roman Catholic Mission Work—The Roman Catholic Church began missionary work in Shensi in 1625. At present a force of 28 foreign priests, 38 foreign nuns, 38 Chinese priests, and about 49,000 Christians are reported. This church constituency worships in over 300 churches and chapels located in 149 centers.

FULL-TIME CHRISTIAN WORKERS

Distribution of Missionaries—A total of 126 foreign missionaries reside in 30 residential centers. Of this number, one-third live in Sianfu, leaving an average of 3 in the remaining 29 centers. Over one-third of the entire force are members of the SAM society, 47 in 14 centers; about one-fourth are BMS missionaries, 31 in 3 centers.

The average number of missionaries per million inhabitants for the province is 14. The NMF leads with 19, followed by the BMS with 17, the SAM and SMC each with 15, and the CIM with 12. The average number of missionaries per 1,000 communicants is 18, the NMF heading the list with 44. Then follow in order the CIM with 41, SAM 17, BMS 16, and SMC 13. Single women constitute one-fourth of the total foreign force. Seven centers are worked entirely by unmarried women. Forty-five per cent of the male force are ordained.

Chinese Force and Its Distribution—The Chinese force exceeds the foreign force by 3.3 to 1. Among the provinces, Fukien ranks first with 7.9 to 1. Eighteen per cent of the Chinese paid workers live in the 5 cities of 80,000 inhabitants and over. Over 55 per cent reside outside the missionary residential centers. In addition to 421 employed full-time workers, 107 voluntary workers are reported. Note the small number of paid workers in southwest Shensi, in the CIM field around Hanchungfu.

Classification of Chinese Workers—Note the relatively large number of Chinese workers engaged in evangelistic work (Table II). The average for the province is 63 per cent evangelistic, 33 per cent educational, and 4 per cent medical. All missions except the BMS report a larger number of full-time evangelists than of educational workers. The ABCFM and NMF report no full-time paid workers in educational work. Of the entire force, 83 per cent are men.

Church Supervision—Six ordained Chinese men are reported for a total Christian constituency of 12,000. Four of these have been ordained by the BMS. This means an average for the province of one ordained man for more than 1,000 communicants.

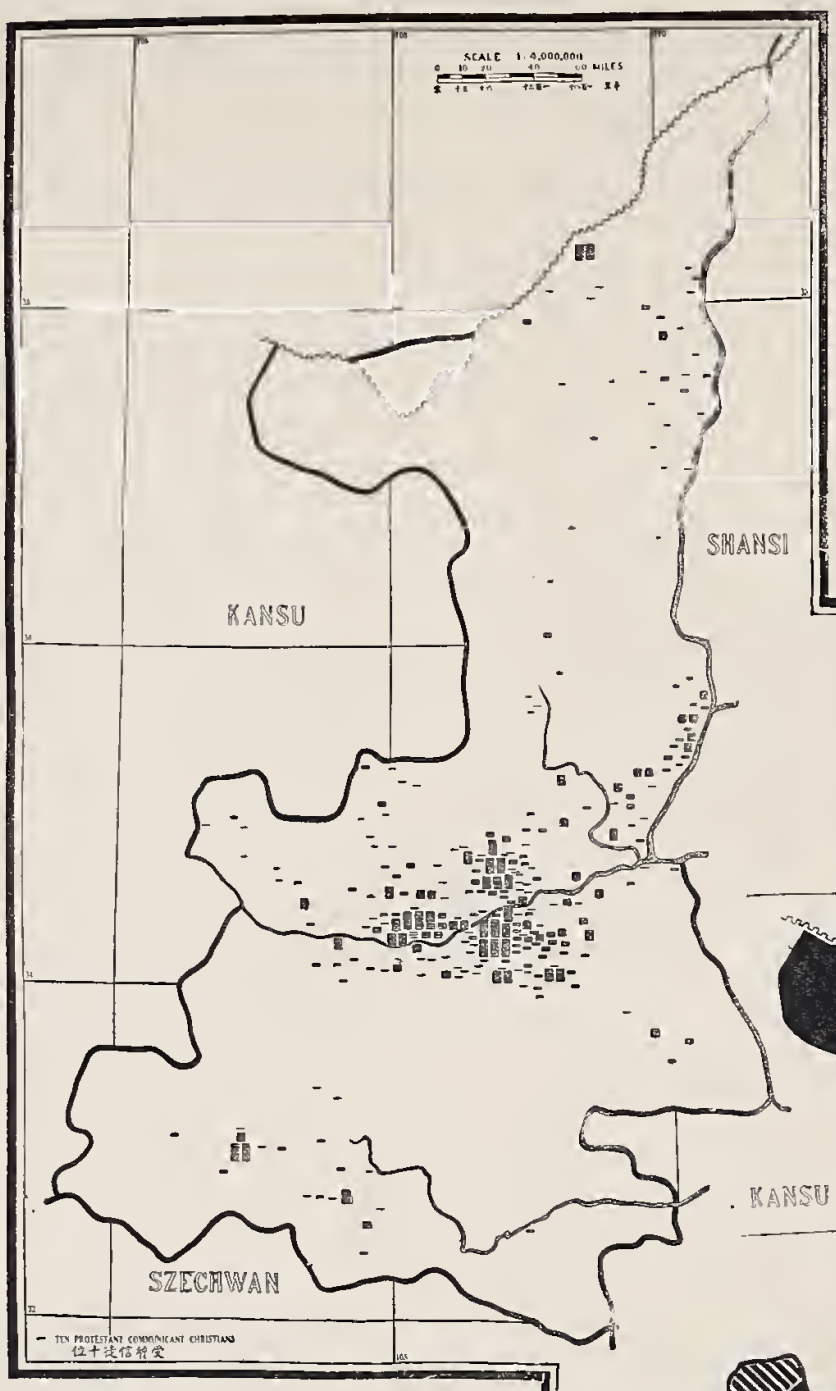
Employed Chinese Workers per 1,000 Communicants (Average for Province, 60)		Employed Chinese Workers per 1,000,000 Inhabitants (Average for Province, 47)	
ABCFM	92	BMS	74
NMF (CIM)	77	SMC (CIM)	72
BMS	70	SAM (CIM)	43
SMC (CIM)	60	NMF (CIM)	33
SAM (CIM)	50	ABCFM	27
CIM	16	CIM	4

Training Schools for Workers—Three institutions are given for Shensi on the CCEA list of Bible training schools: the Baptist Theological School, BMS, and the Bible Training School of the SAM(CIM), both in Sianfu; and the Woman's Bible Training School, SAM(CIM), in Hingping.

COMMUNICANT CHRISTIANS

General Summary—Shensi reports a total of 7,081 communicant church members, 64 per cent of whom are men. This means an average of 29 communicants to each evangelistic center, and represents an 80 per cent increase over the total number of enrolled Christians reported for all missions in 1915. The Roman Catholic Church reports a following of 48,948 church members, or almost seven times the Protestant membership. Papal

VII.—Distribution of Communicants



emissaries from Rome entered the province in 1625.

Distribution of Protestant Church Members—Compare this map with Map V. Note that there are comparatively few Christians in the west-central district along the upper waters of the Wei River (SAM field), although mission stations in this area were opened several years before 1900. On the other hand, reference to Map II shows that this region supports a very small population.

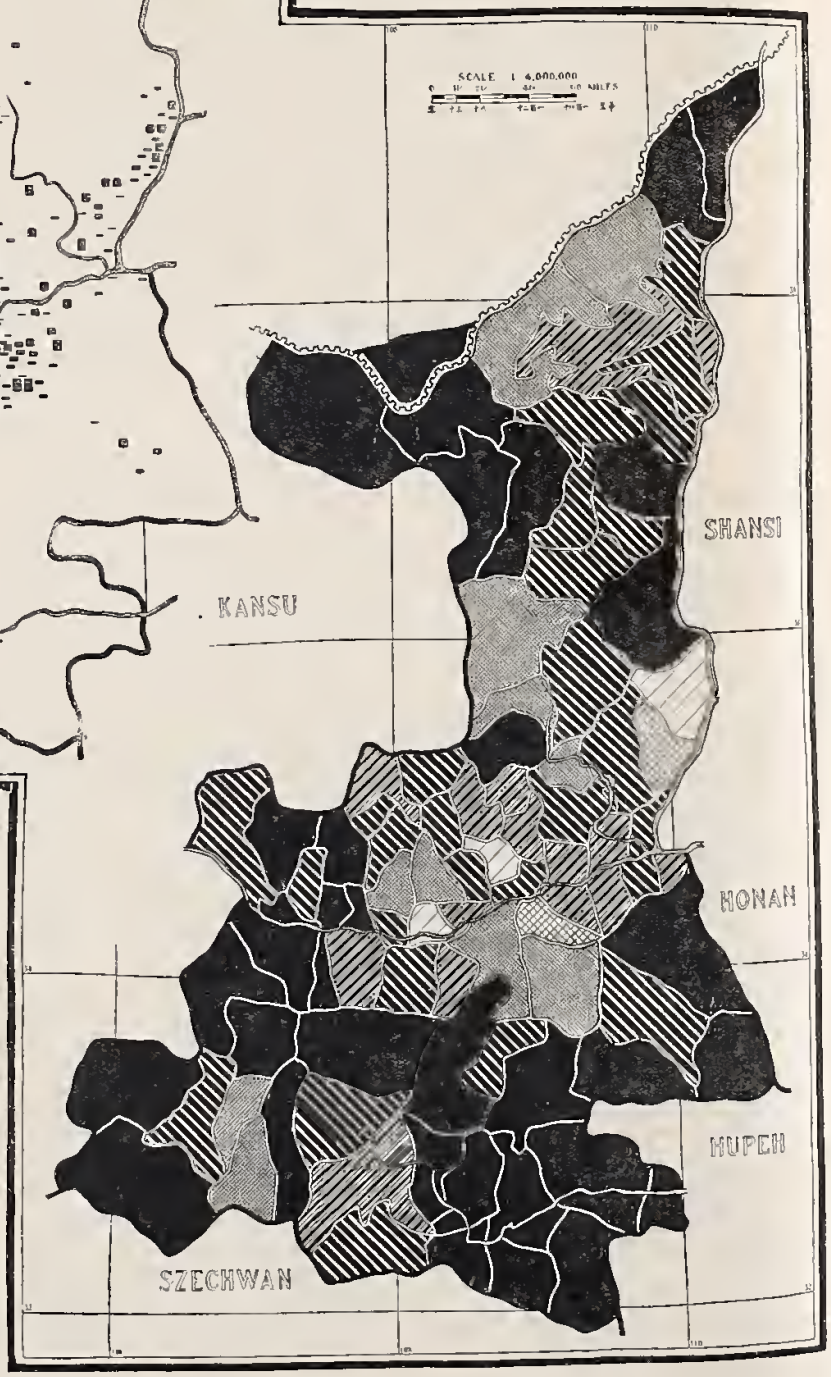
Note also the district around Hinganfu in the southeast, which although opened before 1900 reports only 13 communicants. It is estimated that about 15 per cent of the total church membership are found in cities over 50,000 inhabitants, the CIM reporting as high as 40 per cent. One correspondent mentions that entrance into any of the cities in Shensi before the Boxer Uprising was extremely difficult, and that until then evangelistic work was restricted to villages and small market towns. Since 1900, more emphasis has been placed on city work.

Membership by Denominations—The CIM and its affiliated missions claim 63 per cent of the total church membership within Shensi, the SAM representing more than half this number, or 38 per cent. The BMS follows with 28 per cent. The ABCFM which commenced work in northern Shensi as late as 1914 is reported to have little over 3 per cent. The communicants still unaccounted for above are members of either the AFM, NLF, or SDA congregations.

Degree of Literacy—Thirty-nine per cent of the men and 68 per cent of the women, who were full members of the church in 1918, were then reported as being illiterate, according to the definition of literacy adopted by the Survey Committee. The BMS appears to have the largest proportion of educated Christians.

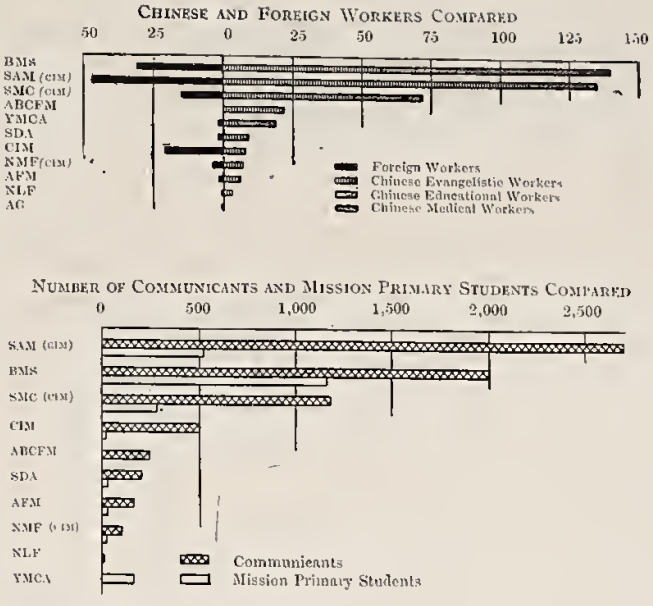
Church Organizations—A total of 170 organized congregations are mentioned, 63 having been formed during the last 3 years, 1916 to 1919. Note that in the case of the BMS and CIM, the number of organized congregations exceeds the number of evangelistic centers. This is undoubtedly due to the fact that correspondents have reported several organized congregations

VIII.—Communicants per 10,000 Population



I.—Force at Work—Foreign

Name of Society	Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
	1	2	3	4	5	6	7	8
Grand Total ...	**24**	**3**	**1**	**1**	**32**	**53**	**73**	**126**
Baptist ... ... BMS	9	3	1	1	6	13	18	31
Congregational ... ABCFM	...	...	...	...	...	...	...	...
Lutheran ... ... NLF	1	...	...	...	...	1	...	1
China Inland Mission CIM	...	...	...	...	9	7	14	21
NMF (CIM)	...	...	...	...	...	3	1	4
SAM (CIM)	12	...	...	...	13	19	28	47
SMC (CIM)	...	...	...	...	4	6	9	15
Other Societies ... AFM	...	...	...	...	...	1	1	2
AG	1	...	...	...	...	1	...	1
SDA	1	...	...	...	...	1	1	2
YMCA	...	...	...	...	...	1	1	2



II.—Force at Work—Chinese

Name of Society	Ordained	Unordained Pastors and Evangelists—Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers—Men	Teachers—Women	Total Educational Force (all grades)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...	**6**	**216**	**46**	**268**	**115**	**26**	**141**	**3**	...	**2**	**7**	**12**	**421**	**107**	**83%**	**3.3**
Baptist ... ... BMS	4	44	9	57	62	10	72	2	...	2	7	11	140	...	85%	4.5
Congregational ... ... ABCFM	...	21	...	21	...	...	...	1	...	...	...	1	22	8	100%	...
Lutheran ... ... NLF	...	3	...	3	...	...	...	...	...	...	...	...	3	...	100%	3.0
China Inland Mission ... ... CIM	...	6	...	6	...	2	2	...	...	...	...	...	8	1	75%	0.4
NMF (CIM)	...	5	2	7	...	...	...	...	...	...	...	...	7	...	71%	1.8
SAM (CIM)	1	89	20	110	20	5	25	...	...	...	...	...	135	36	81%	2.9
SMC (CIM)	...	34	13	47	18	7	25	...	...	...	...	...	72	62	72%	4.8
Other Societies ... ... AFM	...	5	...	5	1	...	1	...	...	...	...	...	6	...	100%	3.0
AG §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SDA	1	4	2	7	...	2	2	...	...	...	...	...	9	...	55%	4.5
YMCA	...	5	...	5	14	...	14	...	...	...	...	...	19	...	100%	9.5

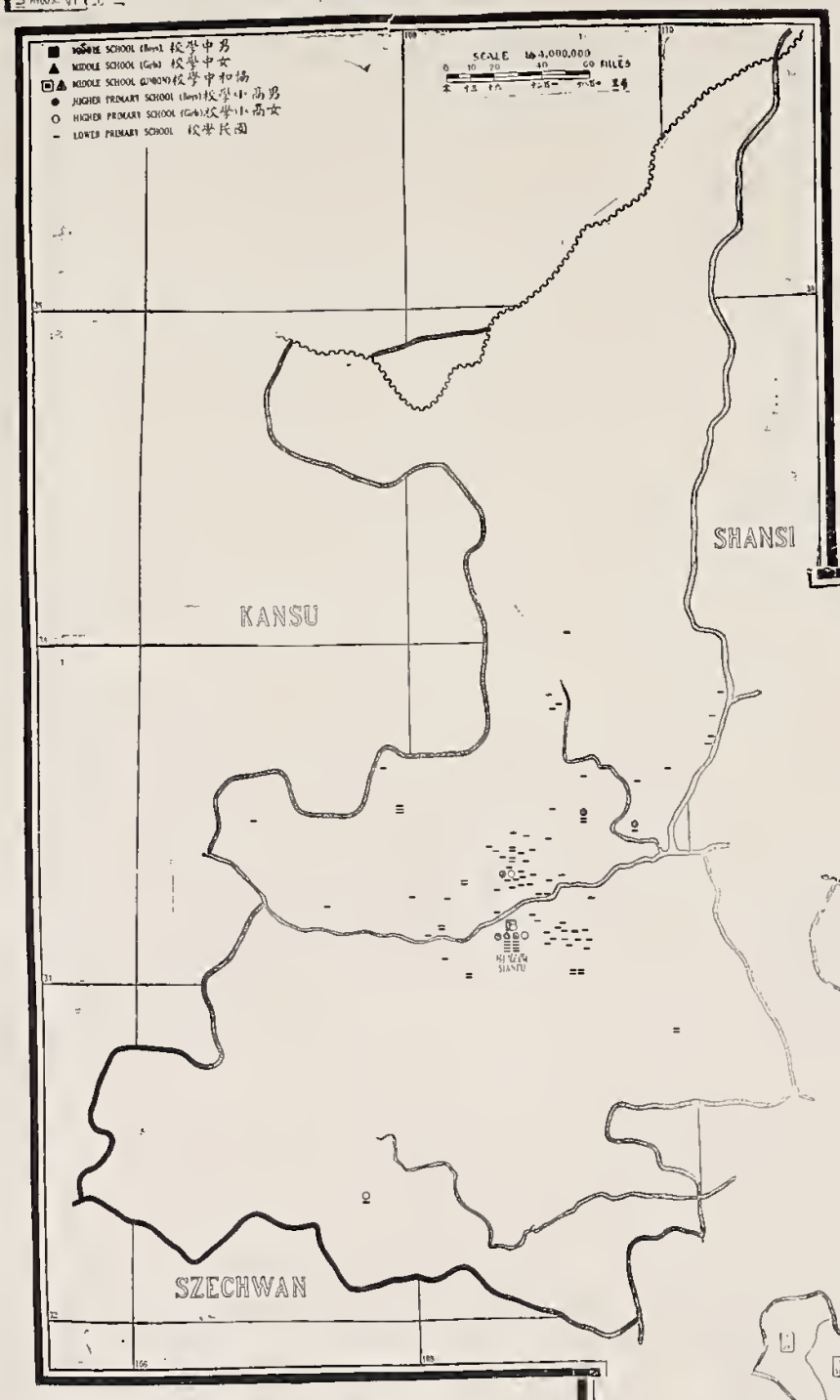
§ No returns.

III.—Extent of Occupation—The Christian Community

Name of Society	Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Percentage of Men Communicants	Proportion of Communicants in Cities over 50,000	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars	Average Number of Communicants in each Evangelistic Center
	1	2	3	4	5	6	7	8	9	10	11	12	13
Grand Total ...	**35**	**176**	**248**	**4,540**	**2,541**	**7,081**	**12,257**	**64%**	**15%**	**61%**	**32%**	**1,725**	**28.6**
Baptist ... ... BMS	3	85	80	1,300	699	1,999	2,999	65%	20%	70%	45%	460	25.0
Congregational ... ... ABCFM	...	7	28	230	11	241	1,093	96%	...	60%	28%	...	8.6
Lutheran ... ... NLF	1	1	1	3	...	3	6	100%	...	...	...	...	3.0
China Inland Mission ... ... CIM*	8	19	11	280	234	514	580	54%	40%	68%	25%	465	46.7
NMF (CIM)	1	3	4	54	37	91	91	60%	...	58%	10%	...	22.7
SAM (CIM)	14	30	69	1,644	1,047	2,691	4,042	61%	11%	57%	41%	253	39.0
SMC (CIM)	4	25	49	818	371	1,189	1,993	69%	3%	69%	25%	340	21.2
Other Societies ... ... AFM	1	3	3	96	64	160	160	60%	...	...	...	...	53.3
AG	1	...	...	...	...	...	...	...	...	...	...	...	...
SDA	1	3	3	115	78	193	193	59%	60%	100%	100%	135	64.3
YMCA	1	...	...	...	...	...	1,100	...	...	...	...	72	...

* Incomplete returns

IX.—Mission Schools

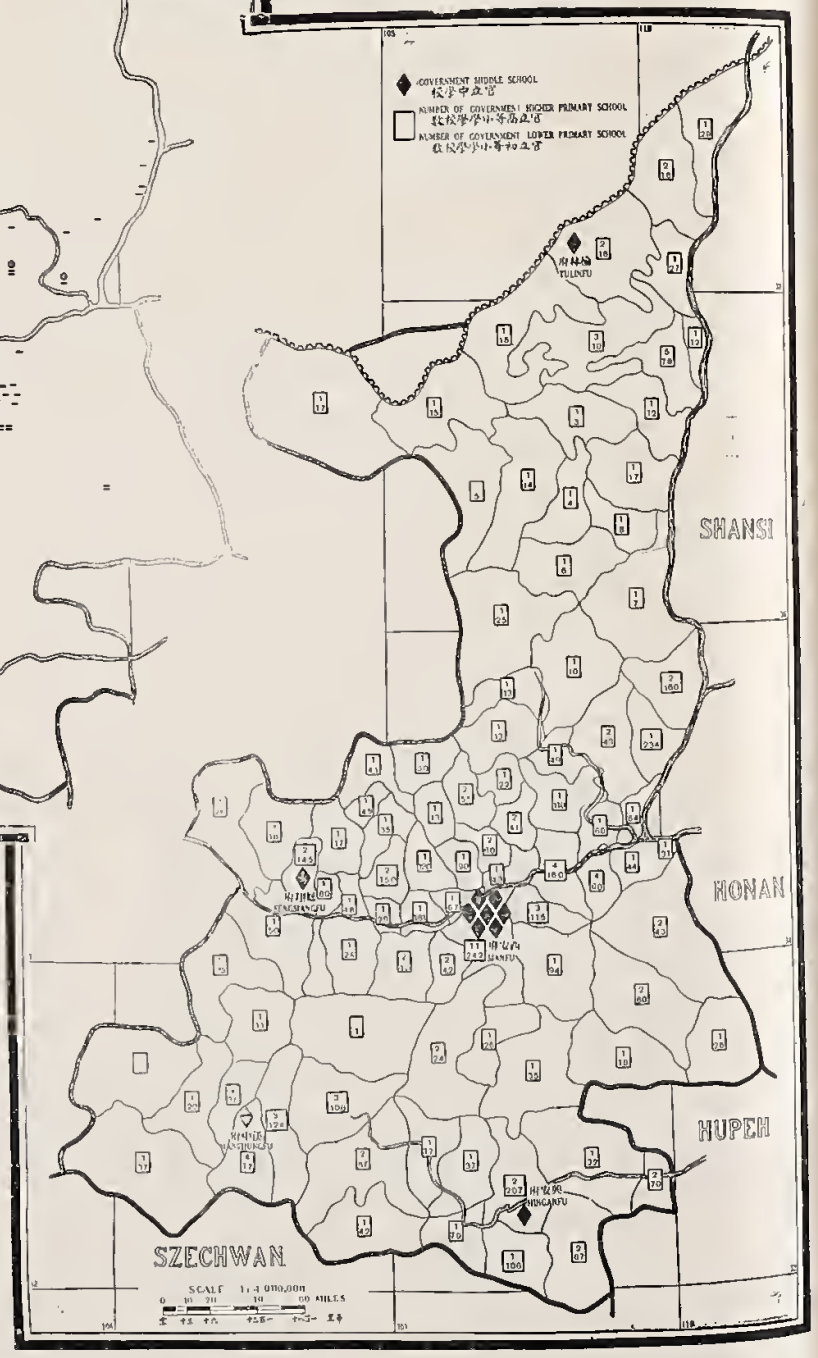


for a city which they may have entered as a single evangelistic center.

Unique Intensive Policy and Self-Support—The following extract from a letter will indicate the general policy of the ABCFM in the extreme north of the province: "Our work opened in December 1914, and hence has had less than 5 years of development. During this time, we have opened 28 evangelistic centers with resident preachers who are theological or Bible school graduates in each instance, and we plan to open further centers as rapidly as we can manage them efficiently. These centers are selected for their strategic importance and location for reaching the surrounding country. Our definite policy has been to establish, with mission funds, churches about thirty miles apart, more or less, according to the location of centers of importance, and then expect the churches we build up in these places to meet the need in the villages and towns between in Home Missionary effort. This policy has been carried out for ten years in our older field about Fenchow, Shansi (see Map V of Shansi). This field, as may be seen, is pretty thoroughly covered, there being but one more center which possibly might see a church established some day. In this older field there are now churches every five to ten li from one another. I speak of this that you may see our policy means intensive work rather than extensive alone, as might appear from merely glancing at this newer field in Shensi."

"In the second place we have set apart one section of the North Shensi district, not planning to start work in it with mission funds but in the hope that it might become a definite Home Missionary field for the older churches here about Fenchow. This section includes three hsiens in which the population is very sparse. Perhaps I should say, too, that in the part where we have already opened work, there are sections of considerable extent in the mountains where one travels for a hundred or two hundred li at a stretch before he finds a village of more than ten or fifteen families." On the map these sections will always appear unoccupied because in reality there is little there to be occupied. "In 1917 we prepared a list of centers in our Shensi district in which churches should be opened within the next ten years. The names of twelve centers still remain on that list. The

X.—Government Schools



XI.—Hospitals

opening of these centers will, in our estimation, adequately occupy the field aside from the portion mentioned above as specially reserved for Home Missionary effort. I am convinced, that so far as the three provinces of Chihli, Shansi, and Shensi at least are concerned, there is no portion of North China which is today moving more rapidly toward self-support and a self-propagating church than is the section of North Shensi which happens to fall within the borders of our fields."

Home Missionary Fields—Besides the area reserved by the ABCFM in northern Shensi and referred to above, special mention should be made here of the Home Missionary activity of the Chung Hua Sheng Kung Hui in a field southwest of Sianfu. Here a Chinese employed force of six was at work when Survey statistics were being collected. One preaching hall, a Christian constituency of 14, and a higher elementary school with 40 students were also reported.

COMMUNICANTS PER 10,000 POPULATION

General Impressions—The average number of communicants for Shensi pro rata to population is the same as the average for all China, namely 7.8 communicants per 10,000 inhabitants. Szechwan reports the lowest proportion, 2 per 10,000, and Fukien the highest, 22.6 per 10,000.. One person in every 1,283 in Shensi is a member of some Protestant Church. This is slightly better than the proportion reported for Shansi.

Brightest Areas—The 3 hsiens appearing brightest on the accompanying map are in Kwanchung-tao in the Wei River valley. These hsiens each record over 50 communicants per 10,000 inhabitants. Work here was begun before 1900.

Black Areas—Changan-hsien, in which Sianfu is located, reported only 13 church members in every 10,000 inhabitants. This is surprising and impressive when the Christian occupation of large cities is considered. The territory shaded black around Hinganfu in the CIM and NLF fields also attracts attention because of its slow development.

All the black areas on the accompanying map are claimed by one or more missions as fields where they are already at work or for which they regard themselves as responsible. Few of these areas, however, reported evangelistic centers in 1918. The country is sparsely settled, and villages are widely separated. Forty-one hsiens in Shensi report less than one Christian per thousand inhabitants each, and 30 other hsiens report no communicants whatever.

MISSION SCHOOLS

Elementary Education—Shensi is poorly supplied with mission primary schools. Many evangelistic centers are without Christian educational facilities. A total of 1,949 lower primary and 274 higher primary students are reported, eight out of every ten being boys. Only Kansu, Kwangsi, Kweichow, and Yünnan report fewer primary students. The lack of emphasis on mission primary education throughout Shensi is made more striking by the fact that, with a Christian constituency of 12,257, Shensi still reports only 2,246 under Christian instruction. A study of the Hsien Table for Shensi (Appendix A) shows further that there are 62 hsiens with an aggregate of 66 evangelistic centers which as yet report no mission primary schools. Note that the ABCFM with 28 evangelistic centers and a Christian constituency of over 1,000 reported no mission lower primary schools, when the Survey data was being collected. It must be remembered, however, that this area has been opened only recently and work is wholly under Chinese supervision. A glance at Table IV shows that the CIM reports only one primary school as against 8 mission stations and a communicant membership exceeding 500. The accompanying map credits the entire territory south of the Tsinling mountain range with only one lower primary school.

Higher Primary Schools—Nine higher primary schools are listed for Shensi, 4 of these being reported by the BMS. An average of only 14 out of every 100 lower primary students continue work in higher primary schools. The YMCA, BMS, SMC and CIM are the only societies with higher primary students. Almost two-thirds of these students are in YMCA schools. Only Kweichow and Yünnan rank lower than Shensi in the proportion between mission primary students and communicants. The average for Shensi is 32 primary students to 100 communicants, while that for all China is 53. The BMS reports the highest proportion, 58 primary students per 100 communicants. The SMC and SAM follow with 24 and 19 respectively.

Middle Schools—The BMS reports a middle school for boys in Sianfu. This school was offering three years of middle school work when the Survey returns were received. No information regarding mission higher educational institutions or normal schools in Shensi is at hand.

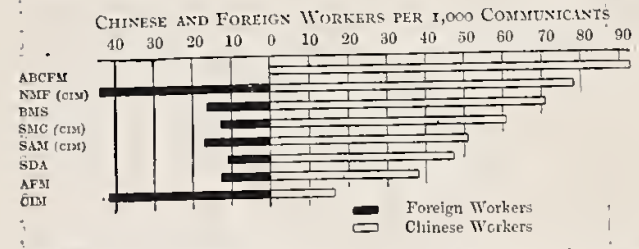
GOVERNMENT SCHOOLS

General Summary—According to the latest report of the Ministry of Education, 1916, Shensi has a total of 120,715 government lower primary and 7,527 higher primary students. This represents a larger total than reported for Anhwei, Kiangsi or Fukien, not to mention Kwangsi, Kansu, and Kweichow. Out of every 70 inhabitants in Shensi, one child is enrolled in a government primary school. This represents a higher average in proportion to the population than any of the coastal provinces except Chihli. Government primary school facilities appear best in 8 hsiens of Kwanchung-tao, where the average ratio between primary students and inhabitants is 3 to every 100. Out of the total primary school students in the province only 1.6 per cent attend mission schools. Note that Sanyüan-hsien, which records more mission primary students than any other hsien except Changan, reports 20 per cent of all the primary students as enrolled in mission schools. Of the 3 tao in Shensi, Kwanchung-tao in the central part of the province is best supplied with government primary education, 180 government primary students being reported to every 10,000 inhabitants.

Middle Schools and Higher Education—Eleven middle schools, 7 of which are in Sianfu, were reported by the Ministry of Education in 1918. The remaining 4 are located in Yülinfu, Fengsiangfu, Hanchungfu, and

IV.—Extent of Occupation—The Christian School

Name of Society	Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students —Boys	Lower Primary Students —Girls	Total Lower Primary Students	Higher Primary Students —Boys	Higher Primary Students —Girls	Total Higher Primary Students	Middle School Students —Boys	Middle School Students —Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys in Mission Primary Schools	Proportion of Boys in Mission Middle Schools	Proportion of Lower Primary School Students entering Higher Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...	**91**	**9**	**1**	**1,536**	**413**	**1,949**	**227**	**47**	**274**	**23**	...	**23**	**2,246**	**79%**	**100%**	**14%**
Baptist ... ... BMS	53	4	1	845	229	1,074	49	33	82	23	...	23	1,179	77%	100%	8%
Congregational ... ... ABCFM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Lutheran ... ... NLF	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
China Inland Mission ... ... CIM	1	1	...	...	13	13	...	9	9	...	...	...	22	...	...	69%
NMF (CIM)	2	...	...	10	6	16	...	...	...	...	...	...	16	63%	...	...
SAM (CIM)	22	...	...	424	96	520	...	3	3	...	...	...	523	81%	...	0.7%
SMC (CIM)	10	2	...	210	59	269	18	2	20	...	...	...	289	78%	...	7%
Other Societies ... ... AFM	1	...	...	27	...	27	...	...	...	...	...	...	27	100%	...	...
AG	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SDA	2	...	...	20	10	30	...	...	...	...	...	...	30	66%	...	...
YMCA	...	2	...	...	...	...	160	...	160	...	...	...	160	100%	...	...



Hinganfu. In addition there are 3 normal schools, 2 of which are found in Sianfu, one being for girls, and the third in Tungchowfu. A public law school is reported for Sianfu.

HOSPITALS

As in Kansu so in Shensi medical work of a general nature has been and is still being done acceptably by unprofessional missionaries in connection with their evangelistic activities. Professional medical work was first begun in 1898, when Dr. Creasy Smith entered the province. Shortly after, permanent quarters were secured in Sianfu and under the leadership of Dr. Smith and Dr. Jenkins, medical missions came to exert profound influence throughout the province. There are still 28 missionary residential centers in the province without modern hospital facilities. The extreme northern and southern sections with approximately four million people are at present without professional medical facilities. Only 114 hospital beds are provided for the entire province, or an average of 13 beds per million population. This is very low, only Kwangsi, Kweichow, and Yünnan reporting lower. The BMS is the only society maintaining mission hospitals (Sianfu and Sanyüanhsien). The average in this mission field is 60 beds per million inhabitants or one bed for every 179 square miles. There are 21 dispensaries in the province aside from those located on hospital premises. Fifteen of these are operated by the SAM (CIM). Plans for building a modern hospital in Suitehchow within the next 5 years are reported by the ABCFM.

V.—Extent of Occupation—The Christian Hospital

Name of Society	Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
	1	2	3	4	5	6	7	8	9
Grand Total ...	**2**	**21**	**87**	**27**	**542**	...	...	**29**	**114**
Baptist ... ... BMS	2	...	87	27	542	...	...	29	114
Congregational ... ABCFM	...	1	...	...	...	...	...	...	...
Lutheran ... ... NLF	...	...	...	...	...	...	...	...	...
China Inland Mission CIM	...	3	...	...	...	...	...	...	...
NMF (CIM)	...	...	...	...	...	...	...	...	...
SAM (CIM)	...	15	...	...	...	...	...	...	...
SMC (CIM)	...	2	...	...	...	...	...	...	...
Other Societies ... AFM	...	...	...	...	...	...	...	...	...
AG	...	...	...	...	...	...	...	...	...
SDA	...	...	...	...	...	...	...	...	...
YMCA	...	...	...	...	...	...	...	...	...

VI.—Degree of Occupation and Table of Urgency

Name of Society	Nationality	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Grand Total...	...	**75,290**(a)	**9,087,288**(a)	**126**	**421**	**7,081**	**14**	**47**	**18**	**60**	**7.8**	**243**	**317**	**0.4**	**13**
Baptist ... ... BMS	B	20,400	1,855,000	31	140	1,999	17	74	16	70	11	230	580	0.02	60
Congregational ... ... ABCFM	A	10,800	830,000	...	22	241	...	27	...	92	3	...	...	...	...
Lutheran ... ... NLF	Cont	450	140,000	1	3	3	7	21	333	1,000	...	...	...	...	...
China Inland Mission ... ... CIM	Int	16,300	1,813,000	21	8	514	12	4	41	16	3	910	44	...	...
NMF (CIM)	Cont	1,500	209,000	4	7	91	19	33	44	77	4	...	176	...	...
SAM (CIM)	A	22,300	3,096,000	47	135	2,691	15	43	17	50	9	94	194	...	...
SMC (CIM)	Cont	3,675	1,039,000	15	72	1,189	15	72	13	60	11	283	241	...	...
Other Societies ... ... AFM	Int	...	18,000	2	6	180	111	333	15	38	89	...	171	...	...
AG	Int	...	...	1	...	...	...	...	...	...	...	...	...	...	...
SDA	A	...	75,000	2	9	193	27	120	11	47	26	711	158	...	...
YMCA	Int	...	...	2	19	...	...	...	...	...	...	...	...	...	...

(a) Total for Province, not for approximate estimates by societies as given in column below.

SZECHWAN

I.—Hsien Boundaries

HSIEN BOUNDARIES

Political Divisions--Szechwan is the largest and one of the most interesting provinces in China, due chiefly to the fact that it is situated in the extreme west with lofty mountain ranges along its western frontier, and that the journey to Szechwan through the upper Yangtze is marked by such difficulty and grandeur.

The name Szechwan according to some authorities signifies "four rivers," and refers to the Kialing, Chung, Min, and Yalung. These four rivers, with the Yangtze, the mountain masses, the Red Basin, and the Chengtu Plain, constitute the principal geographical features of the province.

Until recently the extreme western boundary of Szechwan extended some 30 miles west of Batang. As then constituted the area of the province exceeded 200,000 sq.mi. (218,533), being greater in extent than France and exceeded by only one state in the U. S. A., namely, Texas. In the third year of the Republic the western boundary of Szechwan was moved eastward until it now runs in the form of an arch with the concave side pointing westward and the line itself passing midway between Yachowfu and Tatsienlu. The district west of this new boundary is now a "special administrative district" of the Chinese Republic called "Chwanpien," and formerly embraced two tao (Pientung and Piensi) together with a small portion of what previously was included under Tibet. Chwanpien is subdivided into 33 hsiens. North of Chwanpien and west of Kansu is the district known as Kokonor, or Tsinghai. Both of these districts are Tibetan in physical characteristics, racial affinities, and religion. Just west of Chwanpien and Kokonor is Tibet proper. The area of Szechwan as constituted since 1913 is approximately 160,000 sq.mi. The capital of the province is Chengtu. Chungking situated 1,550 miles from the mouth of the Yangtze is the only treaty port. A Japanese concession exists on the south bank of the river below the city. Wanhsien, situated on the Yangtze about half way between Ichang and Chungking, was formally opened to foreign trade in 1917.

Physical Features—Szechwan is bound in on all sides by mountains. There are few passages on the west and north from Szechwan into Tibet and Kansu. The Yangtze because of its rapids is a difficult means of ingress on the east. The three most important physical features of the province are its mountains, its rivers, and its large central plain. The mountain masses are divided by Richard into three groups. The first is a

series of high plateaus in the west, rising step by step to the Tibetan tablelands. Some of the mountains attain a height of anywhere from 16,000 to 19,000 feet. They extend eastward as far as the Min River and are characterized by deep gorges. The main road into Tibet extending from Tatsienlu via Batang and on into Lhasa crosses this group of mountains and high tablelands. The next group of mountains is in the north of Szechwan separating the province from Kansu, Shensi, and Hupeh. In the north the average elevation exceeds 8,000 feet. In the east the average height is not much above 6,000. The third group of mountains lies in the northeast of the province and reaches south to the Yangtze. The principal river in the province is the Yangtze. From its source in Tibet the principal direction of its course is south until latitude 26.5° north in Yünnan province is reached. From there its general direction is northeast. In its upper reaches it is known as "the river of golden sand." Its principal affluents are the four rivers after which the province is probably named.

Eastern Szechwan consists of a great plateau of red sandstone which slopes toward the east and southeast. This originally was thought to form the bottom of a great inland sea, but recently it is regarded as having more likely been formed by the gradual accumulation of soil carried down from the mountains by the numerous streams flowing through it. The plateau is broken up by hills and plateaus the largest being the Chengtu Plain measuring some 40 by 90 miles. This plain is one of the wealthiest and most densely populated regions in China. It is remarkably productive, every available square foot being under cultivation. One authority states: "The Chengtu Plain has an irrigation system, which, according to Chinese history, dates from the third century before the Christian era. At Kwanhsien the Sungpan River debouches from the mountains, and divides its waters among the many channels which cross the plain from the northwest to the southeast. Here the streams converge to form the Min River, which empties into the Yangtze at Suifu. These streams have been supplemented by a multitude of canals whereby an almost perfect distribution of water throughout the whole plain has been effected." Of this system of irrigation Richthofen states that it is probably not excelled in perfection anywhere. Richard says of this plain, "Few regions can compare with it in wealth and prosperity, the density of its population, and the perfection of its irrigation system. It comprises no less than 18 hsiens, most of which are very populous. Its population is reckoned at about 5,000,000."

A certain amount of work to improve navigation has already been done on the upper Yangtze, and on several of the worst rapids more is being planned. Mt. Omei which lies west of Kiatingfu is a pilgrimage resort for Buddhists. The country is exceedingly beautiful and well wooded, and a large number of magnificent temples have been erected on the mountain sides.

Climate—There are no extremes of climate in Szechwan. In the valleys and plains of the Red Basin the temperature in summer rarely exceeds 100° F. In winter the mercury seldom falls below 35°, and frost is exceedingly rare. The rainy season occurs during the summer when the humidity is the highest. In spring and autumn sudden and marked changes are frequent, and sunshine is rare. In the winter months a mist hangs over the country preventing surface evaporation.

Economic Conditions—Agriculture is the principal occupation of the people; rice is the most important crop. Other crops of less importance are wheat, rape, beans, sweet potatoes, maize, hemp, tobacco, and sugarcane. Primitive farming methods still prevail. Land holdings are invariably small.

Among the industries are silk-reeling and weaving, cotton-cloth weaving, extraction of brine from wells, and paper manufacture. Looms for cotton-cloth weaving are found everywhere in the province and especially in the Suining and Tungchwan districts. The salt wells of Szechwan are famous. In 1918 the number of salt wells in operation at Tzeliutsing was 1,182, and the salt produced amounted to over 212,000 tons. Other salt producing centers are Kiatingfu and Paoning. A number of match factories are distributed over the province. The mineral wealth of Szechwan is confined chiefly to the region west of the Min River and in the Red Basin. Coal is widely distributed, although in many places, of poor quality. The mining of coal and iron is limited to the demands of the local market. The chief factors militating against mineral development may be briefly stated as follows: the present mining regulations, which are regarded as burdensome and a serious obstacle to the growth of this industry; the inaccessibility of this rich mineral area; and the serious difficulties of transportation. In addition this region is largely inhabited by Tibetans, Lolo, and other tribes, who are jealous of encroaching Chinese authority.

Chengtu enjoys comparatively little trade with the outside world due to the difficulties in communication. Tatsienlu, just across the new western border, is the chief center of trade between Szechwan and Tibet, the chief exports passing through this city being wool, skins, furs, musk, and gold. Chungking is the main business city in eastern Szechwan, and the principal export and import center in the province. The uncertain political conditions have seriously effected the economic situation and have hindered every form of activity. Troops of other provinces have lived on the country, and the whole province has been overrun by armed bandits, who infest the waterways and commit depredations of every description. Boats loaded with cargo are an easy prey. Such conditions have raised the price of all commodities, and the cost of living has been increased by at least 100 per cent.

Language and People—The great majority of the people of Szechwan are Chinese and western Mandarin is the prevailing language. Many of these Chinese have immigrated from other provinces. The physical features of the Chinese vary, due to the close contact of the people with surrounding races. Some Chinese are of the Mongol type, others are of the Burmese. Tribes known as Sifan (西番) inhabit the extreme northwest and are governed by Chinese officials. Tibetans with their lamas and monasteries are extensively scattered throughout the extreme west. Politically and religiously the faces of the people are turned not toward Peking but toward Lhasa. In the southwest there are a number of aboriginal tribes which claim to belong to an independent race and are called Mantze (蠻子) or Lolo (玀玀). The language in the Szechwan Alps is therefore non-Chinese. Everywhere else Mandarin is spoken with a noticeable clearness of enunciation.

Roads—Travel is on foot, on horseback, by chair or boat. There are no carts or cart-roads in Szechwan. Wheel-barrows are used on the Chengtu Plain and plateau areas. Between Ichang and Chungking the country is mountainous, and the overland road little used.

The main roads in Szechwan are generally paved with flagstones, laid crossways. Some important roads are as much as 5 feet wide. Over the ever-recurring hills in this province these flagstones are arranged in steps, which, owing to the steep slopes of many hills, make a far more satisfactory road for the traffic than an even-surfaced one. As is to be expected from the nature of the roads, no vehicles are in use. Pack animals, both ponies and mules, are used to some extent. Travelling is done in sedan chairs, carried by two to four coolies who travel about 30 miles per day.

From Chungking to Chengtu is a journey of ten stages over a road much travelled. Formerly it was well paved, but since 1911 has fallen into disrepair. From Wanhsien to Chengtu is 14 stages; from Chungking to Kiatingfu is 9 stages. This road runs via the great salt-well district of Tzeliutsing. Chengtu to Kiatingfu covers 4 short stages. From either Kiatingfu or Chengtu to Yachowfu is 4 stages; Yachowfu to Tatsienlu 8 stages over a road extremely mountainous. From Tatsienlu to Batang is 18 stages. The road is precipitous in parts and very mountainous throughout. Chengtu to Paoning is 8 stages, the road being partly paved and much travelled.

Waterways—River traffic through the province is unceasing. From the end of April to the middle of December steam travel is possible on the Yangtze as far as Suifu, and at high flood even to Kiatingfu, 100 miles further north. Three principal branches of the Yangtze flowing from north to south, and one from south to north, carry a heavy junk traffic. For the up-river journey from Ichang, junks are hauled by trackers and from 30 to 50 days are required. The trip from Chungking to Chengtu by smaller boats called 'wupans' requires about 30 days, while the return journey can be made in a week or 10 days.

Railroads—There are no railroads in operation or under construction in Szechwan. Several very important lines are proposed. (1) Hankow-Szechwan Railway. An official survey of this line was completed in 1915. The line extends from Hankow (Hupeh) via Ichang and enters Szechwan in the vicinity of Kweichowfu. (2) Tatungfu-Chengtu Railway. This railroad will extend from Chengtu northeastward, and at Tatungfu (Shansi) will connect with the Peking-Kalgan Railway. The approximate length of this road will be 960 miles. (3) Yamchow-Chungking Railway. This line will extend from Yamchow in Kwangtung through Kwangsi via Nanning and Poseh to Yünnanfu, thence to Chungking where it will connect with an extension of the Hankow-Szechwan line. The approximate length of this line will be 1,000 miles. (4) The Yünnan-Szechwan Railway extending from Yünnanfu to Chengtu via Suifu. Of these four the most urgent and essential line for the needs of West China is very plainly the Hankow-Szechwan Railway.

Postal and Telegraph Facilities—The Chinese Post Office provides excellent postal facilities throughout Szechwan. In 1919, 135 postal offices of various grades and 637 postal agencies were reported by the Post Office authorities. This represents an increase of 8 offices and 40 postal agencies since 1918. Approximately as much mail matter is dealt with annually in Szechwan as is handled in the two provinces of Fukien and Honan combined. Chengtu has 7 local deliveries and 24 express letter deliveries per day.

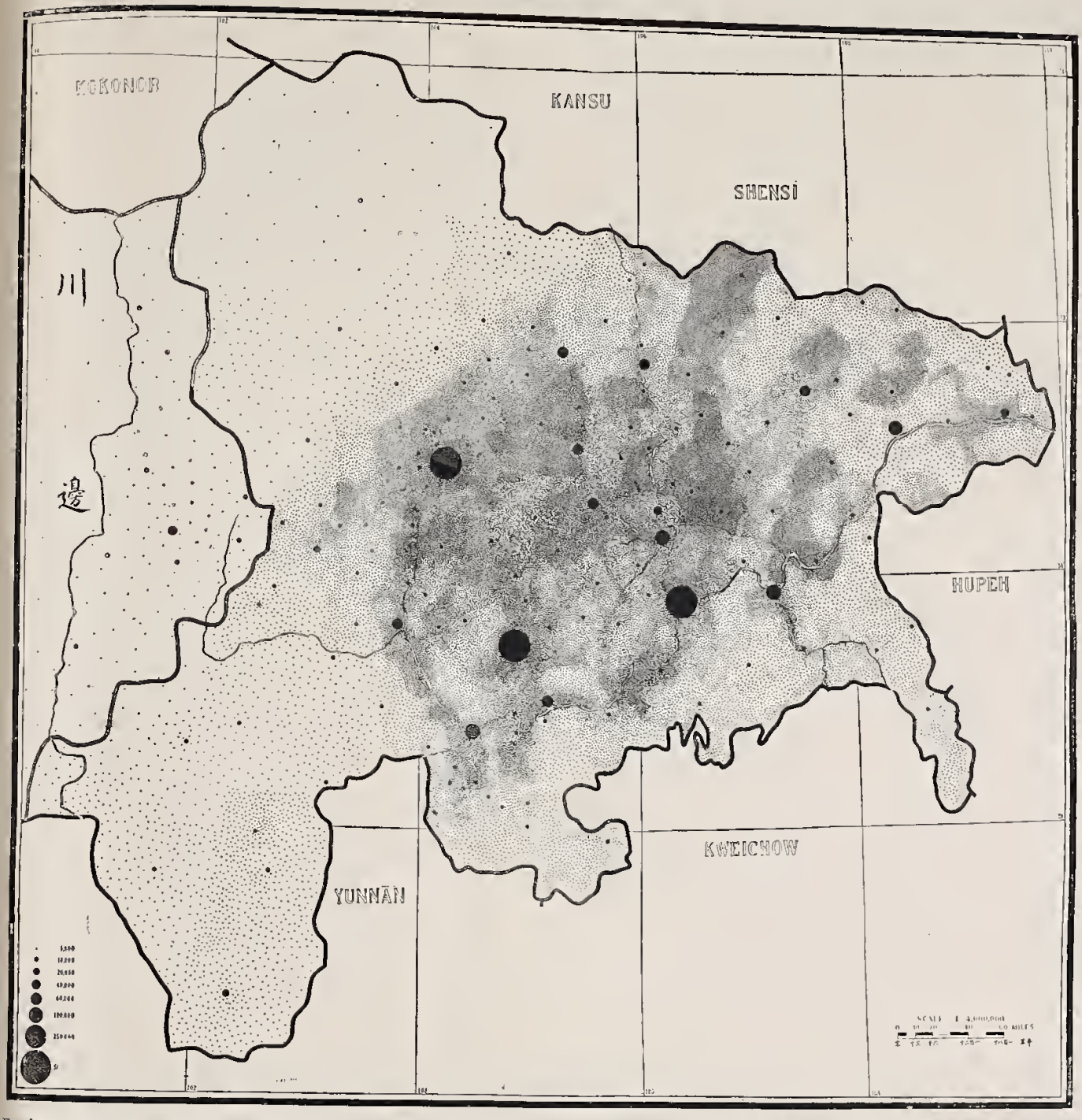
Telegraph service throughout the province is furnished by the Chinese Telegraph Administration, with 40 stations in operation. There are 2 lines running east from Chungking into Hupeh, 2 south into Kweichow from Chungking, and 2 from Chungking to Chengtu, one by way of Luchow and another by way of Suifu. From Chengtu there is a line running west via Yachowfu and Tatsienlu to Batang with a branch to Ningyüanfu. There is also a line connecting Chengtu with Peking via the province of Shensi.

Christian Occupation by Hsiens—All hsiens in Szechwan are claimed by Protestant Christian missions. Only 11 out of the 146 have more than 1 society at work within their borders. Two societies cooperate in 10 hsiens, 3 in 1, and 5 or more societies cooperate in the 2 cities of Chengtu and Chungking. Twenty-nine hsiens, although claimed, report no Christian work; 21 hsiens with one or more evangelistic centers report no communicants. Most of these hsiens are claimed by the ABF and the CIM. Undoubtedly this absence of figures is due to the work within them being included with that of adjoining hsiens. About one-half of the hsiens of Szechwan report mission lower primary schools and one sixth higher primary.

DENSITY OF POPULATION

Various Estimates—The population of Szechwan is probably over 50,000,000 and under 70,000,000. This is commonly accepted among both missionaries and government officials. Reference to the various estimates published during the last 50 years reveals a wide variation. The lowest estimate ever given is that of the Minchengpu Census, 1910, namely 23,000,000. Sir A. Hosie's estimate of 45,000,000 (in 1904) is also regarded as too conservative. In 1885, the Maritime Customs' Report quoted 71,248,600. Richard in his "Comprehensive Geography of the Chinese

II.—Density of Population



Empire" gives 68,724,800. The Census by Households made in 1910 places the population of the province at 54,505,600. The estimates supplied to the Survey Committee by provincial officials in 1918 total 61,444,699. The Post Office obtained population figures for each hsien in the province during 1919. These total 49,782,810 for the province. For the purposes of this Survey the estimates supplied to the CCC have been accepted. This fixes the density of the province at 384 persons per square mile. Roughly speaking, Szechwan has almost eight times the population of Belgium, and twice the population of France.

Population estimates for the hsiens in Szechwan, as they appear in the Hsien Table, Appendix A, are those supplied by the provincial officials to the Survey Committee. A comparison between these figures and the figures obtained through the Post Office Census reveals the greatest difference in the case of the following hsiens: Kintang, Pahsien (Chungking), Fengtu, Kiangtsing, Kienwei, Pachung, Changshow, Wanhsien, and Nankiang.

Densest Areas—The great mass of people in Szechwan live east of the Min River in the area known as the Red Basin. In this section the average density frequently exceeds 500 per sq.mi., and in the Chengtu Plain approaches 1,500. Western Szechwan is sparsely populated; also certain areas in the north and extreme southwest. Note on the accompanying map the large circle indicating 500,000 inhabitants directly south of Chengtu. This represents the great industrial center Tzelintsing, which extends over an area of 60 sq.mi. The most populous part of the province is the Chengtu Plain, which owing to its system of irrigation is par excellence the garden of Szechwan. One authority estimated in 1904 that the Chengtu Plain had no fewer than 1,700 persons to each sq.mi.

Large Cities—Szechwan has 2 cities with populations of or exceeding 500,000: Chungking 660,000, and Chengtu 500,000. The Survey Committee has received names of six cities in the province with populations of 100,000 or thereabouts: Wanhsien 150,000, Suifu 125,000, Luchow 125,000, Shunking 120,000, Fowchow 100,000, and Hochow 100,000. In addition estimates have been received of nine cities which range between 50,000 and 100,000, and the names of ten cities with populations somewhere between 20,000 and 50,000. Approximately 90 per cent of the inhabitants of Szechwan live in cities and villages under 20,000 and in rural districts.

Christian Population—Out of an aggregate of 61,445 small dots, each representing 1,000 inhabitants, 13 of the smallest size indicate the Protestant Church membership and 144 that of the Roman Catholic Church.

PROTESTANT MISSION FIELDS

General Summary—Szechwan is divided among 6 Protestant societies with a very small amount of overlapping. The fields of the DFMB and HF are included in the field of the CIM with which these missions are affiliated. Activities of the YMCA and YWCA are limited to the cities of Chengtu and Chungking. These four societies, therefore, in addition to the three Bible societies, the independent missionary workers at Kweichowfu, and the SDA, are without field delimitations on the accompanying

III.—Protestant Mission Fields

Note.—The initials CMM on the above map should read MCC.

map. As Szechwan is constituted at present, the field of the FCMS with its center at Batang falls outside the western boundary and belongs instead to the "special territory" of Chwanpien.

Extent of Area Claimed—Large stretches of territory which appear on the accompanying map as the special responsibility of the various missions are unworked at present, and the missionaries frankly say that this territory is so great in extent and the forces and funds of the missions so limited, that little hope may be entertained for their adequate occupation for a considerable time to come. In other words, the areas allotted to the various missions represent the territory for which they severally regard themselves at the present time responsible and not in any sense as areas which they are adequately working. If this fact be kept in mind, we may venture the following comparison. The field of the CIM extends approximately over 52,000 sq.mi. (embracing about one-third of the province); the CMS 30,000 sq.mi. (less than one-fifth); the ABF 39,000 sq.mi. (approximately one-fourth); the MCC 20,000 sq.mi. (one-eighth); the MEFB 9,600 sq.mi. (one-sixteenth); and the FFMA 6,000 sq.mi. (one-twenty-fifth). It we think of the mission fields of Szechwan in terms of Church areas, then we find the Anglican Church serving approximately 50 per cent of the province, the Methodist 20 per cent, Baptist 25 per cent, and the Friends 4 per cent. In arriving at these percentages the field of the CIM in eastern Szechwan has been accepted as Anglican in organization and administration. Compare this map with Map II. The approximate populations of the various fields are as follows: CIM 25,000,000; MCC 11,000,000; MEFB 9,000,000; ABF 6,000,000, CMS 5,000,000; and FFMA 5,000,000. The Anglican Church faces reponsibility for approximately one-half of the inhabitants of the province, and the Methodist Church for one-third.

Nationality of Mission Societies—Two of the 6 large societies with mission fields shown on the accompanying map are American (MEFB and ABF), 3 are British (CMS, FMMA, and MCC), and 1 International (CIM).

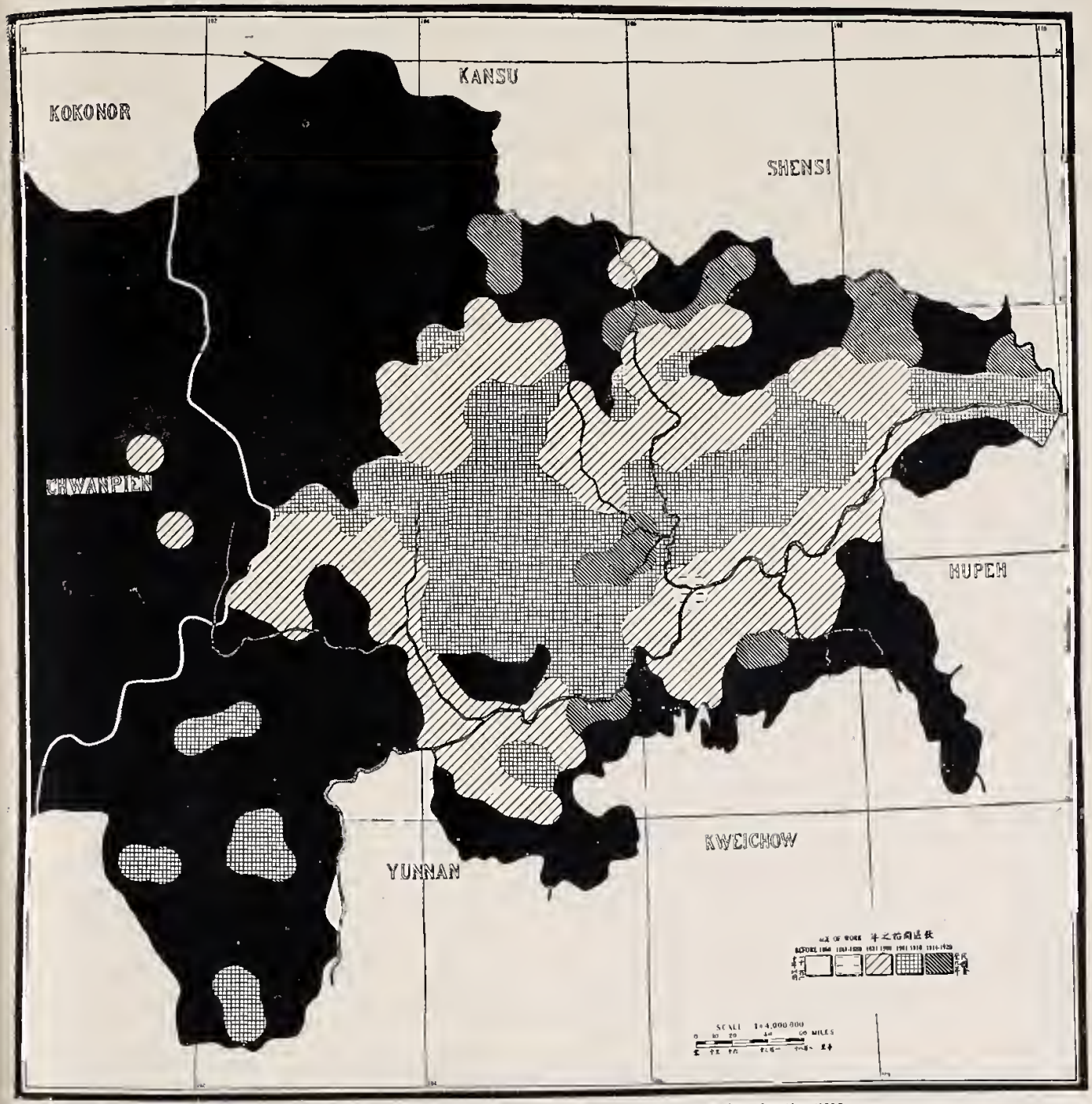
The last society, while International when considered in China as a whole, is largely British in the nationality of its missionary personnel throughout Szechwan. Considerably less than one-third of the province is being worked by American missionary societies.

Overlapping Areas—There is very little overlapping of mission fields in Szechwan, the only important instance being in the central part of the province east of Chengtu between the MEFB and FMMA.

Unoccupied Areas—Szechwan has areas of vast extent which as yet are relatively unoccupied by Protestant missions. If one compares the accompanying map with Maps V and VII this fact becomes very evident. Almost one-half of the province is still 30 li or more beyond any evangelistic center. There is only 1 Christian in Szechwan to every 5,000 inhabitants.

Comity Agreements—In January, 1899, a Protestant missionary conference was held at Chungking which 80 missionaries attended representing 8 missions and 3 Bible societies. One of the results of this conference, which has proved permanent and most beneficial, has been the formation of an Advisory Board for West China, which undertook as one

IV.—Age of Work



of its first tasks the delimitation of the fields of the various missions. This has resulted in the most cordial and harmonious relationships ever since, and has made the application of the principles of comity, as these affect every phase of missionary propaganda and church development, natural and easy. The question of territorial responsibility is accordingly closed except as individual missions feel their inability to meet the challenge of such large areas and independently consider the relinquishing of territory and the advisibility of inviting other societies to help with the work. A case in point is the present position of the ABF mission regarding its large triangular field in the southwestern part of the province. Chengtu and Chungking are indicated on the accompanying map as mission fields common to all societies.

AGE OF WORK

Five Periods of Mission Work—The history of the Protestant Christian occupation of Szechwan has been divided by Mr. Joshua Vale into five distinct periods as follows: Prospecting Period (1868-1877); Pioneer Period (1878-1886); Progressive Period (1887-1895); Opposition Period (1896-1898-1900); and Popular Period (1901-1921).

(1) *Prospecting Period* (1868-1877)—The first Protestant missionaries to visit Szechwan were Dr. Griffith John of the LMS and Mr. Wylie of the BFBS. These men travelled widely throughout the province, visited many important cities including Chengtu, and after their return awakened considerable interest in this vast unopened field, both among missionaries in China and in the representative churches at home. In 1877 Rev. John M'Carthy of the CIM travelled overland from Wanhsien to Chungking, where he rented premises for the CIM.

(2) *Pioneer Period* (1878-1886)—During this period a strong CIM force entered the province. In 1881 this society opened the capital city, Chengtu. Paoning and Pachow were occupied by the workers of the same mission in 1886-1887 after considerable difficulty. In the same year that Chengtu was entered by the CIM, the West China Conference of the MEFB was inaugurated and Chungking chosen as the headquarters of the mission. Here, towards the end of the year, Rev. L. N. Wheeler, D.D. and wife, with Rev. Spencer Lewis and wife, began work in rented Chinese quarters. Miss Francis Wheeler was soon appointed as representing the Women's Foreign Missionary Society, and a strong work for women was begun. In three years, Dr. Wheeler was forced to return to America because of failing health, and Dr. F. D. Gamewell was transferred from North China and appointed Superintendent for West China. The Chungking Riot of 1886 seriously interrupted all mission activity. During this pioneer period the field of the CIM was divided at the Kialing River into two distinct parts, the "East Szechwan" branch working on distinctively Church of England lines, and the "West Szechwan" branch following Free Church lines.

(3) *Progressive Period* (1887-1895)—After the settlement of the Chungking Riot and the reestablishment of mission work in that city, a period of unprecedented prosperity set in. Three probable reasons are given: (1) the faithful and persistent work of the pioneers; (2) the wide-spread and systematic itineration which followed the riot; and (3) the semi-awakening of the people. During this period 5 large missionary societies

began work in Szechwan. In 1888, twenty years after Dr. Griffith John visited the province, the LMS began permanent work in Chungking. In 20 years this society reported over 600 communicants. In 1919 the LMS transferred its work to the MCC and withdrew from the province. In 1890, the ABF entered Suifu and 4 years later Kiatingfu and Yachowfu. Messrs. W. M. Upcraft and Geo. Warner were the pioneers in 1889, followed two years later by Mrs. Warner and Mr. and Mrs. R. Wellwood. In 1890, the FFMA also began work in Chungking after being driven from Tungchwan. The second station was opened for 7 years, during which time the foreign force was gradually strengthened, educational work developed, and extensive itineration carried on. Mr. and Mrs. R. J. Davidson were the pioneers of the FFMA in this field. In 1888, Mr. Horsburgh of the CMS made an extended tour of the province of Szechwan. The result of his enquiries revealed the great untouched field in the northern part of the Szechwan plain and among the Mantze tribes of the northwest. In the spring of 1892, a party under the leadership of Mr. Horsburgh reached Szechwan, and were distributed among the CIM stations to learn the language and prepare for their work. The opposition of the people made their efforts to establish permanent work unsuccessful until 1894 when foot-holds were obtained in Chungpa, Sintuhsien, Mienchow, Mienchhsien, and Anhsien. Shihchüan was entered the following year. Work was difficult during these years before the people became accustomed to the foreigner. In 1895, Rev. W.W. Cassels, the CIM Superintendent of the East Szechwan district, was consecrated first Bishop of the new diocese of Western China. Before this date the work of the province was nominally a part of the diocese of mid-China with episcopal supervision exercised by Bishop Moule.

In 1891, a pioneer party consisting of 8 members of the MCC arrived in China. On account of the anti-foreign riots in the Yangtze valley, they could not reach Szechwan until February, 1892. Dr. V. C. Hart, D. D., was the leader of the mission. Work was at once begun in Chengtu and later in Kiatingfu. During this period the MEFB extended its occupation to the capital and to other cities near Chungking and on the great east road toward Chengtu. The CIM also opened no less than 9 centers in various parts of the province. Many new out-stations were opened under the leadership of native evangelists. A mission press was established in Kiatingfu by Dr. Hart.

(4) *Opposition Period* (1896-1898-1900)—The Yangtze valley riots of 1895 threatened to spread to the west, and, although no disturbance actually occurred, yet seeds of suspicion and ill-feeling were sown which eventually brought a direful harvest in 1895. The utter defeat of the Chinese in the Chinese-Japanese War resulted in much anti-foreign feeling which, in 1895, led to serious attacks on all the missions in many cities of the province. Every mission compound in Chengtu, Protestant and Roman Catholic, was looted and destroyed. Foreigners sought protection in the Yamen and one month later reached Shanghai. After the settlement of these riots, work was re-established although persistent rumours of anti-foreign feeling were circulated. In 1898, riots again suddenly broke out. The Chinese were eager to attempt the destruction of mission property and the expulsion of all foreigners. In 1899, during a very stormy period and just one year before the Boxer Uprising, a Protestant Conference was held at Chungking attended by some 80 missionaries. Three permanent results of this conference are worthy of note: the establishment of the West China Missionary News, the inauguration of the West China Tract Society, and the formation of an Advisory Board for West China. In the summer of 1900, although West China suffered little from the Boxer movement, all missionaries of all societies were compelled by consular orders to vacate their stations and flee to the coast.

(5) *Popular Period* (1901-1921)—On the return of the missionaries to their respective stations during the early part of 1901, they found in many places, especially in the western part of the province, what is now known as a "mass movement" in full swing. It was first confined almost entirely to the Roman Catholic Church. The movement was most perplexing even to experienced missionaries. Deputations were constantly arriving from leading men to open Gospel halls, preaching stations, or schools, free of cost to the missionary societies. Long lists were presented with the names of those who were anxious to become "adherents" of the Church or "learners" of the truth. This movement appealed in different ways to different missionaries and missionary societies. Some of the more optimistic welcomed it as a fitting harvest to the prayers and labors of past years. Others, who were not quite so enthusiastic, looked askance on the movement, and generally discouraged the establishment of stations under such conditions. Notwithstanding, all were of the opinion that this was an excellent opportunity to present the Gospel to the people, and every advantage was taken of this opening and the willingness of all classes to hear the Gospel. In general, the period was one of steady extension resulting in a fuller occupation of the areas for which each society was responsible. In certain sections the work has developed along more intensive lines, and there has been a marked movement toward co-operation in all forms of missionary activity. The MCC press was moved to Chengtu in 1905, and the West China Christian University was founded in 1910. The whole educational program of the province has been made more effective and unified by the formation of the West China Educational Union. The West China Conference in 1908 appointed a Standing Committee on Church Union, from whose activities much was expected. The Committee is still active, although no church union has yet resulted in West China. The Advisory Board of West China Missions, first organized in 1899, consists of representatives of all the missions, and meets annually for consultation and mutual help. The labours of this body have been greatly supplemented by the organization of the Advisory Council of the Churches, a body consisting of missionaries and Chinese Christians formed in 1913. These three organizations meet annually at the same time and place.

Mission Stations Arranged Chronologically

		Before 1860	1861-1880	1881-1890	1891-1900	1901-1910	1911-1920
Anglican	CMS (+CEZMS)	...	...	...	6	4	3
Baptist	ABF	...	...	1	2	1	...
Methodist	MCC	...	...	...	2	6	2
	MEFB	...	...	1	3	...	...
China Inland Mission ...	CIM	...	1	8	6	10	3
	DFMB (CIM)	...	...	...	1	1	...
	HF (CIM)	...	...	...	1	...	...
Other Societies	FCMS	...	...	...	...	1	...
	FFMA	...	...	1	1	3	...
	Ind	...	...	...	...	...	1
	SDA	...	...	...	...	...	1
	YMCA	...	...	...	...	1	...
	YWCA	...	...	...	...	...	1
Bible Societies	ABS	...	...	...	2	...	...
	BFBS	...	...	1	...	...	...
	NBSS	...	...	...	1	...	...

I.—Force at Work—Foreign

Name of Society	Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
	1	2	3	4	5	6	7	8
Grand Total ...	**91**	**32**	**12**	**11**	**138**	**204**	**339**	**543**
Anglican ... ...CMS (+CEZMS)	17	1	...	...	14	22	34	56
Baptist ... ...ABF	10	4	4	1	10	19	30	49
Methodist ... ...MCC	41	16	5	6	37	72	112	184
MEFB	13	4	1	2	26	17	49	66
China Inland Mission CIM (a)	4	2	1	1	37	44	73	117
DFMB (CIM)	...	...	...	...	4	...	4	4
HF (CIM)	...	...	...	...	1	...	1	1
Other Societies ...FCMS (a)	3	2	...	...	...	6	6	12
FFMA	...	1	1	1	7	13	19	32
Ind	...	1	...	...	...	1	...	1
SDA	1	1	...	...	...	4	4	8
YMCA	...	...	...	...	...	3	2	5
YWCA	...	...	...	...	2	...	2	2
Bible Societies ABS, BFBS, NBSS	2	...	...	...	...	3	3	6

* Incomplete returns

(a) Statistics of Christian work in the "special administrative district" of Chwanpien are included here-under Szechwan

EXTENT OF EVANGELISM

Stations and Evangelistic Centers—Protestant societies in Szechwan report 76 mission stations. Only two provinces report a higher number, namely, Kwangtung and Kansu. In both of these provinces there is a large number of small societies or representatives of societies engaged in special forms of work, so that in reality one is not far wrong in saying that Szechwan, in terms of mission stations, is one of the best occupied provinces of China. The 76 stations are located in 51 cities, and from these the work of evangelism extends into almost 500 (487) evangelistic centers and numberless occasional preaching places. Only Shantung, Chekiang, Fukien, and Kwangtung report larger numbers. The CIM, MEFB, and MCC report the highest numbers of evangelistic centers in the province. Each evangelistic center in Szechwan averages 28 communicants. This figure would be reduced were the larger cities, now regarded as single evangelistic centers, to report the actual number of communicant groups (or evangelistic centers) within their city limits. Thirty-eight out of 51 foreign residential centers in Szechwan are British in respect to the nationality of their missionary personnel, 10 are International, and 3 American.

New Stations—The following societies have officially announced plans for new stations: MCC (Wanhsien, Nanchwan, Fengtuhsien, Fengshui, and Changshow); FFMA (Hochow); and CMS (Sungpan). The last named center has not been located on the accompanying map and is situated about 200 li northwest of Lunganfu.

Distribution of Stations and Evangelistic Centers—The greatest concentration of evangelistic centers is in the area bounded by the Min River on the west, the Yangtze on the south, and the Kialing on the east. Notice also the relatively large number of mission stations just north of Chengtu, between this city and Lunganfu, in the fields of the CMS, CIM, and FFMA. When we consider the area south of the Yangtze, where the MCC and CIM have evangelistic responsibility, the great territory in the southwest where the ABF is still the only mission having any connection with the work, and the extreme northwestern area covered by the CMS and CIM, the inadequate occupation of the province becomes strikingly manifest. Even in the central and northeastern sections of the province which are best worked, there remains much to be done before Szechwan can compare with such provinces as Fukien and Shantung. There is an average of one evangelistic center to every 328 sq.mi., and but one communicant to every 5,000 inhabitants throughout the province.

Compare the accompanying map with Map II. The northwestern section, which is still without stations or evangelistic centers, appears to

V.—Mission Stations and Evangelistic Centers

be the most sparsely populated. The southeastern section is less dense than the area north of the river, nevertheless when compared with other provinces this area appears to be as well populated as many sections where strong evangelistic work is carried on. Szechwan reports the lowest number of communicants per 10,000 inhabitants of any province in China.

Reasons for Inadequate Occupation—All societies specially emphasize their lack of workers, both Chinese and foreign. Four refer to insufficient funds as one of the attending causes for the depleted staff. Three missions have found the progress of their work hindered by political unrest, and one society, the ABF, refers to difficulty in communication as one of the secondary reasons for the inadequate occupation of its large territory. Mr. Baker of the FCMS states that the insufficiency of funds has prevented the opening of new work when opportunity presented itself. Mr. Hartwell of the MCC reports that in his mission field there are scores of market towns untouched by any regular evangelistic work, and Mr. Phillips, secretary of the CMS, refers to the delay in occupying Sungpan as due entirely to inadequacy of staff. The unoccupied areas of Szechwan are more fully dealt with elsewhere in this volume.

Christian Occupation in Terms of Foreign Force—Only three provinces in China report larger foreign missionary forces, namely, Kiangsu, Chihli, and Kwangtung; only three provinces report more foreign physicians: Kwangtung, Kiangsu, and Chihli.

FULL-TIME CHRISTIAN WORKERS

Foreign Missionary Force—In 1919 there were 543 foreign missionaries in 51 cities of Szechwan. Twelve out of these 51 cities or 25 per cent reported representatives of more than one missionary society. Only three of these have representatives of more than two societies, Chengtu, Chungking, and Kiatingfu. If we except Chengtu and Chungking where 39 per cent of the entire foreign force reside, the missionaries appear fairly evenly distributed over the province. Outside of these two cities the average number of foreigners per station is slightly over 6. It is interesting to note that Chengtu and Chungking with 39 per cent of the foreign force only report approximately 18 per cent of the employed Chinese workers in the province. There are four mission stations where only women missionaries are located. About one-fourth of the foreign force in Szechwan consists of single women (138); 43 per cent of the male workers are ordained. The MCC reports the largest number of missionaries, 184 or 34 per cent of the entire foreign force. Eighty of these 184 reside in Chengtu. The CIM ranks second with 122 foreign missionaries and the MEFB, CMS, ABF and FFMA follow in order.

Missionaries per 1,000 Communicants (Average for Province 42)		Missionaries per 1,000,000 Inhabitants (Average for Province 9)	
MCC	93	MCC	17
CMS (+CEZMS)	80	CMS (+CEZMS)	12
FFMA	74	ABF	9
ABF	39	MEFB	8
CIM (+DFMB, HF)	26	FFMA	7
MEFB	17	CIM (+DFMB, HF)	5

VI.—Distribution of Workers

Nationality of Foreign Workers—Seventy three out of every 100 foreign missionaries in Szechwan are British in nationality, 26 American, and 1 Continental.

Chinese Employed Force and its Distribution—The proportion of employed Chinese to employed foreign workers is 2.7 to 1. This is considerably lower than the average proportion prevailing for the whole of China, which is about 4 to 1. The MEFB and FFMA report the largest proportionate numbers of employed Chinese workers, namely 5.4 and 4.1 to 1 respectively. A study of the map shows less than one-fifth of the Chinese force in the cities of Chengtu and Chungking. There is a fair amount of scattering of workers over the fields outside of missionary residential centers, although this is not so marked in Szechwan as in some of the provinces in eastern China where the work is older and the Chinese Church more independent and self-propagating.

Classification of Chinese Force—Out of a total of 1,485 employed Chinese workers, 490 or 33 per cent devote the major part of their time to evangelistic work, 884 or 60 per cent are educational workers, and 111 or 7 per cent are employed in mission hospitals. The CIM and the SDA are the only societies where the educational workers are outnumbered by those devoting the major part of their time to evangelism. The MEFB reports as many as 3 employed teachers to every evangelist, the ABF over 2 teachers to every evangelist, and the MCC and FFMA each almost 2 teachers to every evangelistic worker.

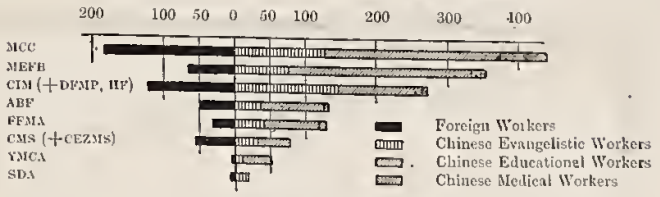
Ordained Workers—Szechwan reports 35 ordained Chinese clergymen. This represents approximately 9 per cent of the total number of male evangelists. Three years previous there were only 17 ordained Chinese ministers in the province, and several of the missions and churches that had been established in work for 25 years were still without their first ordained worker. The increase from 17 to 35, therefore, since 1917 is a fact of encouraging significance. The MEFB reports over one-half of the total number of ordained men, namely, 18. The MCC and CIM follow with 7 ordained workers each, and the ABF ranks last among the four societies having ordained Chinese with 3. If we add the foreign ordained missionaries (61) to the Chinese, we have a total of 126 ordained ministers in the province, or 1 ordained man for every 3 organized congregations and 103 baptized Protestant communicants. The number of communicants to each ordained worker Chinese and foreign in each mission is as follows: SDA 28, MCC 41, CMS 41, ABF 97, MEFB 133, and CIM 431, the average for the entire province being 370.

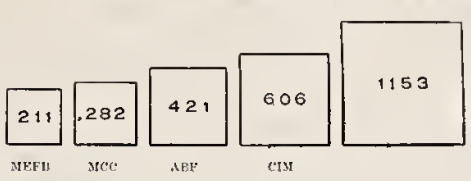
Christian Occupation in Terms of Employed Chinese Workers—

Employed Chinese Workers per 1,000 Communicants (Average for Province 114)		Employed Chinese Workers per 1,000,000 Inhabitants (Average for Province 24)	
SDA	679	MCC	41
FFMA	303	MEFB	38
MCC	224	FFMA	33
CMS (+CEZMS)	112	ABF	16
ABF	106	CMS (+CEZMS)	11
MEFB	93	CIM (+DFMB, HF)	
CIM (+DFMB, HF)	57		

From the first table it is also possible to obtain the proportion between employed Chinese workers and communicant church members, e.g., the MCC employs 22 out of every 100 church members, the MEFB 9, the CMS 11, the CIM 6, FFMA 30, SDA 68, and the ABF 11.

Training Centers for Christian Workers—The means for training leaders are as wide as the West China Educational Union itself, for in West China the missions regard the lower primary school as the place where they must begin to look for their future church leaders. Consequently primary education is particularly emphasized, though no less attention is given to normal training for teachers and Bible and theological training for candidates for the ministry. Including the Union Bible Training School which has a close connection with the Union University in Chengtu, there are three Bible Training Schools in the province, one carried on by the CIM (West) at Chengtu, and one at Paoning carried on by the CMS in cooperation with the CIM (East). In this way the 6 larger missions in Szechwan are carrying on organized Bible training work. Furthermore, the Union University has recently organized a course in religion equal in standing with the other university courses, which promises to graduate men of high literary standing and spiritual consecration.





The figure 1153 in the large square represents the Total Communicants of Societies reporting no Ordained Workers

II.—Force at Work—Chinese

Name of Society		Ordained	Unordained Pastors and Evangelists—Men (including colporters)	Evangelists—Women	Total Evangelistic Force	Teachers—Men	Teachers—Women	Total Educational Force (all grades) (a)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work (a)	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...		**35**	**366**	**89**	**(b) 490**	**696**	**188**	**884**	**17**	**2**	**12**	**80**	**111**	**(b) 1,485**	**167**	**80%**	**2.7**
Anglican	CMS (+CEZMS)	...	21	9	33	33	12	45	...	...	...	...	...	78	...	73%	1.4
Baptist...	ABF	3	30	4	37	75	15	90	2	...	1	3	6	133	40	85%	2.7
Methodist	MCC*	7	105	16	128	193	54	247	9	...	9	48	66	441	115	82%	2.4
	MEFB	18	44	14	76	188	70	258	2	1	1	16	20	354	...	75%	5.4
China Inland Mission ...	CIM (b)	7	107	33	147	92	26	118	...	...	...	7	7	272	7	78%	2.3
	DFMB (CIM)	...	...	...	...	..	...	(Included under CIM)	...	...	...	...	...	...	...	...	...
	HF (CIM)	...	...	...	...	...	...	(Included under CIM)	...	...	...	...	...	...	...	...	...
Other Societies	FCMS (b)	...	1	...	1	2	1	3	2	...	...	...	2	6	...	83%	0.5
	FFMA	...	33	9	42	69	9	78	2	1	1	6	10	130	5	85%	4.1
	Ind §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	SDA	...	11	4	15	3	1	4	...	...	...	...	...	19	...	74%	2.4
	YMCA	...	11	...	11	41	...	41	...	...	...	...	...	52	...	100%	10.1
	YWCA*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bible Societies	ABS, BFBS, NBSS*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

§ No returns * Incomplete returns NOTE:—The statistics of the Medical force are confessedly not complete.

(a) This column includes educational workers in institutions above Middle School grade.

(b) Statistics of Christian work in Chwanpien are included above with those of Szechwan. For this reason totals appearing in the Hsien Table for Szechwan (Appendix A) fall slightly below those given for similar columns here.

III.—Extent of Occupation—The Christian Community

Name of Society		Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Percentage of Men Communicants	Proportion of Communicants in Cities over 50,000	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars	Average Number of Communicants in each Evangelistic Center
		1	2	3	4	5	6	7	8	9	10	11	12	13
Grand Total ...		**76**	**369**	**487**	**8,230**	**4,724**	**12,954**	**32,942**	**63%**	**23%**	**74%**	**54%**	**21,567**	**27**
Anglican	CMS (+ CEZMS) *	13	27	29	381	315	696	1,476	55%	...	...	...	556	21
Baptist	ABF	4	21	45	960	303	1,263	1,493	76%	23%	80%	80%	1,330	28
Methodist	MCC *	10	87	94	1,387	587	1,974	3,448	70%	30%	81%	61%	6,818	21
	MEFB *	4	88	135	2,297	1,517	3,814	15,217	60%	19%	...	...	8,098	28
China Inland Mission	CIM *	28	114	143	2,859	1,884	4,743	8,760	67%	22%	69%	31%	2,331	33
	DFMB (CIM)	2	...	...	...	...	(Included	under CIM)	...	...	...	...	...	...
	HF (CIM)	1	...	...	...	...	(Included	under CIM)	...	...	...	...	...	...
Other Societies	FCMS *	1	...	1	7	...	7	239	100%	...	86%	...	200	7
	FFMA	5	29	36	321	108	429	1,319	75%	48%	80%	33%	1,591	12
	Ind §	1	...	...	...	...	...	...	...	...	...	...	...	...
	SDA	1	3	4	18	10	28	28	64%	86%	...	...	125	7
	YMCA	1	...	...	...	...	...	1,201	...	...	...	...	515	...
	YWCA *	1	...	...	...	...	...	...	...	...	...	...	...	...
Bible Societies	ABS, BFBS, NBSS	4	...	...	...	...	...	...	...	...	...	...	...	...

§ No returns * Incomplete returns

VII.—Distribution of Communicants

COMMUNICANT CHRISTIANS

General Survey—The Protestant Christian Church of China has its largest membership in the coastal provinces. Among the interior provinces Szechwan ranks second in the numerical strength of its baptized communicants, which equals 12,954. Of this number, 63 per cent are men. Three or four years ago the proportion of women was considerably smaller.

The Roman Catholic Church reports over ten times as many Christians, or 143,747. These worship in 826 chapels and churches scattered throughout the province which is divided into four Bishoprics with episcopal residences at Chengtu, Chungking, Suifu, and Ningyüanfu. Almost 8,000 adults were baptized into the Roman Catholic Church during 1918. In addition to regular evangelistic activities, the Roman Catholic Church maintains nearly 400 parish schools of primary grade with over 7,500 students. There are 3 colleges in the province, two in Chungking and one in Chengtu; 10 seminaries, and 5 schools for girls. Two of the colleges have been closed as a result of the War. Roman Catholic missions also report 5 hospitals and 7 dispensaries.

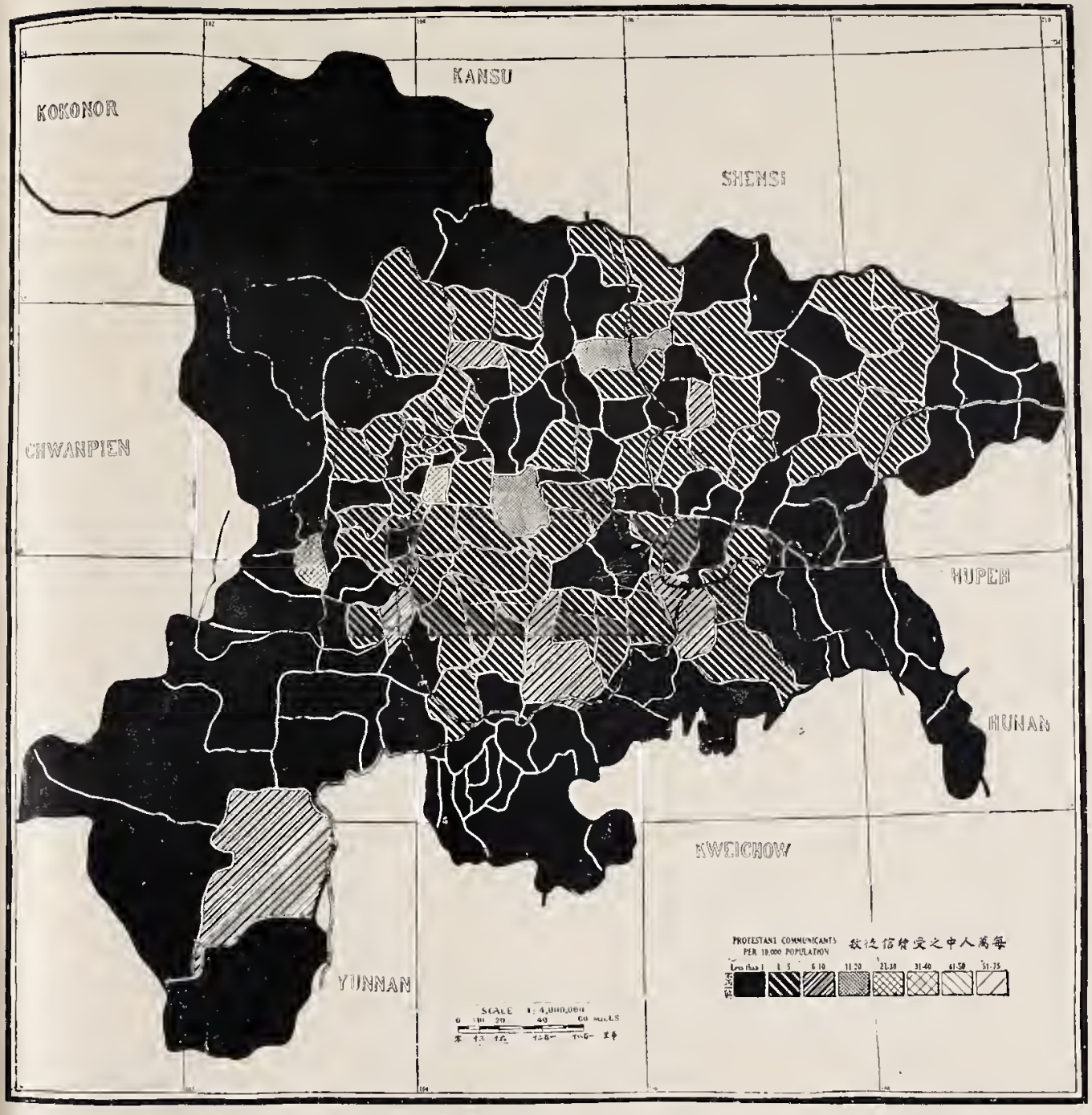
Distribution of Protestant Church Members—Roughly speaking, over 20 per cent of the baptized communicants enrolled in Protestant churches reside in cities of 50,000 inhabitants and above. The FFMA and the MCC report the highest proportions, 4 centers standing out conspicuously, namely, Chengtu, Chungking, Paoning, and Kiatingfu. If we draw a line connecting these four centers the area enclosed contains approximately two-thirds of the entire Protestant church membership in the province.

Undeveloped Areas—Compare the accompanying map with Map II. The number of communicants residing in the Chengtu Plain, which is one of the densest areas in China, appears strikingly small. Likewise the territory northeast of Chungking appears densely populated on Map II, but on the accompanying map few communicants are shown. The same may be said of the territory along the Yangtze between Chungking and Luchow, as well as just north of Suifu and west of Luchow. Compare the accompanying map with Map IV. The areas both north and south of the Yangtze between Wanhsien and Chungking were opened between 1880 and 1900. The territory between Suifu and Kiatingfu, as well as that on either side of Yachowfu were also opened during this period before the Boxer Uprising. However, there are fewer communicants shown for these districts on the accompanying map than appear in many of the areas opened during the decade following.

Membership by Denominations—The Methodists enroll almost one-half of the Protestant Christians in Szechwan, namely 5,788. The Anglicans are almost as strong if we add to the figures of the CMS those of the CIM (East) where the Anglican form of church organization and worship prevails. The Baptists and English Friends follow with 1,263 and 429 church members respectively.

Degree of Literacy—The returns under this heading (Table III, Columns 10-11) were few and fragmentary. No accurate accounts have been made, and in the absence of these the correspondents have not ventured any estimates. Such figures as have been furnished (and they represent only a small proportion of the entire church membership) give the following

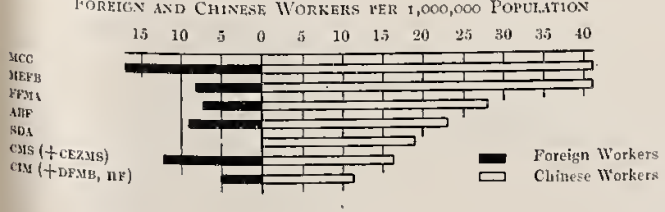
VIII.—Communicants per 10,000 Population



averages: 74 per cent of the men and 54 per cent of the women in Protestant churches in Szechwan are able to read the Gospels in the vernacular with fluency and understanding. These averages were obtained from very insufficient returns but have been accepted by a few of the missionaries from Szechwan who have been consulted by the Committee as being approximately correct so far as any one can say.

Christian Constituency—It is safe to assume that the Christian constituency is three times as great as the baptized communicant body. One evidence of this is the number of Sunday School students reported by all missions. A total of 21,567 Sunday School scholars is reported for Szechwan. This is almost double the number of Protestant communicants, and is exceeded only in 3 other provinces of China: Fukien, Kiangsu, and Shantung.

Foreign and Chinese Workers per 1,000,000 Population

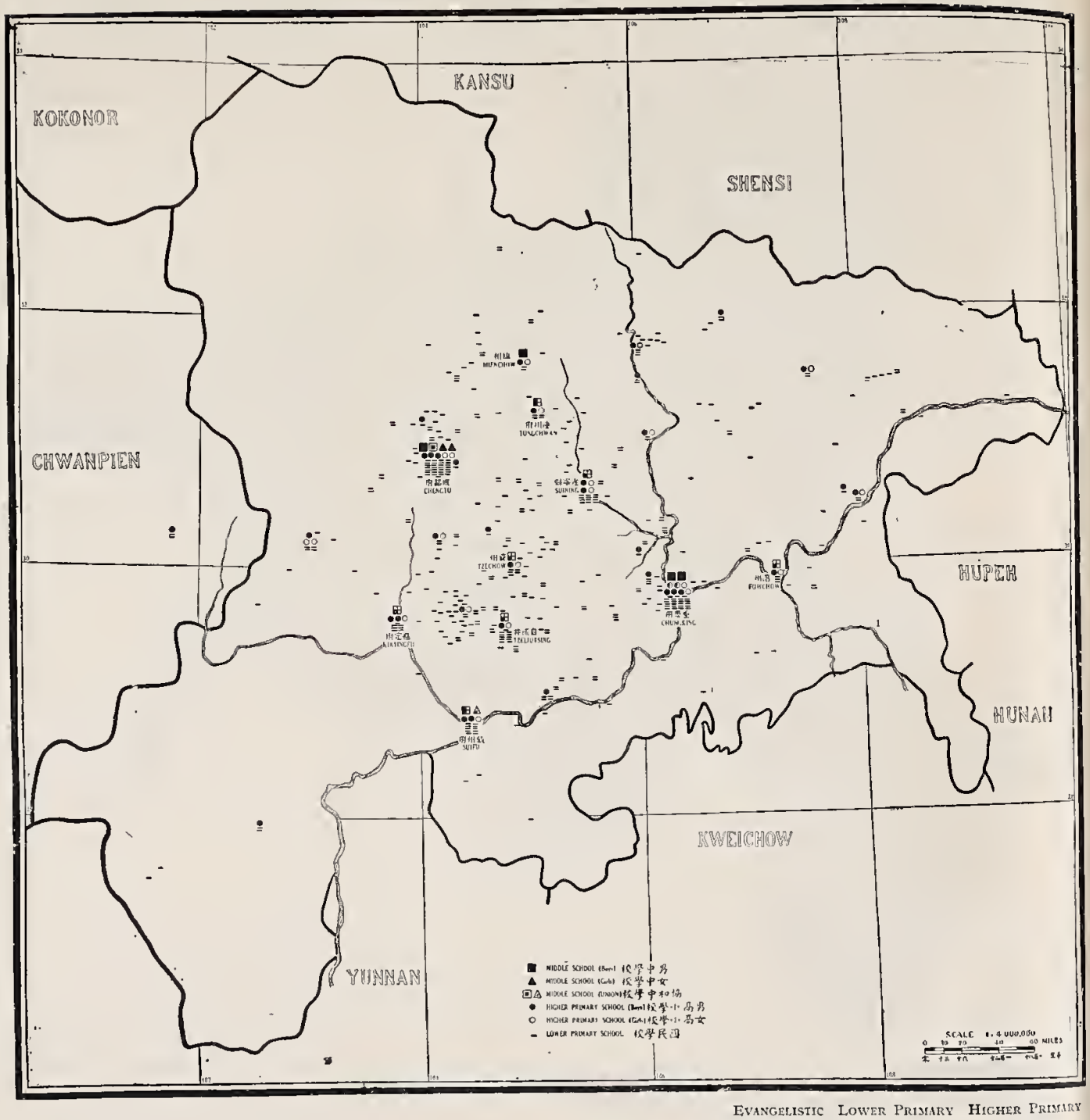


COMMUNICANTS PER 10,000 INHABITANTS

General Impressions—Szechwan averages 2 communicants per 10,000 inhabitants. The average for West China is 3.5. Szechwan reports the lowest number of communicants per 10,000 of all the provinces of China; the average for the entire country being as high as 7.8. Kansu, Anhwei, and Kiangsi report proportions slightly above that reported for Szechwan, namely, 2.2, 2.5, and 3.1 communicants per 10,000 respectively. The MEFB shows the highest degree of Christian occupation in terms of communicants and population, namely 4 per 10,000. The CIM, MCC, and ABF report only one-half this number, while the CMS and FFMA only one-fourth, or but 1 communicant per 10,000 in their respective fields.

It is interesting to note on the accompanying map just where the degree of Christian occupation is highest among the various tao. Kienchang-tao in the extreme southwest, strange to say, reports the highest degree, or 2.7 communicants per 10,000. Sichwan-tao in the extreme west and northwest ranks second with 2.5. Yungning-tao in the central southern section of the province ranks next with 2.2, while the two most populous tao in the province, Kialing in the central northern part and Tungchwan in the east, rank last with only 1.9 and 1.6 communicants per 10,000 respectively. Eighty out of 140 hsiens, or over one-half of the total number, report less than 1 Christian each per 10,000 inhabitants. The hsiens best occupied are as follows: Chengtu 23.5, Yachow 22.5, Lochih 15, Poaning 15, Loshan 10.1, Chungking 8.6, Lungchang 7.8, Luchow 6.6. Forty-one hsiens report more than 2 communicants each per 10,000, which is more than the average given for the province.

IX.—Mission Schools



MISSION SCHOOLS

Elementary Education—Only Fukien, Shantung, and Kwangtung reported in 1918 more mission lower primary students than Szechwan, which province then had 408 lower primary schools with an enrollment of 15,954 pupils. In the number of higher primary students, however, six provinces exceeded Szechwan, which reported only 59 schools with 1,835 students. This means more than 6 lower primary schools to each higher primary, and 9 lower primary students to 1 higher primary. A total of over 18,600 students are receiving regular Christian instruction. Three years previous (1915) over 15,600 were listed.

Compare the accompanying map with Maps V and VII. Note the larger number of evangelistic centers which are as yet without even lower primary Christian educational facilities. If we compare the totals for the evangelistic centers and lower primary schools we find that there are at least 79 centers supporting Christian communicants whose children have no access to Christian education. This number would be greatly increased if we eliminated the larger centers which report several lower primary schools. The missions differ somewhat in the amount of elementary education supplied to their Christian communities.

	Evangelistic Centers	Lower Primary Schools	Higher Primary Schools
CIM (+DFMB, HF)	143	72	10
MEFB	135	116	11
MCC	94	131	17
ABF	45	28	7
FFMA	36	30	10
CMS (+CEZMS)	29	28	2

The MEFB plans ultimately to establish lower primary schools wherever it has church work. The West China Christian Educational Union is recommending greater emphasis on Christian elementary education, and doubtless the next few years will see an even more rapid growth in lower and higher primary schools. This Union is composed of representatives from all the societies working in Szechwan. All of these have some schools registered in the Union. There are, however, still a considerable number of mission schools which are unable to adopt the Union course of study. An average of 30 per cent girls is reported for the mission primary schools of Szechwan. Of the societies, the MEFB ranks very high, reporting 61 girls out of each 100 primary pupils. The Educational Union in recording the increase in registered schools from 1913 to 1919 reports a three-fold increase in the number of primary boy scholars during these 6 years, and a seven-fold increase in the number of girls. Roughly speaking, only 12 per cent of the students enrolled in lower primary schools pass on into mission higher primary. The missions range from 7 per cent to 17 per cent in this respect. These figures are very low when

IV.—Extent of Occupation—The Christian School

Name of Society	Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students—Boys	Lower Primary Students—Girls	Total Lower Primary Students	Higher Primary Students—Boys	Higher Primary Students—Girls	Total Higher Primary Students	Middle School Students—Boys	Middle School Students—Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys to Girls in Mission Primary Schools	Proportion of Boys to Girls in Mission Middle Schools	Proportion of Lower Primary School Students entering Higher Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...	**408**	**59**	**15**	**9,531**	**6,423**	**15,954**	**1,306**	**529**	**1,835**	**790**	**85**	**875**	**18,664**	**61%**	**90%**	**12%**
Anglican ... ... CMS (+CEZMS)	28	2	1	489	290	779	34	25	59	20	...	20	858	62%	100%	8%
Baptist ... ... ABF	28	7	2	1,072	457	1,529	194	59	253	33	7	40	1,822	71%	83%	17%
Methodist ... ... MCC	131	17	3	2,681	1,613	4,294	444	183	627	24	20	44	4,965	63%	55%	15%
MEFB	116	11	4	1,704	2,861	4,565	245	193	438	146	58	204	5,207	39%	72%	10%
China Inland Mission ... ... CIM	72	10	2	1,256	879	2,135	213	45	258	7	...	7	2,400	61%	100%	12%
DFMB (CIM)	...	...	...	...	...	...	(Included under CIM)			...	...	...	...	...	...	...
HF (CIM)	...	...	...	...	...	...	(Included under CIM)			...	...	...	...	...	...	...
Other Societies ... ... FCMS	1	1	...	20	20	40	3	...	3	...	...	...	...	...	...	...
FFMA	30	10	3	902	270	1,172	170	22	192	287	...	287	1,651	79%	100%	17%
Ind	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SDA	1	1	...	11	33	44	3	2	5	...	...	...	49	29%	...	11%
YMCA	1	...	...	1,396	...	1,396	...	...	...	273	...	273	1,669	100%	100%	...
YWCA	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

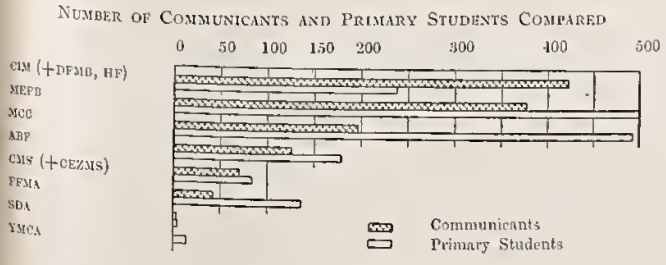
compared with those reported for Kiangsu and Chihli, which are 44 per cent and 37 per cent respectively. The Union reports a greater increase in lower primary education from 1914 to 1919 than in higher primary work. In 1914, 44 lower primary diplomas were given; in 1919, 535.

Higher Primary Facilities—The number of higher primary schools in Szechwan (59) is low when compared to the number of lower primary schools and the large Christian community. The CIM and its affiliated societies reported in 1918 only 10 higher primary schools for a total of over 4,000 communicants, while the MEFB, which plans ultimately to place higher primary schools in every hsien city within its field, reported only 11 higher primary schools for its 3,814 communicants. A comparison with Map V will reveal at least 20 missionary residential centers without Christian higher primary facilities. Twenty-nine per cent of the higher primary students are girls. Out of a total enrollment of primary students in government and mission schools, 3.6 per cent are registered in mission institutions. The societies rank as follows in the ratio of mission primary students per unit of 100 communicant Christians, the average for the province being 143 mission primary students per 100 Christians: The FFMA stands highest with 318, followed by the MCC with 250, ABF 144, MEFB 132, CMS (+CEZMS) 120, and the CIM with its 2 affiliated societies 56.

Middle Schools—Fifteen mission middle schools have been located on the accompanying map. Only 6 of these were reported as doing full-grade middle school work, one of these being the middle school of the West China Union University. A total of 790 boys and 85 girls is reported for all mission middle schools. Three of the 15 schools are for girls. Compared with other provinces, Szechwan ranks very low in the amount of middle school education for girls. The MEFB reports a recommendation for making both of its middle schools in Suining and Tzechow full four year middle schools as soon as practicable. Middle schools for girls are also planned for in these two cities and in Chungking by this society. The Chungking High School (MEFB) is intending to extend its present course into junior college work. The MEFB has likewise drawn up a recommendation for a college for girls in Chengtu, the capital.

Higher Education and Normal School Facilities—The West China Union University located in Chengtu is the only Christian institution of college grade within a radius of 1,000 miles. Five missions share responsibility for the operation of this institution: ABF, CMS, FFMA, MCC, and MEFB. The AFO also has one representative on the faculty. Departments of Arts, Science, Medicine, and Religion are found. Over 300 young men are regular boarders in all departments. A new class in education commences in the college department in September 1921. The Union Normal School for Young Women, which has been preparing teachers for lower primary schools, has recently begun work for middle school graduates, preparing them for teaching in higher primary schools. This institution is the responsibility of the ABF, FFMA, MCC, and MEFB.

NUMBER OF COMMUNICANTS AND PRIMARY STUDENTS COMPARED



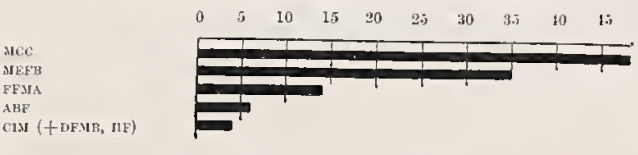
V.—Extent of Occupation—The Christian Hospital

Name of Society	Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
	1	2	3	4	5	6	7	8	9
Grand Total ...	**26**	**28**	**693**	**348**	**8,839**	**3**	**43**	**24**	**94**
Anglican ... CMS (+CEZMS)*	1	6	...	...	...	...	...	...	...
Baptist ... ... ABF	2	2	22	14	977	...	...	5	36
Methodist ... MCC	11	...	303	211	5,237	1	14	24	86
MEFB*	4	1	240	60	1,500	1	13	60	150
China Inland Mission CIM	2	16	72	28	634 (a)	1	16	33	100
DFMB (CIM)	...	...	(Included under CIM)					...	...
HF (CIM)	...	...	(Included under CIM)					...	...
Other Societies FCMS	1	1	18	7	91	...	...	13	...
FFMA	3	2	38	28	400 (a)	...	...	33	66
Ind §	1	...	...	...	...	...	...	...	...
SDA*	1	...	...	...	...	...	...	...	...

(a) Approximate * Incomplete returns

§ No returns

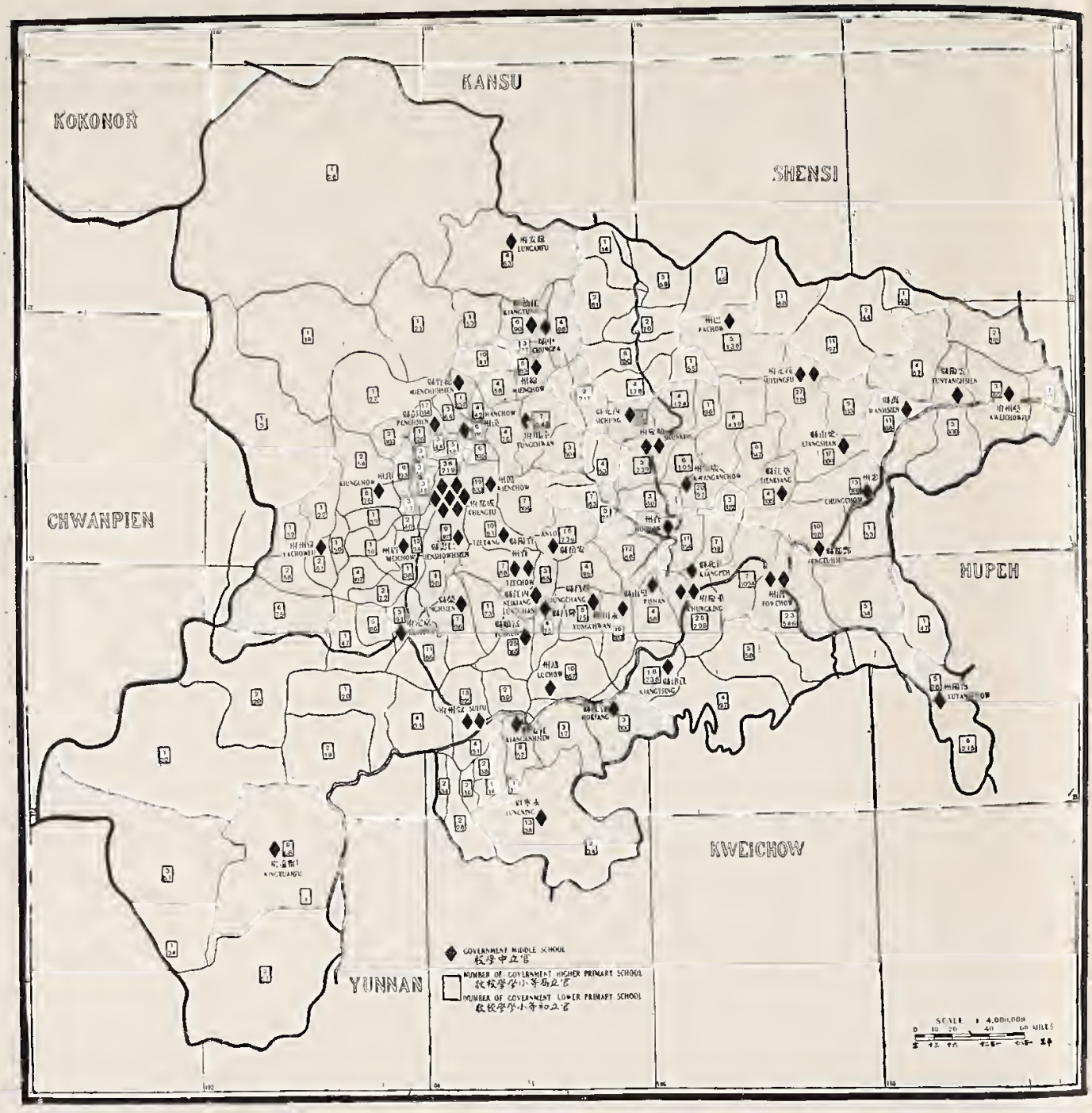
NUMBER OF HOSPITAL BEDS PER 1,000,000 INHABITANTS



GOVERNMENT SCHOOLS

Elementary Education—According to the latest report of Government primary schools as supplied by the Ministry of Education (1916), Szechwan had 13,832 lower primary schools with 436,535 students, and 835 higher primary schools with an enrollment of 43,757. This indicates a proportion of 10 lower primary students to each higher primary. It should be kept in mind that these figures represent only government registered schools, and that were the large number of private elementary schools included, the total figures for children receiving primary education would be considerably larger. Considering the relation of the above figures to the population we find that 8 per cent of the inhabitants, or 78.2 per 10,000, are students of government primary schools. This ratio is only average when compared

X.—Government Schools

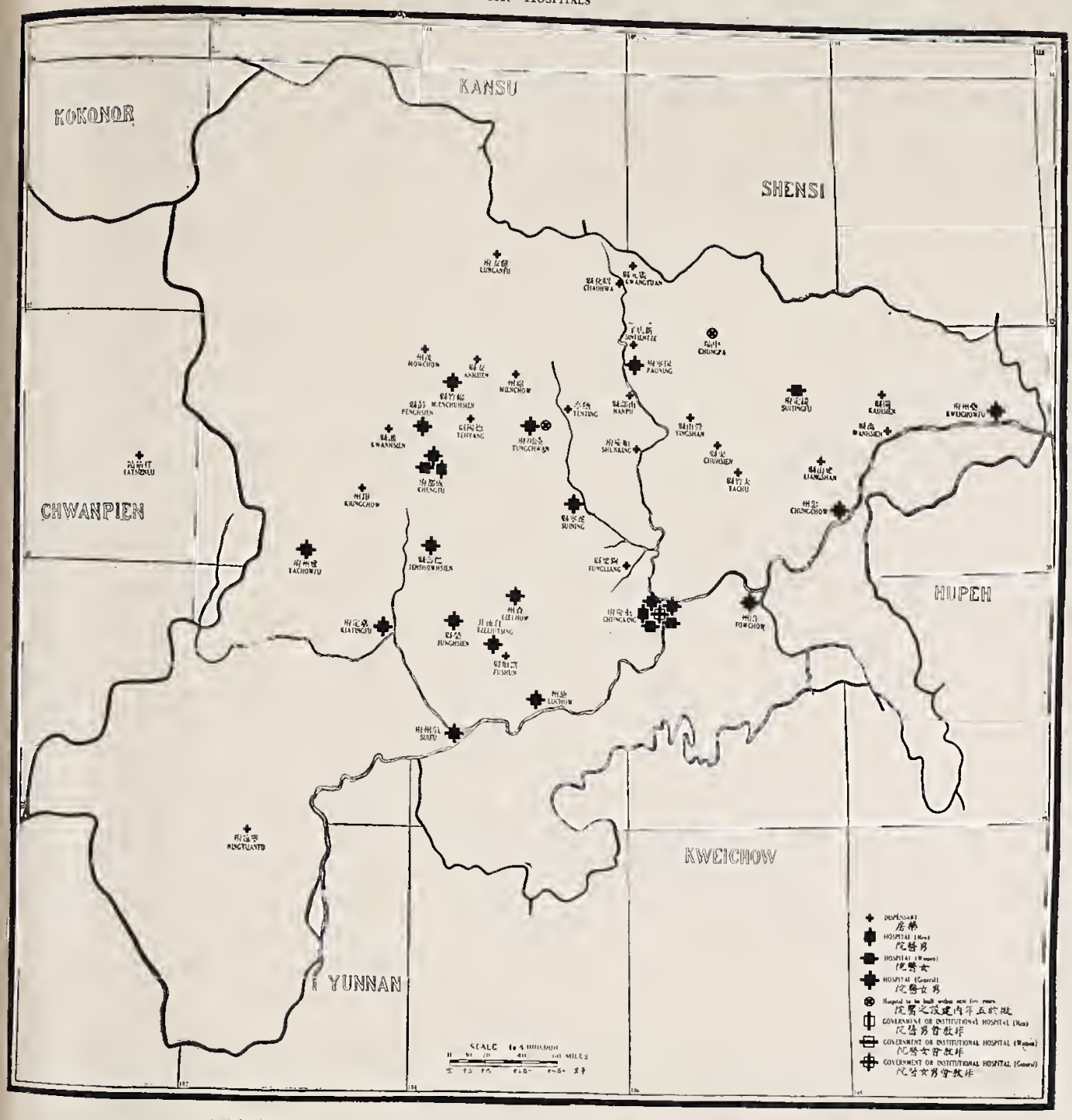


with the other provinces of China, among which Shantung leads with 289.5 per 10,000. A study of the Hsien Table for Szechwan (Appendix A) shows three hsiens with a ratio of over 300 government primary students per 10,000 inhabitants: Sungpan, Changshow, and Chunghsien. Of the 5 tao of Szechwan, that around Chengtu (Sichwan-tao) reports the highest proportion of government students per 10,000 population (95.7). To state it differently, there is an average of one government primary school pupil to each 128 inhabitants.

Middle and Normal Schools—It has been very difficult to obtain accurate figures for the total number and location of government middle and normal schools in Szechwan. This province is an illustration of the confusion in totals received from different sources. The 1916 Report of the Ministry of Education gives three totals for middle schools in Szechwan in different sections of the same volume (39, 56, and 64). H. K. Tong in his summary of government education appearing in Millard's Review (1919) gives 55. Another authoritative list by cities gives 54. The Educational Directory for 1920 quotes the figure 67 as being that supplied by the local authorities. The Survey Committee has compared these various figures and checked them by certain returns from missionary correspondents, and has located 63 government middle schools on the accompanying map. No government middle schools for girls appear in any of the above totals. The proportion of middle school students to population is lower than the average for other provinces, there being only 1.3 middle school students to each 10,000 inhabitants. Government middle schools are located in 43 centers which as yet report no mission middle schools, and there are 2 other centers with mission middle schools which report no government institutions of similar grade. In the 1918 list of normal schools supplied to H. K. Tong, Szechwan had 10 lower grade normal schools for boys with 1,458 students and 3 normal schools for girls with an enrollment of 301 students.

Higher Education—Information as to government higher education for Szechwan has been very difficult to obtain. The following list of higher grade schools, confined to the capital city Chengtu, is undoubtedly incomplete, and can not represent the actual amount of high grade work carried on by the government authorities. A higher normal school, two law schools, an agricultural college, a technical college, a commercial college, and the Szechwan College of Foreign Languages are the only higher institutions about which any information has been received. To quote a paragraph appearing in the January, 1919, Educational Review (CCEA) in a section on government education edited by Fong F. Sec: "The people of Szechwan are agitating the establishment of a University on the site of the old provincial college which was closed shortly after the formation of the Republic. Since then the graduates of middle schools of Szechwan have had no place to go to continue their studies. It is a significant fact that Szechwan has a larger population than either Japan or Germany and yet is without a University. They propose to invite Yunnan and Kweichow to unite in establishing a University which shall be located in Chengtu."

XI.—Hospitals



HOSPITALS

General Survey—All societies having church constituencies in the province maintain Christian hospitals. The MCC reports by far the largest amount of medical work: 11 hospitals out of a total of 26 for the province, and 514 beds out of a total of 1,041. The CIM on the other hand reports the largest number of dispensaries in centers where as yet no Christian hospital has been established. Forty-four foreign physicians and 29 Chinese physicians, assisted by 11 foreign nurses and 12 graduate Chinese nurses, carry forward the hospital work. There are three training schools for nurses with 43 students. The MCC hospital in Chengtu is now affiliated with the West China Christian University.

There are more foreign physicians in Szechwan than in any other province in China with the exception of Kwangtung, Kiangsu, and Chekiang. Only 6 provinces outrank Szechwan in the number of Christian hospital beds, namely, Chekiang, Kiangsu, Chihli, Hupeh, Fukien, and Kwangtung. However, if the above comparisons took into consideration the population of these different provinces, the picture would not be so bright. Szechwan reports only 17 Christian hospital beds per 1,000,000 inhabitants, or less than one-half the average for all of China. Moreover, the low degree of occupancy in terms of Christian hospital beds becomes more apparent when we know that Fukien has 143, Kwangtung 78, and Chekiang 54 mission hospital beds per 1,000,000 inhabitants.

Nationality—The greater part of medical work in Szechwan is under the supervision of the British societies. Eighteen hospitals and 23 dispensaries are British in the nationality of their personnel, and only 7 hospitals and 5 dispensaries are American.

New Mission Hospitals—Plans for the opening of 2 mission hospitals within the next five years have been reported to the Survey Committee. One is to be built by the CMS at Chungpa, and the other by the FFMA at Tungchwan.

Christian Occupation in Terms of Doctors and Hospital Beds—

Foreign Physicians per 1,000,000 Inhabitants (Average for Province 0.7)		Mission Hospital Beds per 1,000,000 Inhabitants (Average for Province 17)	
MCC	2.0	MCC	48
ABF	1.4	MEFB	35
MEFB	0.6	FFMA	14
FFMA	0.4	ABF	6
CMS (+CEZMS)	0.2	CIM (+DFMB, HF)	4
CIM (+DFMB, HF)	0.1	CMS (+CEZMS)	—

Non-Mission Hospitals—No institutional non-Christian hospitals were reported to the Survey Committee by the mission correspondents, therefore none are located on the accompanying map. The Roman Catholic Church, however, has been credited on good authority with 5 hospitals and 7 dispensaries within the province.

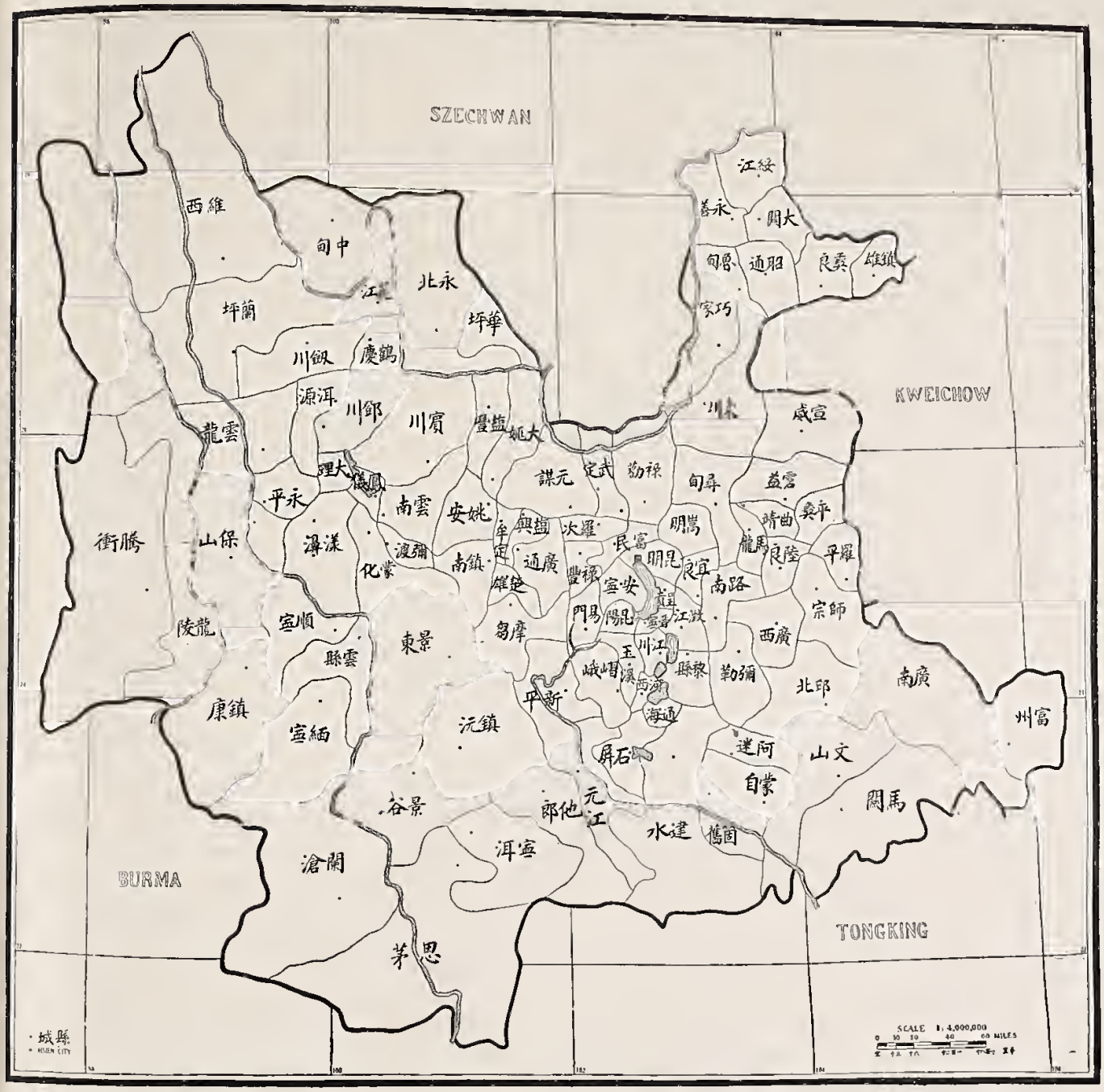
VI.—Degree of Occupation and Table of Urgency

Name of Society	Nationality	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Grand Total		**160,000** (a)	**61,444,699** (a)	**543**	**1,4858**	**12,954**	**9**	**24**	**42**	**114**	**2.1**	**1,659**	**1,376**	**0.7**	**17**
Anglican ... ... CMS (+CEZMS)	B	30,000	4,827,000	56	78	696	12	16	80	112	1	799	1,204	0.2	...
Baptist ... ... ABF	A	39,000	5,767,000	49	133	1,263	9	23	39	106	2	1,056	1,444	1.4	6
Methodist ... ... MCC	B	20,000	10,859,000	184	441	1,971	17	41	93	224	2	3,454	2,500	2.0	48
MEFB	A	9,600	8,622,000	66	351	3,814	8	41	17	93	4	2,134	1,319	0.6	35
China Inland Mission ... ... CIM	Int	52,400	25,477,000	122	272	1,743	5	11	26	57	2	500	509	0.1	4
DFMB (CIM)	Cont														
HF (CIM)	Cont														
Other Societies ... ... FCMS	A	...	...	12	6	7	...	...	...	...	...	...	...	...	...
FFMA	B	6,000	4,651,000	32	130	429	7	28	74	303	1	3,707	3,179	0.4	14
Ind	Int	...	...	1	...	...	...	...	...	...	...	...	...	...	...
SDA	A	...	...	8	19	28	...	...	286	679	...	1,464	1,750	...	...
YMCA	Int	...	...	5	52	...	...	...	...	...	...	...	...	...	...
YWCA	Int	...	...	2	...	...	...	...	...	...	...	...	...	...	...
Bible Societies ... ... ABS, BFBS, NBSS	...	...	...	6	...	...	...	...	...	...	...	...	...	...	...

(a) Total for Province, not for approximate estimates by societies as given below.

YÜNNAN

I.—HSIEN BOUNDARIES



HSIEN BOUNDARIES

Political Divisions—Yünnan is the second largest province of China with an area of 146,718 sq.mi., or slightly larger than the United Kingdom. For civil administrative purposes, Yünnan is divided into 4 tao, which are subdivided into 96 hsiens. The boundary lines of many of these hsiens are very irregular, and occasionally several sections of the same hsien will be widely separated. The capital city is Yünnanfu. Mengtsz, which is less than one day's journey by rail from the Tongking boundary, Szemao in the south, and Tengyüeh in the west, are treaty ports.

Physical Characteristics—According to Richard, three regions which differ considerably in physical features may be distinguished in Yünnan. The first lies to the northeast near the Yangtze River. Here heat is excessive in summer. Mountains with river gorges and torrents are many, and there is only one plain worthy of note, namely the Jenbo Plain in the neighbourhood of Yünanmow.

The second comprises the eastern section of Yünnan. Here there are large and verdant plains, broken by mounds, hills, lakes, and rivers. The sky is clear, the temperature mild and pleasant, while the population is concentrated in the valleys and near the lakes.

The third main region into which the province is divided embraces the west and northwest. This is a series of high plateaus and narrow mountain-ridges, separated by deep gorges, at the bottom of which the air is heavy and suffocating. Certain sections in the extreme northwest are well within the Tibetan spheres of influence, both religious and political. This whole northwestern region is one of vast mountainous ridges from 10,000 to 15,000 feet in height and heavily forested with pine and spruce. There are few inhabitants, and the precipitous mountain sides offer little opportunity for agriculture. The country is difficult of access, due to the timidity of the natives, and to the lack of communications.

Throughout the southeast there are vast table-lands varying in elevation from 6,500 to 9,800 feet, and sloping gradually towards Kweichow. In the west are high ridges, separated by deep gorges, in which run foaming torrents, while many passes attain an altitude of 11,000 feet.

Climate—The climate of Yünnan is tropical in the extreme south and southwest along the Tongking border where the humidity is very great. On the high table-lands in the north the temperature is mild and agreeable. The thermometer ranges between 82° to 25° F. The rainy season extends from May to October.

People and Languages—In addition to the Chinese, many of whom are immigrants from Szechwan, Kweichow, Houan, Hupeh, and Kwangtung, Yünnan has a large number of aboriginal tribes, commonly numbered between 50 and 60. Most of these have distinct dialects if not distinct languages. In a report to the British Government, F. S. A. Bourne, Esq., advances the idea that many of these tribes are only different branches of the same original family, and therefore that their

dialectic differences are only differences of the same original tongue. "There is no family of the human race—certainly no family with such claims to consideration—of whom so little is accurately known as of the non-Chinese races of southern China. This is due in a great measure to the perfect maze of senseless names taken from the Chinese in which the subject is involved. There is one catalogue, for example, giving 141 classes of aborigines, each with a separate name, and no attempt is made to arrive at a broader classification. Exclusive of the Tibetan-Burman tribes, there are three great non-Chinese races in southern China: the Lolo, the Shans, and the Miaotze." Most of the tribes people are very ignorant and many have no written language of their own. Throughout that part of the province which is inhabited by tribal people, little Christian work has yet been done. Many tribal areas have never even been explored by Chinese or foreigners.

Economic Life of the People—In the northwestern corner of Yünnan excellent forests abound, although extensive cutting of timber has not yet taken place due to the difficulty of transportation. This northwestern section offers excellent country for cattle grazing. Occasionally large flocks of sheep and goats may be seen. The principal crop in the province is rice. When this has been gathered, the land is sown with wheat, opium, or beans. The rest of the agricultural wealth consists of various oil seeds, hemp, sugar, fruits of many kinds, and an abundance of vegetables.

The province is extremely rich in minerals, which as yet are undeveloped, due to the lack of communications. Copper and tin are mined in considerable quantities. For centuries the copper mines at Tungchwan have supplied the material for China's common medium of currency. The largest tin mine is at Kokiuchang, south of the capital and a little west of the railroad. Here frequently as many as 200,000 people are employed during the few months of the year when the mines can be worked. Ninety-five per cent of Yünnan's exports consist of tin. Salt is obtained chiefly from three districts: (1) Yünlungchow in West Yünnan, (2) four cities in the Puerh Prefecture in South Yünnan, and (3) the country northwest of Tsuyung in the center of the province. Coal is found in the neighbourhood of Talifu and Kopaotsun though of poor quality. There is anthracite at Kütsingfu though not mined.

Communications—Yünnan is "the link between India and China". As such her lines of communication are of highest potential importance. Owing to the general mountainous character of the country there are no cart roads, and carts are seen only in a few cities such as Yünnanfu and Mengtsz. Most roads are simply paths or trails which during the rainy season become almost impassible. The Chinese of Yünnan have a proverb which says, "A road is good for ten years and bad for ten thousand." All transportation is by means of ponies, mules, bullocks, and coolies. During the dry season, from the end of October to the beginning of June, steady streams of caravans may be seen travelling along the five regular caravan routes between Yünnanfu, Burma, Tibet, and Canton. These are:

(1) Yünnanfu to Bhamo (in Burma), via Talifu, Yungchang and Tengyüeh, a distance of 505 miles, the journey taking from 24 to 28 days.

(2) Talifu to Batang (in Chwanpien), via Likiang, about 360 miles, taking from 20 to 24 days. This route connects western Yünnan with Tibet.

(3) Yünnanfu to Canton (in Kwangtung), via Poseh, in Kwangsi on the West River. The overland journey from Yünnanfu to Poseh is 355 miles and takes about 20 days. From this point the river is navigable to Canton.

(4) Yünnanfu to Ichang (in Hupeh on the Yangtze River), via Suifu, in Szechwan on the Yangtze. The distance overland to Suifu is 618 miles, and takes from 32 to 36 days.

(5) Talifu to Lashio (in Burma), via Siakwau, Yünchow, and Kunlong Ferry, on the Salween. The distance is about 360 miles and takes from 20 to 22 days. There is a railway terminus at Lashio, and Bhamo is connected by steamer with another railway terminus a few hours further south by steamer on the Irrawady.

For centuries the route from Yünnanfu to Talifu and thence to Burma, via Tengyüeh and Bhamo, has been one of the main trade arteries for southwest China. All the trade between Burma and Yünnan flows back and forth along this road through the gates of Tengyüeh.

Railroads—The Tongking-Yünnan Railway connects Yünnanfu with Haiphong, the chief sea-port of Tongking, a distance of 535 miles. The trip from Haiphong to Yünnanfu is easily made in 3½ days, with stop-overs for the night at Hanoi, Laokay, and Amichow en route. This railway is noted for its scenic beauty. The western section of the province is in communication with the outside world through a Burman railway line extending from Mandalay to Lashio, 80 miles east of the Yünnan border, and about 170 miles south of Bhamo, which is southeast of Tengyüeh and just over the boundary in Burma. A branch railway is being built from Pishihchai via Mengtsz to the Kokiu tin mines. The road is 60 cm. gauge, and its length between 25 and 30 miles. Construction work from Mengtsz to Kokiuchang has been slow and it is difficult to say when this branch line will be finished. At present Yünnan needs rail communication with some all-China railway system. A road connecting Yünnanfu with Pakhoi in Kwangtung has been surveyed.

Telegraph and Postal Facilities—Only Kweichow and Kansu report poorer postal facilities than obtain in Yünnan. In 1919 this province took its place for the first time among the self-supporting districts. Postal receipts increased during a single year by 63 per cent, the number of articles of mail matter by 300,000, and of parcels posted by 10,000. Four new offices and 9 agencies were opened. Three inland offices and a sub-office were removed to more suitable locations. Postal extension, where immense tracts of land are inhabited by local tribes ignorant of the outer world, cannot however be as rapid as in other provinces. At the close of 1919 the number of postal establishments, excluding rural box offices, was 232, which gives an average of one postal establishment to every 40,000 inhabitants. It is necessary to remark here that, out of 9,800,000 inhabitants in Yünnan, about 5,000,000 are represented by numerous tribes, such as the Shans, Lolo, and Miaotze, whose only occupation is the cultivation of the fields surrounding their villages, and this only to a sufficient extent to provide them with their daily food. To them trade and postal facilities have as yet no meaning.

Christian Occupation by Hsiens—Seventy-six out of 96 hsiens in Yünnan are claimed, in whole or in part, by Protestant missionary societies. The small amount of work carried on in these hsiens is made evident by the fact that only 29 out of the 76 hsiens which are claimed report 20 or more Protestant communicants each. Only 15 hsiens within the province report any mission educational facilities.

DENSITY OF POPULATION

Various Estimates—The population of Yünnan has been variously estimated from 4,000,000 (Mengtsz Customs' Report) to 12,721,500 (Richard's Comprehensive Geography). The census made by the Board of Revenue in 1885 places the population at 11,721,576. More recent estimates favor a figure around 9,000,000. The Minchengpu Census, 1910, reports 8,500,000. Population estimates for the various hsiens received from provincial officials by the Survey Committee total 8,824,479. The figure supplied by the Post Office Census in 1919 is slightly higher, namely 9,830,180. All three census estimates which have been made since 1910 make Yünnan, with the exception of Kansu, the most sparsely settled province in China. The population estimates by hsiens published in the Hsien Table, Appendix A, are those supplied to the CCC in 1918. For a few hsiens no estimates were given, and in these cases Post Office Census figures have been substituted. If we accept the CCC estimate for Yünnan, namely 8,824,479, the density becomes 60.2 inhabitants per sq.mi. This spareness of population may be accounted for partly by the large extent of mountainous and unhealthful country, and partly by the terrible effects of the first bubonic plague which started in Mengtsz, and of the Mohammedan Rebellion (1856-1872), the ravages of which are still evident. Approximately 94 per cent of the inhabitants of Yünnan live in small villages and country districts. Many of these are tribal people for which only the most approximate estimates can be given.

Densest Areas—Major Davies, who made a very careful estimate of the population during his travels in Yünnan, reckons that there are 400 people to the sq.mi. in the plains, but only 40 per sq.mi. on the hills. He also estimates that there are 10,000 sq.mi. of plains and 140,000 sq.mi. of hills. This makes a population of 9,600,000 for the entire province and is in comparative agreement with the estimate of Mr. Litton, H.B.M. Cousular Service. The latter had much experience in Yünnan, and estimated the population at 9,000,000. The plains of Yünnan, though they form but one fifteenth of the total area, contain about one-half of the inhabitants. Here the people are mainly Chinese of the first generation, with a mixture of Tibetans, Shans, Lolo, and other tribes; while the population of the hills is mainly tribal. Density is greatest on the plains or high table-lands and along the main thoroughfares, as for example, between Yünnanfu and Mengtsz. Large numbers congregate for limited periods in salt-well and mining districts where comparatively little Christian work is done.

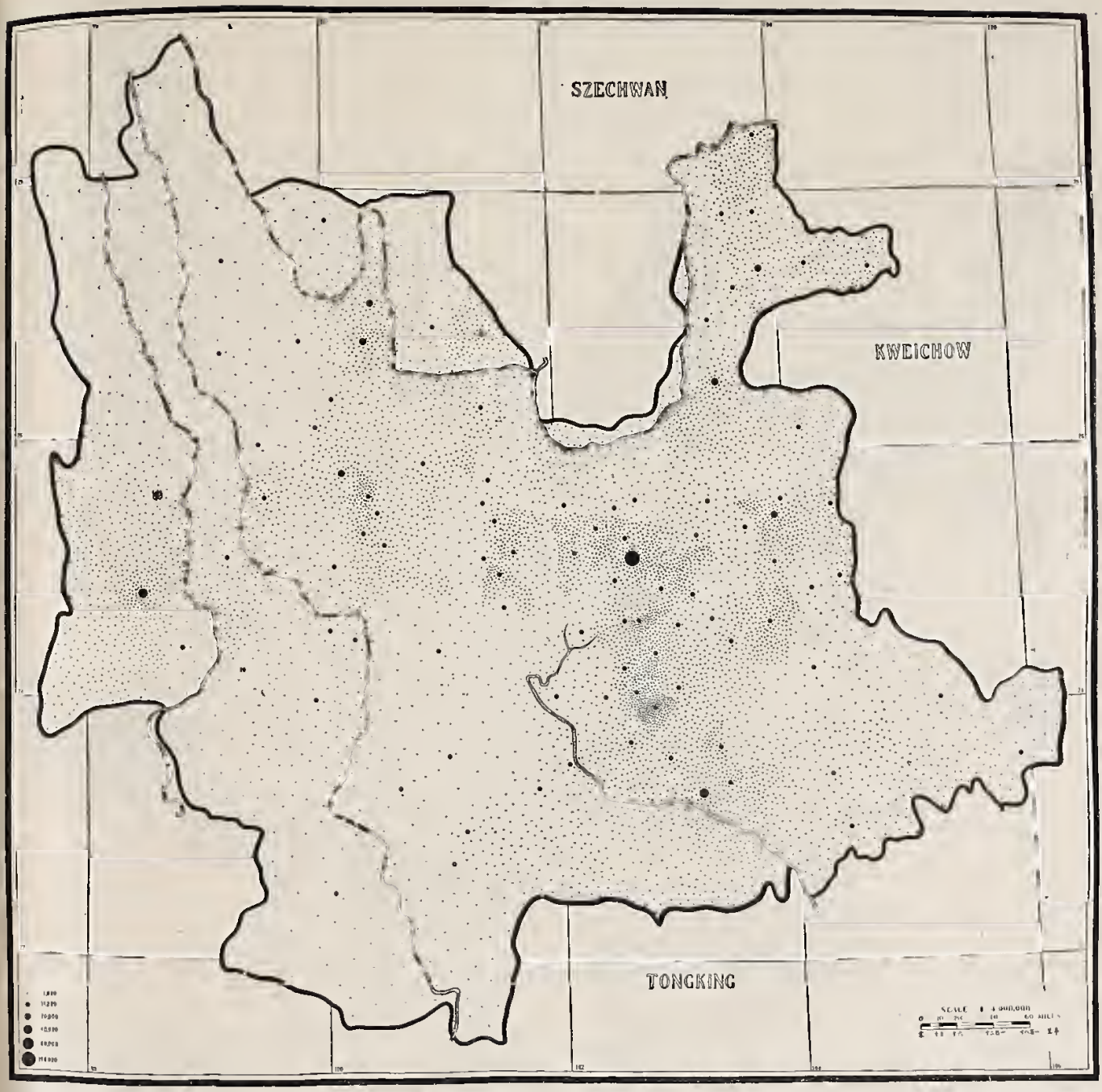
Cities—The population of Yünnan is the most miscellaneous and the most dispersed into small groups of all the provinces of China. Only two cities, namely Yünnanfu and Kokiuchang (Kochiu) can claim populations approximating 100,000. Tengyüeh reports almost 50,000. Five cities have populations which range between 20,000 and 50,000, while 13 cities have somewhere between 10,000 and 20,000. All hsien cities in the province are indicated on the accompanying map as cities of at least 10,000 inhabitants. A number of these, however, especially those situated in the south and west, are little more than villages.

I.—Force at Work—Foreign

Name of Society		Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
		1	2	3	4	5	6	7	8
Grand Total ...		**14**	**2**	...	**1**	**17**	**33**	**42**	**75**
Anglican	CMS	1	2	...	...	1	3	3	6
Methodist	UMC	4	...	...	1	...	4	3	7
Presbyterian	PN (a)	1	...	...	...	...	1	1	2
China Inland Mission ...	CIM	2	...	...	...	6	13	12	25
Other Societies	CHMS	...	...	...	...	...	...	...	...
	Ind	...	...	...	...	2	...	2	2
	PMU	5	...	...	...	8	7	16	23
	SYM	1	...	...	...	...	3	3	6
	YMCA	...	...	...	...	...	2	2	4
Bible and Tract Societies.	BFBS	...	...	...	...	...	...	...	...

(a) Recently this mission has greatly strengthened its foreign force

II.—Density of Population



Christian Community—There is one Protestant Christian communicant in Yünnan to every 1,128 inhabitants. Eight out of an aggregate of 8,824 small dots, each representing 1,000 people, indicate the numerical strength of the Protestant communicant church body.

PROTESTANT MISSION FIELDS

Geographical Extent—The names of 11 Protestant missionary societies appear in the statistical Tables I—VI. However, the RPC has as yet undertaken no work in the field to which the mission lays claim, and regarding which official correspondence between the RPC and the PMU has been reported to the Survey Committee. The CMS, YMCA, and BFBS are without field areas on the accompanying map. The work of the CMS has thus far been restricted to Pishihchai, Yünnanfu, and the immediate environs.

The PN has greatly strengthened and extended its work among the Tai tribe in southwestern Yünnan since Dr. W. C. Dodd sent his original report to the Survey Committee two years ago. Four foreign families are now working at Chenpien, assisted by native co-labourers from Burma.

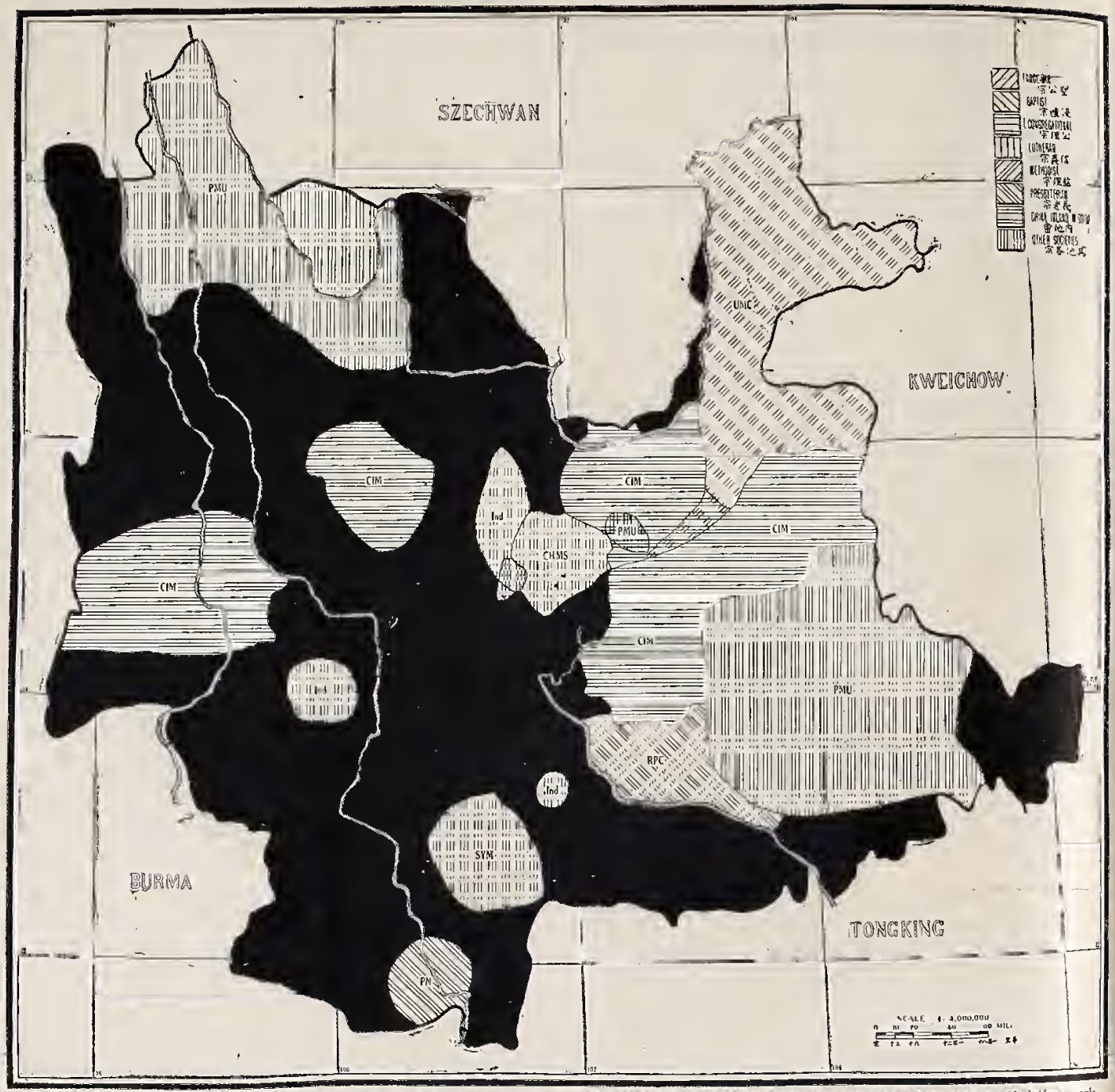
Quite recently the ABC has entered Yünnan from Burma and reports a marvelous work along the border. In a letter written in the spring of this year (1921), W. M. Young reports 16,000 baptisms during 1920, about 7,500 of these being on the China side. "Opposition on the part of officials has made our work difficult; also the lack of trained ordained workers. The attitude of the Chinese toward the hill tribes makes it hard for any Chinese worker to reach them, but the Karens and the hill tribes work together nicely. We hope to have 4 stations opened in a couple of years."

While the PMU claims the largest amount of territory (approximately 20 per cent of the total area of the province), the CIM actually occupies the biggest field (approximately one-sixth of the total extent of the province). The accompanying map shows the areas which these missions are planning to cover in their evangelistic work, rather than the area which they actually work at the present time. A comparison of the accompanying map with Map V showing the location of evangelistic centers reveals how inadequately occupied the various fields although claimed really are. For example, the PMU has a large territory in the extreme northwestern section of the province, where as yet not a handful of evangelistic centers exists. However, in all relatively unoccupied provinces like Yünnan, where considerable itineration work is done and many occasional preaching places are established, it is impossible to judge either the amount or extent of the work merely in terms of evangelistic centers.

Approximately 55 per cent of Yünnan is claimed by Protestant missions. The overlapping shown on the accompanying map is of slight significance. The PMU occupies Likiang and Chungtien (now occupied instead of Atuntze) in the northwestern part of the province as out-posts for its Tibetan work, and a 'terminus a quo' in its advance along the southern road to Lhasa, the capital of Tibet. The larger part of missionary work in Yünnan is done by British missionaries and mission societies.

The CHMS represents a recent and very strong home missionary movement within the Chinese Church. The society was organized in the summer of 1918. It is interdenominational in character, support, as well as ecclesiastical background, and has on its general committee Chinese Christians representing all churches and sections of China. The affairs of the mission are controlled by an executive committee, consisting wholly of Chinese with a few foreigners who serve in an advisory capacity. Work is already established in two centers.

III.—Protestant Mission Fields



Comity Agreements—No written comity agreements between missions have been reported to the Survey Committee. Several attempts have been made to confine the work of respective missions to definite areas or tribes, but thus far the results have not been satisfactory. In a few areas tribal work, because of its larger fruitfulness, has been pushed forward at the expense of work among Chinese, although there is difference of opinion on this point, and there are those who would strongly assert the opposite. One missionary writes of what appears to him to be a most unfair proportion of workers among Chinese and tribes people. Increase of foreign staff and funds, now that the War is over, will undoubtedly make possible a more uniform development of the work, whatever the present status may be.

AGE OF WORK

Beginnings of Work—It is interesting to remember that the Chefoo Convention of 1876 which opened all of China to foreigners was the direct outcome of the murder in western Yünnan of the British Vice-Consul, A. Margary. The very evident anti-foreign feeling which resulted in Mr. Margary's death caused the British Government to detain for four years at Bhamo, Messrs. Soltau and Stevenson, two CIM missionaries who wished to open work in Yünnan, as well as to prohibit all foreigners from entering the province from the Burma side till 1880. However, in 1877, Mr. John M'Carthy of the CIM made his memorable trip on foot across China from Shanghai to Bhamo, and thus became the first Protestant missionary to set foot on Yünnan soil. Other missionaries crossed the province later, but it was not till 1881 that Mr. and Mrs. George Clarke of the CIM reached Talifu from the east and there began Christian work. The following year a station was opened by this same mission at Yünnanfu, the capital, and about 3 years afterwards the United Methodists began work at Tungchwan (1885), and a year later at Chaotung (1886).

Difficulties—From the very start till the Revolution of 1911 work was exceedingly difficult and progress very slow. There seemed to be an undercurrent of anti-foreign feeling that prevented the missionaries from getting into touch with any but a very small number of the Chinese. The BFBS feeling that it could help overcome the difficulties by Bible distribution opened a sub-agency at Yünnanfu in 1904.

Changes in Recent Years—Since the Revolution a great change has come, and the general attitude of the Chinese toward Christianity and the missionaries has been much more friendly. At the time of the Revolution a number of returned students who had come in touch with the YMCA in Japan decided that a great moral reform could take place in China if work could be carried on by the Association throughout the country. With this in mind and with much enthusiasm a so-called YMCA was begun at Yünnanfu, for which official recognition was secured. Branch organizations were soon started at both Talifu and Tengyüeh. Many of the promoters of the new organization were poorly informed as to the real aims and work of such bodies elsewhere, and looked upon them as big social clubs for men, women, and children. Naturally it was not long till the National Committee of the YMCA at Shanghai was called upon to send trained secretaries to Yünnanfu to help handle the situation.

Simultaneously with the starting of the YMCA, the PMU also sent workers to open a station at the capital, and shortly afterwards repre-

IV.—Age of Work

sentatives of this mission began work at Likiang in the northwest.

In 1914, the CMS purchased property in Yünnanfu and began evangelistic work through a native worker. Since than 4 foreigners have arrived, and both medical and evangelistic work have been stressed.

Increase Since 1907—At the beginning of 1907 there were 3 missions in Yünnan with stations at Talifu, Yünnanfu, Chaotung, Tungchwan, Kütsingfu, and Pingi, and with a foreign staff of about 37 missionaries. The number of Chinese workers was very small and the total number of baptized Chinese Christians did not exceed 100. At the end of 12 years the missionary body has more than doubled, there now being 75 in the province, over 10 of whom are working amongst the tribes. Death has entered the ranks of the UMC and CIM, removing a number of the older and more experienced workers; and sickness has called many others home, so that the new recruits coming out from year to year for these two missions have only kept the total number about stationary. However, the 3 new societies and the 7 independent workers who are at work in Yünnanfu and other parts of the province, have brought new life and enthusiasm.

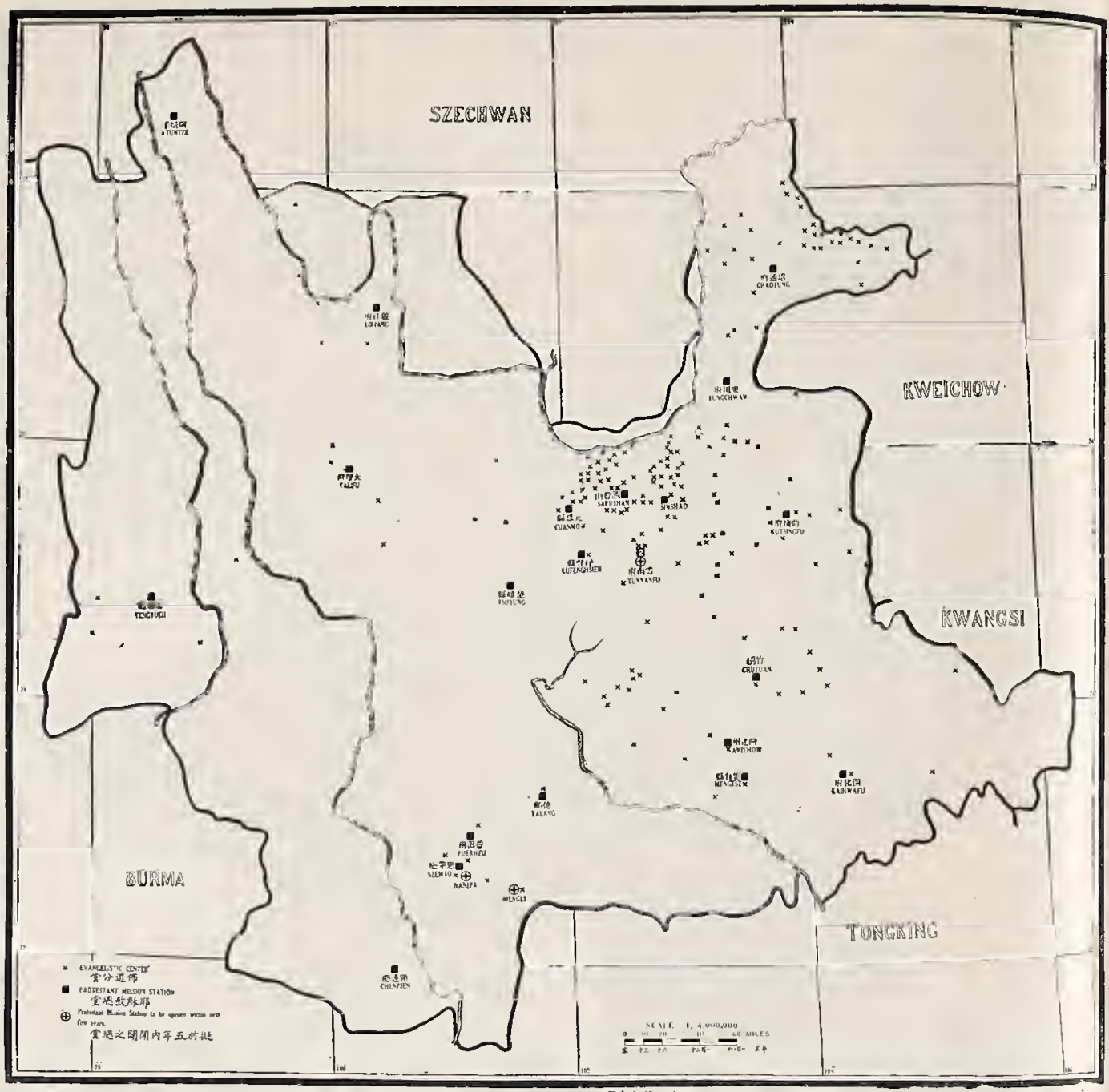
The number of centers where missionaries reside has increased during these 12 years from 6 to 19 with out-stations now numbering over 170. The total number of baptized Chinese Christians in the province today is only about 1,000, while the number of baptized tribes people is more than 5,000. At the time of writing (1921) if we add the 7,500 recently baptized in southwest Yünnan and the accessions in other parts of the province, the ratio between Chinese and tribes people who are baptized is 1 to 13.

Mission Stations Arranged Chronologically

		Before 1860	1861-1880	1881-1890	1891-1900	1901-1910	1911-1920
Anglican	CMS	...	...	...	...	...	1
Methodist	UMC	...	...	2	...	...	1
Presbyterian	PN	...	...	...	...	...	1
China Inland Mission ...	CIM	...	...	3	...	4	1
Other Societies	CHMS	...	...	...	...	...	2
	Ind	...	...	...	...	...	2
	PMU	...	...	...	...	...	7
	SYM	...	...	...	...	...	2
	YMCA	...	...	...	...	...	1
Bible Societies	BFBS	...	...	...	...	1	...

A glance at the accompanying map will give some indication of the extent of occupation within the various fields claimed by the missions. All areas shaded black lie beyond a distance of 30 li of any evangelistic center reported. By colportage work and itineration foreigners and Chinese undoubtedly carry the Gospel into a large part of this black area. Numerous preaching places are doubtless to be found, but so far as the Committee has information no permanent centers of Christian influence as defined by our term 'evangelistic center' have yet been established.

V.—Mission Stations and Evangelistic Centers



EXTENT OF EVANGELISM

General Summary—When the Survey data was gathered Protestant missionaries were residing in 21 centers. Of these only one reported having representatives of two or more mission societies. The figure '2' appearing in the station symbol for Yünnanfu is a mistake and should be changed to the figure '7'. Most of the Mission stations are British in the nationality of their foreign personnel. The better known denominations are not strongly represented in Yünnan. The UMC reports a large work in the extreme northeast. The CMS is in Yünnanfu and the PN has recently begun work among the Tai in the extreme southwest.

New Stations—A place by the name of Salaowu (撒老吳) in the tribal districts of northern Yünnan has recently been occupied by the CIM as the central station for work among the Nosu. In 1921, PMU missionaries resided for part time in Amichow and Chuyüan. Latest statistical returns show that Puerhfu has been temporarily vacated. The accompanying map shows 3 places where new mission stations are to be established during the next 5 years. One of these is Yünnanfu, where the UMC has already secured premises. The 2 centers in the southern part of the province which the SVM hopes to occupy are Mengli and Nanipa. These are to be centers for work among the Nosu.

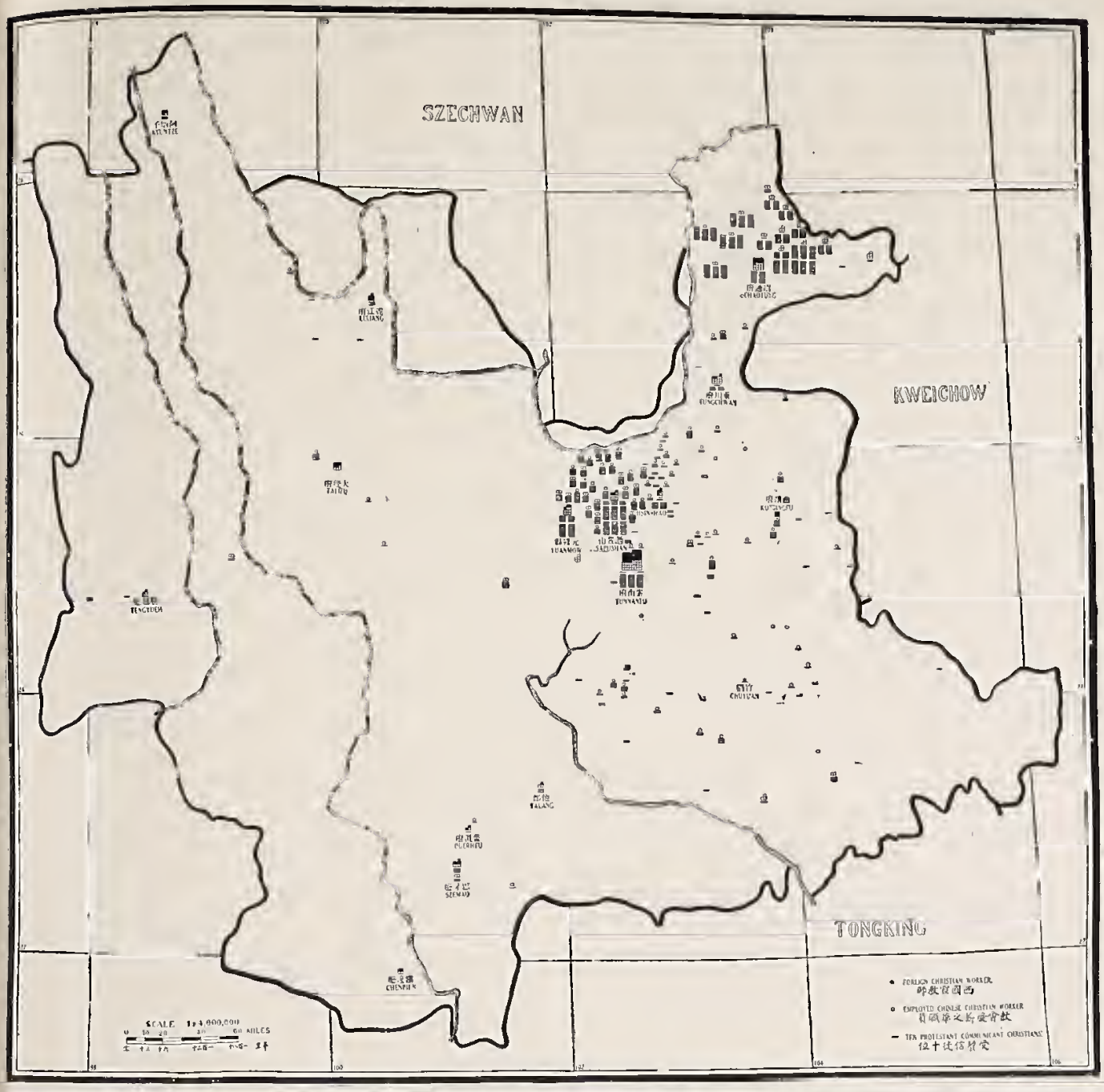
Evangelistic Centers—Around the 21 missionary residential centers there were, when the Survey data was collected in the winter of 1918-19, a total of 174 evangelistic centers in addition to unnumbered occasional preaching places. This makes an average of over 6 evangelistic centers per mission station. A great deal of evangelistic work among the tribes in Kweichow is carried on by the UMC from their stations in Yünnan.

Distribution of Evangelistic Centers—Wherever the accompanying map shows concentration of evangelistic centers, we may be quite sure there is a strong tribal work. Compare this map with Map II. There are relatively few evangelistic centers in the densest section of the province just south of Yünnanfu. Rather, about two-thirds of the work appears to be north of the capital city and east of Yüanmow. Without the work in the north and northeastern sections of the province, Protestant missions in Yünnan would have little to report. The CIM claims over half of the total number of evangelistic centers in the province. The UMC ranks next with one-half the number reported by the CIM. There is one evangelistic center in Yünnan for every 83 sq.mi. of territory. In 1919, after considerable correspondence between the RPC and the PMU, the latter society agreed to turn over a number of centers in the territory west of the railroad and east of Red River, such as Mengtsz, Kokiuchang, Linanfu, and Shihpingchow, where small groups of Christians reside, to the RPC. All of these centers have been worked by the PMU for some time, although missionaries have not been able to settle in any except Mengtsz. As yet the RPC has no foreign workers in Yünnan.

The PMU reports an understanding with the Yünnan Missionary Association whereby it assumes responsibility for all territory east of the railroad, and south of a line drawn from Iliang across to Loping.

Reasons for Present Inadequacy of Occupation—All correspondents without exception refer to lack of staff and funds. Other obstacles, such as the mountainous character of the country, the difficulty of communication, and the sparseness of the population over the barren hills, are cited as secondary reasons. Some idea of the paucity of workers is shown in an extract from a letter received in 1920 from the Assistant District

VI. AND VII.—DISTRIBUTION OF WORKERS AND COMMUNICANTS



Inspector for Chinese Government salt revenue: "There is not a missionary working south of Yünnanfu to Mohei, and only a few missionaries of the SYM between Yünnanfu southwestward to the 'Nine-Dragon River' where the Presbyterian missionaries from Siam are starting work among the Tai. I am here alone and my little candle is the only light. Yet in these mountains are thousands of tribes-men who have never heard of the Gospel."

FULL-TIME CHRISTIAN WORKERS

Foreign Force—Kwangsi, Kansu, and Yünnan report approximately the same numbers of foreign missionaries. Whatever increase has taken place during the past 10 years has come largely from societies new in the field. The CIM and PMU together report over one-half of the entire foreign force in the province which equals 75. Nine missionaries of the CHMS, although Chinese, might well be added to the staff of foreign workers, since they come from distant parts of China. Since the Survey data was received, the PN has occupied Chenpien (Chengrung) with 4 foreign families from Siam, accompanied by native assistants. Denominationally the missionary body may be classified as follows: Anglicans 6, Methodists 7, Presbyterians 2 and recently increased to 8, CIM 25, and other societies 25. Approximately 1 in 4 missionaries is a single woman.

Protestant Christian Occupation of Yünnan in Terms of Foreign Workers—Only Kweichow, Kwangsi, and Anhwei report ratios of missionaries to inhabitants below that for Yünnan. Kiangsi and Szechwan report approximately the same average. Kweichow and Manchuria are the only provinces with lower ratios of missionaries to communicants. It is striking that in both of the following tables the societies reporting the largest foreign force and the strongest church membership rank lowest in the lists. On the other hand, these societies report a great deal of tribal work, and one naturally expects to find a lower average of foreign workers per 1,000 communicants.

Number of Missionaries per 1,000 Communicants (Average for Province 10)		Number of Missionaries per 1,000,000 Inhabitants (Average for Province 9)	
CMS	150	SYM	75
PMU	47	PMU	14
Ind	27	CIM	9
CIM	6	UMC	6
UMC	2	Ind	4

Chinese Force and its Distribution—The proportion of employed Chinese to foreigners in Yünnan is 3.2 to one. All told, there were 244 full-time workers in 1919. Of these, 154, or 62 per cent devote their whole time to evangelistic work; 88, or 37 per cent to educational work; and 2, or less than 1 per cent to medical work. The PMU, PN, and Ind missions report evangelistic workers only. Certainly there are more medical workers in the two hospitals at Chaotung and Yünnanfu than have been reported. The UMC records show a larger educational than evangelistic staff, due mainly to the fact that most educational workers are generally the evangelists of the district as well, and vice versa.

Approximately 94 per cent of the employed Chinese force consists of men. The CIM and the UMC report 99 per cent and 96 per cent respectively. These proportions are especially high when one considers that 47 per cent of the communicant body are women. The CIM reports one

paid woman worker among 1,780 women communicants, and the UMC 4 paid women workers among 1,617 women communicants. This apparent neglect in providing spiritual teachers for the women may be offset by the large number of voluntary women workers which both of these missions might undoubtedly be able to report. Moreover, it has been the experience of most missionaries who work among the tribes people that the women and families are reached by the men so successfully as to make the employment of Bible women of little importance. It is interesting to note in this connection that in the CHMS the situation is reversed, and 77 per cent of the entire Chinese staff consists of women. Another striking fact, which a study of the statistical Tables II and IV discloses, is the larger proportion of teachers to students than of evangelists to communicants. There is one employed Chinese teacher for every 23 students, but only one evangelistic worker for every 51 church members.

Ordained Workers—Thirteen Chinese ordained workers are reported for Yünnan: 11 by the UMC, 1 by the CMS, and 1 by the CHMS. The communicant membership within the missions reporting no ordained Chinese workers totals 4,711. This is equivalent to saying that 60 per cent of the church members in the province are still without Chinese ordained leadership. However, though not ordained in the exact sense of that term, there are many workers who exercise all the privileges which ordination formally grants.

Distribution of Chinese Workers—Compare the accompanying map with Map V. Practically 6 out of every 7 evangelistic centers report resident Chinese workers. Notice on the accompanying map itself how the number of workers and the number of communicants compare in each center. The proportion of church members to resident workers is much higher in the fields of the UMC and CIM than elsewhere.

Degree of Occupation in Terms of Chinese or Native Workers—

Chinese Workers per 1,000 Communicants (Average for Province 30)		Chinese Workers per 1,000,000 Inhabitants (Average for Province 27)	
CMS	75	UMC	66
PMU	63	CIM	31
UMC	25	CHMS	22
CIM	21	PMU	19

Kweichow, Szechwan, Kansu, and Kwangsi have lower ratios of workers to population than Yünnan. Kweichow alone ranks lower than Yünnan in the proportion of its employed workers to its communicant body. From the above table it will be seen that the UMC has only two-thirds as many missionaries per million inhabitants as the CIM. On the other hand the UMC has over twice the number of Chinese workers per million. The above tables also show that whereas the UMC has double the Chinese force of the CIM per million inhabitants, it has only an equal number of Chinese workers per 1,000 communicants. The first table shows also how many out of every 100 church members are being employed by the various missions. For example, the CMS employs 7.5 out of every 100, the PMU 6.3, the UMC 2.5, and the CIM 2.1.

Training Centers for Workers—With the exception of those of the United Methodists, no regular schools have been opened for the training of either Chinese or aboriginal Christian workers. Their work is good, but the teaching staff is so small, and other pressing calls demand so much time of the foreigners, that only a small percentage of possible results are obtained. These schools have not been able to produce sufficient workers for their own mission, and naturally only a few trained or partly trained men could be spared to other missions. However, much personal attention has been given from time to time by all the missions to the evangelists and volunteer workers, and definite courses of Biblical instruction lasting for one or more weeks at a time have been given once or twice a year by the CIM and the PMU missionaries at Yünnanfu. At several centers weekly Bible classes for men are conducted by the missionaries.

COMMUNICANT CHRISTIANS

General Summary—Five provinces, namely Shensi, Anhwei, Kwangsi, Kiangsi, and Kansu, report fewer communicants than Yünnan. This province, with its average of 8.8 communicants per 10 000, exceeds by one the average for all of China, which is 7.8. Only Kwangtung, Fukien, Chekiang, Kiangsi, Shantung, and Manchuria show higher proportions. Yünnan when considered in terms of communicants per 10,000 is as well occupied as Kiangsu, the province in which Shanghai and Nanking are located. It is interesting to note that the largest proportion of women in the Christian Church is in provinces where tribal work is reported, namely Yünnan and Kweichow. The total Protestant church membership in Yünnan approaches 8,000 (7,816). Over one-half this number is reported by the CIM, and over 90 per cent by the CIM and UMC combined.

Christian Occupation within the Province in Terms of Communicants per 10,000—The field of the UMC appears best occupied, with a proportion of 26 communicants to 10,000 inhabitants. The CIM ranks second with 15, SYM third with 9, PMU fourth with 3, and the Ind last with 2 communicants per 10,000. Missions not listed above have no field areas delimited, or report few if any communicants.

Tienchung-tao is by far the best occupied of the larger political divisions, reporting 17.6 communicants per 10,000. Mengtsz-tao ranks next with only 2.1, while the remaining 2 tao (Tengyüeh and Puerh) report less than one communicant each for every 10,000 inhabitants.

Distribution of Communicants—A very small proportion of the Protestant church members of Yünnan reside in large cities. In this respect there is a close resemblance to Kweichow. Two areas where the Christian community appears most concentrated are in the fields of the CIM and UMC north and northeast of Yünnanfu. A fairly large number of Christians reside in the tribal area east of the capital city. The remainder of the province shows only a scattering of Christians here and there. The work is new, the preaching to Chinese difficult, converts few, and progress discouragingly slow. By comparing the accompanying map with Map IV it will be seen that the areas which were opened first to the Christian missionary do not seem to have the largest number of evangelistic centers or resident communicants today. Instead, the Christian Church appears strongest and the work of evangelism most successful in areas where tribal work has been undertaken.

Note the large Christian constituency reported in Table III, Column 7. The proportion of adherents to church members is 4 to 1. This is higher than that of any other province in China. In the field of the SYM, for example, the most conservative figures make the ratio between adherents and communicants as high as 16 to 1. In the fields of the CIM and UMC the proportions are 4 to 1 and 3 to 1 respectively. This is largely due to the work of evangelism among the tribes which frequently takes the form of mass movements. In this connection a paragraph from a letter written in 1919 from Szemao will be of interest: "During the last year we have seen 1,200 odd families who have put away their idols and who are undergoing instruction in the Gospel. This roughly represents about 6,000 persons, children and adults, who are under Christian instruction."

Characteristics of Tribal Work—In writing on the work of the UMC among the Miao of Yünnan and Kweichow, Mr. Parsons of Chaotung wrote as follows in 1919: "The hearts of the people have been turned toward God as never before. Within 3 months we baptized over 1,800 persons, and many more are preparing for baptism this year."

"Another feature of the year has been a remarkable extension of our work among the River Miao. For several years we have had two schools among them. At Christmas we formed a Church by baptizing 5 men and 1 woman. Toward the end of the year invitations from other centers began to arrive. 'Send us teachers, we wish to learn the doctrine.' Of course they have but the haziest notions of the Gospel, but they are willing to accept the Truth we teach, and with the experience of 15 years'

II.—Force at Work—Chinese

Name of Society		Ordained	Unordained Pastors and Evangelists—Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers—Men	Teachers—Women	Total Educational Force (all grades)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...		13	124	17	154(a)	84	4	88	1	1	...	...	2	244(a)	28	84%	3.2
Anglican	CMS	1	2	...	3	...	...	...	...	...	...	...	...	3	...	100%	0.5
Methodist	UMC	11	25	1	37	38	3	41	1	...	...	...	1	79	...	96%	11.3
Presbyterian	PN*	...	2	...	2	...	...	...	...	...	...	...	...	2	...	100%	1.0
China Inland Mission ...	CIM	...	54	1	55	30	...	30	...	...	...	...	...	85	26	99%	3.4
Other Societies	CHMS*	1	3	3	7	...	1	1	...	1	...	...	1	9	...	33%	...
	Ind*	...	2	2	4	...	...	...	...	...	...	...	...	4	...	100%	2.0
	PMU*	...	26	5	31	...	...	...	...	...	...	...	...	31	2	84%	1.3
	SDA*	...	2	...	2	...	...	...	...	...	...	...	...	2	...	100%	...
	SYM*	...	6	5	11	2	...	2	...	...	...	...	...	13	...	100%	1.3
	YMCA	...	2	...	2	14	...	14	...	...	...	...	...	16	...	100%	4.0

* Incomplete returns

(a) These totals show an addition of eight Evangelistic Workers over the totals for Columns 6 and 7 in the Hsien Table (Appendix A) which were compiled earlier.

work among the Flowery Miao to guide us, we look upon this present movement among the River Miao with the liveliest anticipation. If we can only supply them with teachers and books there seems no reason to doubt but what a new Christian community of several tens of thousands will be formed in a very short time. Progress, humanly speaking, will be limited only by the number of workers we can send to teach the people. Lack of funds, due to the abnormal rise in the rate of exchange, is our greatest difficulty at present."

"At the end of the present month, I am hoping to start on a journey of two months among the River Miao, passing through districts hitherto unvisited by any foreigner. In 17 villages surrounding the small city of Yilianghsien in the extreme northeast of Yünnan, 1,400 Chinese have also registered their names as enquirers."

"Work among the lepers of the district has been largely developed during the year. We have now nearly 50 lepers on our list who are being assisted by generous grants from the Mission to Lepers. There is a field of great usefulness among the very many lepers of these parts."

"The new year 1920 opens with the brightest prospects. Those of us in closest touch with the peoples around us are full of hope. We believe we are on the threshold of great things."

Work Among Aborigines as Contrasted with Work Among the Chinese—The aborigines, in contrast to their Chinese neighbours, have come by thousands and begged for the Christian message. In 1904, for example, a group of Miao went down and asked Mr. Adam of the CIM in Kweichow to teach them. He, having his hands full, told them to go back to Chaotung where the Methodists were also preaching Christianity. At first they went by tens and then by hundreds and begged the foreign teachers to tell them the Gospel story. The demand was so insistent that Mr. Pollard went with them and began work at Shihmenkan, just across the Kweichow border. Almost immediately thousands of families gave up their heathen practices and desired Christian instruction. These people were intensely ignorant and had no written language of their own. Instruction, therefore, was very difficult, and it soon became necessary to invent a system of writing that would accommodate itself to the different tones of the various dialects and still be easily learned. After comparing a number of kinds of writing Mr. Pollard evolved what is now known as the Pollard Script. This is being used successfully among the Hwa Miao, Laka, Kopu, Lisu, and Black E tribes. The formation and introduction of a written language, the securing of village leaders, the training of Bible readers and teachers, the overcoming of immorality and child-marriages, and the teaching of the people to believe in Christ rather than in the foreigners, were some of the problems to be solved.

Christian schools have been established in numerous villages, and not only is Chinese being taught, but the textbooks of the government schools are followed. Training schools exist at Shihmenkan, Sapushan, and Taku. The salaries of the teachers are shared by the missions and native Christians. The people, though very poor, have built numbers of chapels and have contributed liberally to the support of their preachers. The missionary spirit is encouraged, 52 men having been sent from Shihmenkan and 5 from Sapushan last year to teach and preach among distant tribes and villages. Five also were sent from Taku as Lisu home missionaries, 3 to work in Szemao, and 2 among the Nosu. "In most of the villages there are Bible readings and prayer meetings every night, and the visiting pastors and missionaries are always welcomed. The openness of the aborigines to the Gospel when compared with the Chinese has led some to believe that the latter are eventually to be reached through the tribes people. In one district, for example, 400 Chinese families have become inquirers, burned their idols, turned the big temple into a school, paid half the salary of the teacher, and are attending Christian worship, as a result of work among the surrounding aborigines. This is, however, unusual, for most Chinese look upon the tribes-men as worse than dogs, and many mistreat them in every way. Thus far the greatest successes have attended work among the Hwa Miao, Lisu, and Black E. Work is also being undertaken by the CIM among the Mingkia around Talifu, and other tribes at Yungchang and Tengyüeh in the west, and by the PMU among the Nansi and other tribes around Likiang in the northwest." "More than one-half the population of Yünnan is composed of tribes people, yet only one-seventh of the missionaries are working among them, and less than one out of every 140 (about 35,000) are being reached by Christianity."

III.—Extent of Occupation—The Christian Community

Name of Society	Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Percentage of Men Communicants	Proportion of Communicants in Cities over 50,000	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars	Average Number of Communicants in each Evangelistic Center
	1	2	3	4	5	6	7	8	9	10	11	12	13
Grand Total ...	**28**	**128**	**174**	**4,143**	**3,673**	**7,816**	**29,714**	**53%**	**4%**	**53%**	**29%**	**3,260**	**45**
Anglican ... ... CMS	1	1	1	24	16	40	40	60%	100%	90%	80%	...	40
Methodist ... ... UMC	3	28	44	1,548	1,617	3,165	10,982	49%	0%	62%	30%	2,861	72
Presbyterian ... ... PN *	1	...	1	...	...	...	...	...	...	...	...	...	...
China Inland Mission ... ... CIM	8	64	95	2,234	1,780	4,014	16,309	55%	5%	58%	28%	102	42
Other Societies ... ... CHMS *	2	...	1	...	...	...	...	...	...	...	...	...	...
Ind *	2	3	3	15	25	40	215	37%	...	...	...	60	14
PMU	7	30	25	281	204	485	577	58%	14%	56%	12%	170	19
SYM *	2	2	4	41	31	72	1,172	57%	...	40%	20%	...	18
YMCA	1	...	...	...	...	...	419	...	...	...	...	67	...
Bible and Tract Societies... ... ... BFBS	1	...	...	...	...	...	...	...	...	...	...	...	...

* Incomplete returns

IV.—Extent of Occupation—The Christian School

Name of Society	Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students—Boys	Lower Primary Students—Girls	Total Lower Primary Students	Higher Primary Students—Boys	Higher Primary Students—Girls	Total Higher Primary Students	Middle School Students—Boys	Middle School Students—Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys to Girls in Mission Primary Schools	Proportion of Boys to Girls in Mission Middle Schools	Proportion of Lower Primary School Students entering Higher Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...	**61**	**6**	**1**	**1,640**	**142**	**1,782**	**179**	**45**	**224**	**10**	...	**10**	**2,016**	**92%**	**100%**	**13%**
Anglican ... ... CMS*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Methodist ... ... UMC	34	4	1	733	74	807	30	45	75	10	...	10	892	87%	100%	9%
Presbyterian ... ... PN*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
China Inland Mission ... ... CIM	23	1	...	687	48	735	59	...	59	...	...	...	794	94%	...	8%
Other Societies ... ... CHMS	1	...	...	...	18	18	...	...	...	...	...	...	18	0%	...	...
Ind	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
PMU	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SYM	2	...	...	20	2	22	...	...	...	...	...	...	22	98%	...	...
YMCA	1	1	...	200	...	200	90	...	90	...	...	...	290	100%	...	45%

* Incomplete returns

IX. AND XI.—HOSPITALS AND MISSION SCHOOLS

Information received from the PMU states that around Likiang there are as many as 26 different tribes. In the Kaihwa district 6 main tribes have been reported, some of them having several branches.

"In the CIM field north and northwest of Yünnanfu there are at least 15 dialects spoken by as many different tribes. In a single day's journey one may pass through 6 or 7 villages of different tribes and hear 6 or 7 dialects. Thus far, interest in the Gospel has spread among 7 of these 15 tribes. The most numerous are the Nosu, who are higher in the social scale than any of the others. About 3,000 families of aborigines have thus far placed themselves under Christian instruction. The people have built at their own expense 74 village chapels, large and small. About 1,700 persons from the Miao tribes alone have been baptized. Early this year (1919) about 400 Nosu families put themselves under Christian instruction. Among the Kopu tribes about 600 families are interested. The Lisu are found chiefly west of the Yünnanfu plain. They were first interested in the Gospel through the Miao 10 years ago. As compared with the Miao, the Lisu are more industrious and thrifty."

"Most of the aggressive evangelistic work has been done by the native Christians themselves and this voluntarily. The dispensing of medicine is a great help and much needed in this field. In religious services, the tribes people use books prepared in their own script. Thus the Lisu have Matthew and Luke. They also have a catechism and a hymn book with about 100 hymns. The more advanced among them study the Chinese characters."

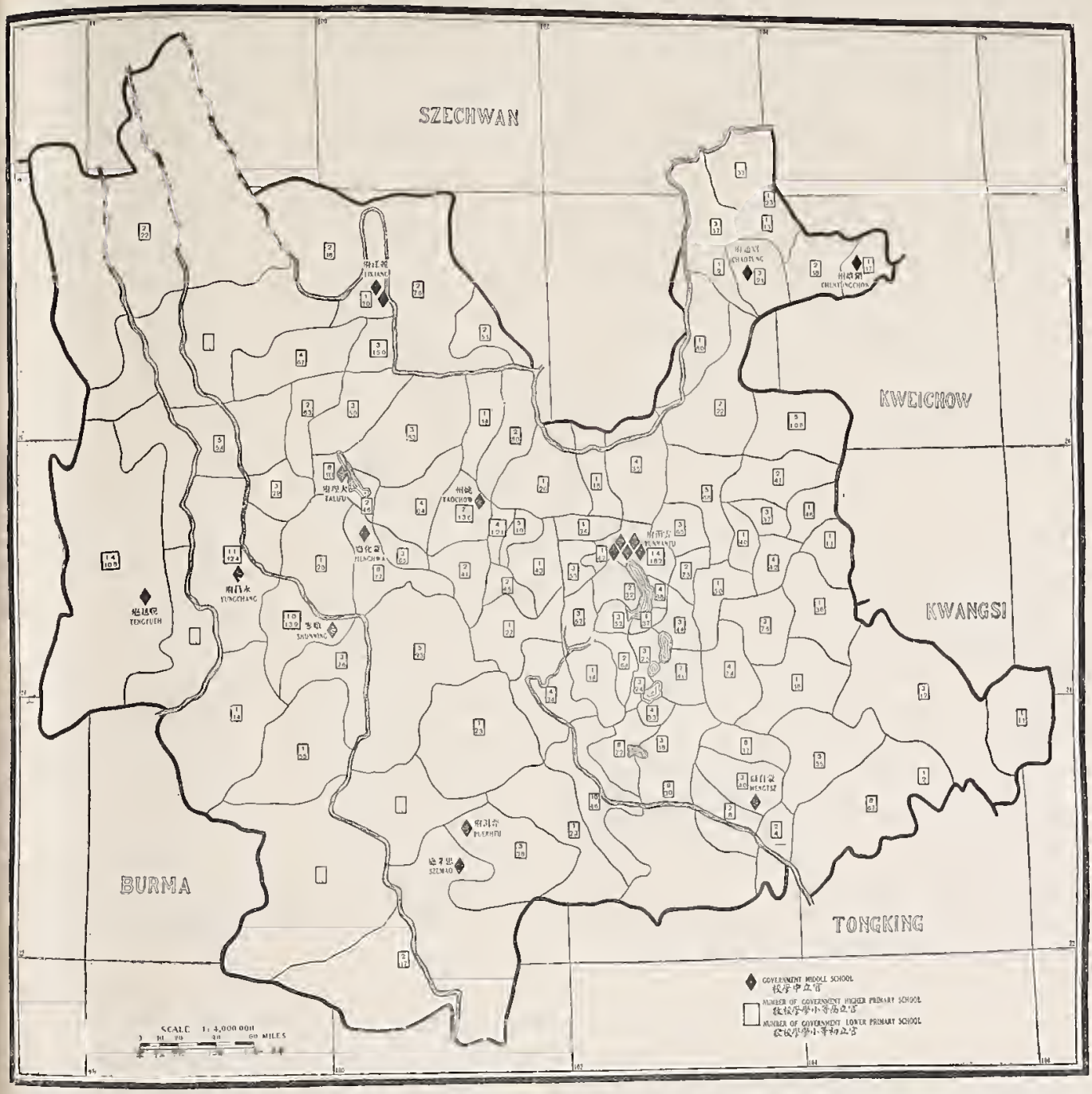
General Distribution—One hundred and twenty-eight organized congregations are reported among 174 evangelistic centers. Not infrequently these local churches are under Chinese leadership. Self-support, among the tribes peoples especially, is well advanced. There is little federation among the churches though considerable cooperation between the missionaries. In 1915, the Yünnan Missionary Association which is composed of all missionaries and ex-missionaries in the province was organized. This Association meets annually to consider conditions in Yünnan and to strengthen the efforts of the various missions wherever possible. While not mandatory in its functionings, this organization exercises considerable influence, and should be of value in guiding new missions to unoccupied fields and in preventing unnecessary overlapping.

MISSION SCHOOLS

Primary Education—Yünnan reports 61 lower primary and 6 higher primary mission schools, with an enrollment of 1,782 and 224 students respectively. This makes an average of 28 in each lower primary school and 36 in each higher primary. Among the higher primary schools, 4 are reported by the UMC, 1 by the CIM, and 1 by the YMCA, the last named being a school chiefly for the teaching of English. There is only 1 higher primary school for girls in the province, and only 187 girls receive mission education of any kind. One in every 12 lower primary students is a girl. When one recollects that Yünnan has 3,673 women communicants these facts challenge attention.

The UMC leads in the amount of educational facilities offered to its Christian constituency. The CIM, YMCA, and SYM follow in order. In the tribal areas much of the instruction is given by Chinese teachers. Approximately 13 per cent of the students in lower primary schools take higher primary school work.

X.—Government Schools



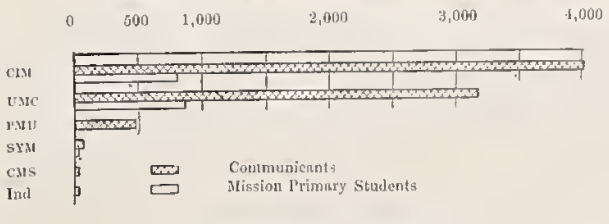
Mission Middle Schools—Only 1 mission middle school is reported for Yünnan. This is located at Chaotung. At the time the Survey data was received much of the work in this school followed the lines of industrial education, and was not of full four-year middle school grade.

Distribution of Primary Schools—A glance at the accompanying map impresses one with the lack of educational facilities in Yünnanfu. The women missionaries of the CHMS conduct a primary school for girls (not indicated on the accompanying map), and the YMCA a school for boys. Exclusive of the teachers paid by these two missions, Yünnanfu reports but one man and his wife who are in educational work. One is also impressed with the distribution of mission primary schools over the province, the great majority of which are located in the northeastern section of the province. Few educational facilities are offered outside CIM and UMC fields.

Compare the accompanying map with Map V. Note the large number of evangelistic centers located north and northeast of Yünnanfu which are without mission primary schools. The absence of all educational facilities in other parts of the province is even more striking. Compare the accompanying map with Map VI. There are many groups of communicants exceeding 20 in number where one naturally expects to find lower primary schools but does not. This appears more serious when one considers the very large Christian constituency residing within easy reach of the mission stations and evangelistic centers. In tribal areas primary schools are so located as to meet the needs of ten or more surrounding villages where Christians reside.

Degree of Christian Occupation in Terms of Primary Students—Next to Kweichow, Yünnan is the most poorly provided of all the provinces of China with Christian educational facilities. There are approximately only 25 children instructed in mission schools for every 100 church members. The UMC reports the highest proportion, 28 students per 100 communicants, followed by the CIM with 20. All other societies except the CHMS and SYM report no students.

Communicants and Mission Primary Students Compared



GOVERNMENT EDUCATION

General Summary—The development of government education in Yünnan, considering the poverty and the scattered population, has been more rapid than that in most of the provinces of China. There are at present approximately 5,000 schools of all grades under government control, with a total enrollment exceeding 200,000. The exact number of

government lower primary students as supplied by the Ministry of Education for the fifth year of the Republic was 166,098; of government higher primary students, 20,294.

Middle Schools—Reports regarding higher education vary greatly, one authority crediting Yünnan with 17 middle schools and 1,940 students, while the minimum estimate gives 6 middle schools and 427 students. In a review of government education by Holliugton K. Tong, which appeared in Millard's Review, 1919, Yünnan was credited with 14 middle schools and a student enrollment of 1,654. The most recent report submitted by the American Consul, Paul Josselyn, states that there are 9 middle schools in the large cities of Yünnan, with 2,000 students. In addition to middle schools there are 7 normal schools for boys with 1,447 students, and two normal schools for girls with 300 students. The following higher educational institutions are located in Yünnanfu: 1 law school, 510 students; 1 mining school, 305 students; 3 manual training schools, 235 students; and 1 military school, 200 students. Six scholarships for Hongkong University are available annually, 3 provided by the Yünnan Government, and 3 by Hongkong merchants.

Yünnan reports 211.3 primary students per 10,000 inhabitants. This proportion is exceeded only by one other province in China, namely, Shansi. The average proportion for all the provinces is only 93.7 students per 10,000 inhabitants. It is difficult to believe that in a province where such a large percentage of the population consists of aboriginal tribes the proportion of government primary students to the total number of inhabitants should be as high as reported. The map showing government primary students per 10,000 population (Appendix D) is undoubtedly too optimistic. Note especially the light shaded hsiens in the south and southwest. At the present time it is almost impossible to confirm or deny statistics either for population or government education. Both in most cases are little more than guesses by officials, and are influenced by a variety of selfish motives.

HOSPITALS

General Summary—Christian medical work has been carried on actively by the two larger societies for many years. Most of the foreign workers both of the UMC and the CIM have opened dispensaries of simple remedies among the Chinese and the aborigines, even though they frequently have not laid claim to maintaining dispensaries. For many years the UMC has had a hopsital at Chaotung. Recently the CMS has erected a large modern hospital in Yünnanfu. In addition to these 2 mission hospitals, 9 dispensaries have been reported, and there are doubtless more worthy of the name. Recently the CHMS has appointed Chinese physicians to organize dispensary and hospital work in the CHMS field.

Only 2 out of the total of 21 missionary residential centers have foreign physicians. Since statistics for the Survey Committee were collected, additional medical workers, both foreign and Chinese, have been added to the UMC and CMS hospital staffs. Besides mission hospitals, there is 1 Government hospital in Tengyüeh, 3 non-mission hospitals in Yünnanfu (1 conducted by the French Government, another under the supervision of the Roman Catholics, and a third operated under the name of the Chinese Red Cross and devoted chiefly to the needs of the military force), a railroad hospital at Amiehow, and 1 supported by the French at Mengtsz.

Areas in Need of Christian Hospital Facilities—If you compare the accompanying map with Map VI showing the distribution of communicants, you will see that the tribal areas are in greatest need of hospital facilities. There are a number of large industrial and mining centers in the province where thousands of workmen congregate and where mission hospital facilities are greatly needed as a wedge to open up large fields of evangelistic activity.

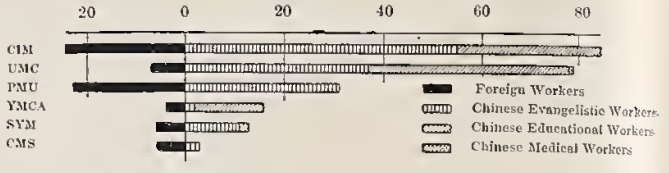
Christian Occupation in Terms of Doctors and Hospital Beds—If we include Chinese with foreign Christian doctors, Yünnan averages 4 foreign physicians and 5.6 mission hospital beds per 1,000,000 inhabitants. These averages are considerably below the average for the rest of China, all provinces combined averaging 1 foreign physician and 38 hospital beds per 1,000,000 population. Kweichow and Yünnan have the lowest averages for hospital beds, while Kansu, Kweichow, Kiangsi, and Yünnan report the lowest ratios of foreign physicians per 1,000,000 inhabitants.

V.—Extent of Occupation—The Christian Hospital

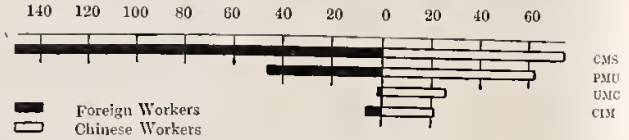
Name of Society	Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
	1	2	3	4	5	6	7	8	9
Grand Total ...	**2**	**9**	**30**	**20**	**150**	...	...	...	**50**
Anglican ... ...CMS*	1 (a)	...	...	...	...	...	...	...	...
Methodist ... ...UMC*	1	1	30	20	150	...	...	...	50
Presbyterian ...PN	...	...	...	...	...	...	...	...	...
China Inland Mission. CIM	...	6	...	...	...	...	...	...	...
Other Societies ...CHMS	...	1	...	...	...	...	...	...	...
Ind	...	...	...	...	...	...	...	...	...
PMU	...	...	...	...	...	...	...	...	...
SYM	...	1	...	...	...	...	...	...	...

* Incomplete returns
(a) Hospital in process of erection

Classification of Foreign and Chinese Workers



Foreign and Chinese Workers per 1,000 Communicants



VI.—Degree of Occupation and Table of Urgency

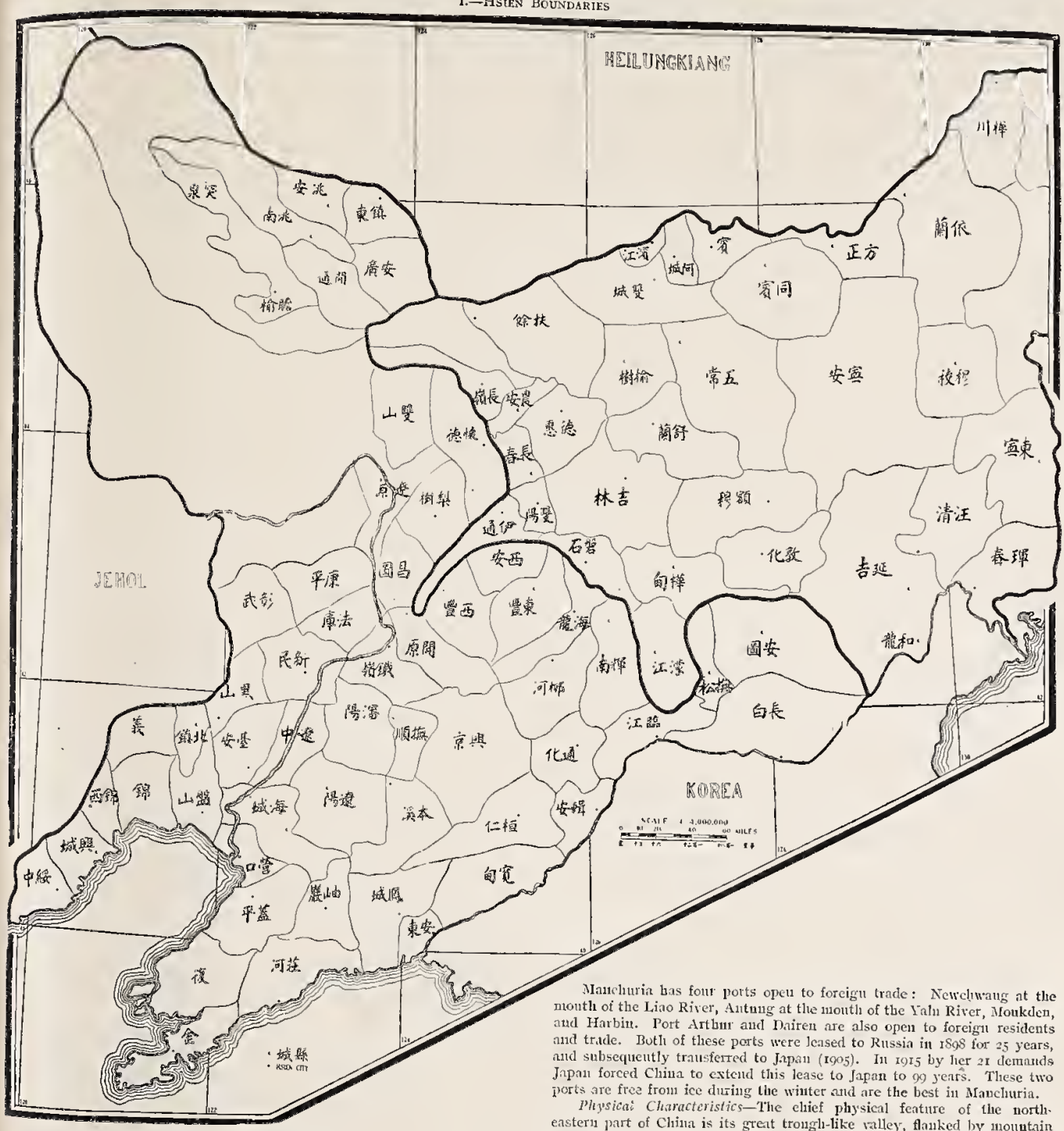
Name of Society	Nationality	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Grand Total...		**146,700** (a)	**8,824,479** (a)	**75**	**244**	**7,816**	**9**	**27**	**10**	**30**	**8.8**	**411**	**255**	**0.2**	**56**
Anglican ... ... CMS	B	...	...	6	3	40	...	...	150	75	...	...	...	...	(c)
Methodist ... ... UMC	B	12,920	1,200,000	7	79	3,165	6	66	2	25	26	894	280	...	41
Presbyterian ... ... PN (b)	A	1,650	97,000	2	2	...	...	...	...	...	...	...	...	...	...
China Inland Mission ... ... CIM	Int	23,230	2,722,000	25	85	4,014	9	31	6	21	15	26	200	...	...
Other Societies ... ... CHMS	Ch	3,000	400,000	...	9	...	...	22	...	...	...	...	...	...	...
Ind	A	5,100	503,000	2	4	40	4	8	27	...	2	...	...	...	...
PMU	B	30,500	1,659,000	23	31	485	14	19	47	63	3	347	...	...	...
SDA	A	...	...	...	2	...	...	...	...	...	...	...	...	...	...
SYM	A	2,800	79,000	6	13	72	...	...	83	181	9	...	...	...	...
YMCA	Int	...	...	4	16	...	...	...	...	...	...	...	...	...	...

(a) Total for Province, not for approximate estimates by societies as given below.
(b) Work greatly strengthened since Survey returns were received.
(c) Hospital in process of erection.

MANCHURIA

FENGTIEN (SHENGKING), KIRIN, and HEILUNGKIANG

I.—HSIEN BOUNDARIES



HSIEN BOUNDARIES

Political Divisions—Manchuria stands in strong contrast to the provinces of China Proper, for these are pronouncedly old countries, densely inhabited, showing everywhere the impress of a remarkable people, while Manchuria bears the aspect of a new country waiting to receive the impress of a future people. The three eastern provinces, Fengtien or Shengking, Kirin, and Heilungkiang, comprise a total area of some 363,700 sq.mi., or about three times the area of the British Isles, and represent, from several points of view, China's richest possessions. Fengtien, the most densely populated of the three provinces, is divided into 3 tao and 56 hsiens; Kirin into 4 tao and 38 hsiens. The prefectures in the east of Fengtien province were only recently created, and are very thinly populated. The same is true of civil administrative districts in a large part of Kirin. No hsien divisions are shown on the accompanying map for Heilungkiang. This province is divided into 5 tao and 34 hsiens. Kirin is the capital of Kirin province, Moukden of Fengtien province, and Tsitsihar of Heilungkiang.

Manchuria has four ports open to foreign trade: Newchwang at the mouth of the Liao River, Antung at the mouth of the Yalu River, Moukden, and Harbin. Port Arthur and Dairen are also open to foreign residents and trade. Both of these ports were leased to Russia in 1898 for 25 years, and subsequently transferred to Japan (1905). In 1915 by her 21 demands Japan forced China to extend this lease to Japan to 99 years. These two ports are free from ice during the winter and are the best in Manchuria.

Physical Characteristics—The chief physical feature of the northeastern part of China is its great trough-like valley, flanked by mountain ranges on the eastern, western, and northern sides, while at the south the trough declines so that an arm of the sea has flowed in upon its bed for a short distance and formed the Chihli-Liaotung Gulf. Physically, therefore, the most vital part of Manchuria constitutes what another has described as a cradle, with its head-board at the north, its right side-board lying against the Khingan range on the border of the Mongolian plateau, its left side-board lying against the Changpai mountains on the border of Korea, while its foot-board lies at sea-level on the borders of the Chihli-Liaotung Gulf. "It is the bed of this cradle, tilted toward the afternoon sun, with its rich soil and stimulating air, that gives importance to Manchuria." To quote from Richard: "Manchuria is naturally divided into two distinct regions: the northern, which slopes toward the Amur River, and is watered by the Sungari and its tributary the Nonni; and the southern, which inclines toward the Gulf of Liaotung. The northern region is much the larger and better wooded; the southern is more fertile and more thickly inhabited. The soil is excellent, especially in the river valley districts, and crops splendid. Large districts are still uncultivated. Immense rich pasture lands are found in the north, where the grass

frequently grows to the height of 6 feet. Manchuria is a splendid grazing country. The coast line is low, except for the Liaotung peninsula, which is quite irregular, and indented by several deep bays." Fengtien or Shengking may be said to consist of the basin of the Liao River. The important part of the province is to be found in the central plain of this river, stretching northeastward from the sea and bounded by mountainous regions both east and west. The eastern slopes of this plain which project into the sea as the Liaotung peninsula constitute part of the Yalu River basin. Kirin may in a similar way be said to be the basin of the Sungari River, which flows northwest through a mountainous country abounding in forests and then makes a remarkable bend, flowing northeast to its confluence with the Amur, and forming the northern boundary of the province. The Sungari is navigable by steam craft when the water is sufficiently deep in the open seasons. In winter the frozen surface of the Manchurian rivers furnishes a highway of another kind. At that season, indeed, the parts of the provinces which have been opened up are traversed by great cart routes, which dwindle into muddy tracks during the summer season. Heilungkiang includes all the territory between the Sungari and the Amur rivers. The only other river of note is the Nonni which is navigable for steamers of light craft as far as Tsitsihar.

The Great Khingan mountains divide the Nonni from the upper Amur, while the Lesser Khingan lie between the Amur and the Sungari. Of the rest of the province a great part is a steppe covered with luxuriant grass, which affords pasture to herds of ponies and oxen.

The Chinese have colonized a considerable area about Hulan, in Heilungkiang, reaching far north of the Sungari. Here are many recently founded prosperous towns, into which immigrants are pouring in large numbers every year, with an export trade similar to that on the south bank.

Climate—In the winter time the climate of Manchuria is sub-arctic, the temperature frequently falling to 0°F., or lower. This great cold is moderated, however, by the generally prevailing sunshine in the day-time. In the summer the temperature rises to 90°F., or higher, in the shade. But the heat is moderated by the comparatively cool nights which are general. The rains usually fall in July or August, and floods are common at that time. The great range of temperatures experienced, both diurnal and annual, forms the chief drawback of the climate, which is a healthy one.

People and Language—Manchuria is occupied by a mixed people, Manchus, Mongols, and Chinese, all of relatively pure blood, mingling with hybrids of all three races. The Chinese element predominates, and their superiority in numbers is fast increasing, partly due to natural fecundity and partly to continued immigration. As a whole, the Manchurian people are a stronger race than the Chinese of more southerly latitudes. There seems also to be more individuality and apparently more independence among the Manchurian Chinese. Northern Mandarin is the prevailing language. Other tongues, like Manchu and various Mongol dialects, are obsolete or quickly going into disuse. The Manchus form at most one-fifteenth of the total population of Manchuria, and the Chinese about nine-tenths. The greater part of the Chinese population consists of immigrants from Shantung and Chihli and their descendants. Unsubdued tribes and nomads are scattered over the steppes and wooded regions of the north, while the Chinese occupy the towns.

Communications—Trade and travel in Manchuria have long been hampered by lack of good roads. When the country is icebound the roads of the interior are suitable for cart traffic. During the thaw or during the rains they are all but impassible. There is only one road that is of more than local importance and that is the one from Peking to Siberia by way of Chinchowfu, Moukden, Kirin, Sinchengfu (Petuna), Tsitsihar, and Merghen. In the absence of roads the abundant water-ways of the province are invaluable. By means of these, in the open season, boats and junks can reach many parts of Manchuria, and in the winter time when the whole country is icebound and the rivers are covered by a great thickness of ice, the iceways supply most efficient roads for sledges on which both goods and people travel.

The Amur River in the extreme north is navigable to steamers for 450 miles and to smaller craft for 1,500 miles. The Sungari is navigable as far as Kirin, and its tributary, the Nonni, as far as Tsitsihar. During the summer months the Liao River is navigable for its entire course. Steamers ply as far inland as Newchwang and large Chinese junks as far as Tungkiangtze. The Yalu River is also navigable for most of its course. There is also considerable coast traffic.

Railroads—"South Manchuria possesses greater facilities of railway communication than any part of China Proper. In Fengtien province there are two main railway lines, with several branch lines. The main lines are the South Manchuria Railway (Dairen-Changchun main line and Antung-Moukden branch line) and the Peking-Moukden Railway. These lines radiate from Moukden, running in a southerly direction to Newchwang, Dairen, Antung, and to Tientsin and Peking, and in a northerly direction to Changchun and Harbin. Thus there is easy communication with Korea, Japan, China Proper, northern Manchuria and Siberia. The main line from Changchun to Dairen (439 miles) was formerly a part of the Chinese Eastern Railway, and was transferred to Japan by the Portsmouth Treaty in 1905. Branches of this road connect with Port Arthur, Newchwang, Yentai, and Fushun. The Antung-Moukden line was built by Japan and completed in 1911. The Shanhaikwan-Moukden section (261 miles) of the Peking-Moukden Railway was constructed by China and is under Chinese control and operation. The section to Sinminfu was completed in 1903, and the extension to Moukden (36 miles) was built by Japan during the Russo-Japanese War and handed over to China in 1907. A branch line runs from Kowpangtze to Newchwang (67 miles). The Changchun-Kirin line (87 miles) was constructed by China and completed in 1913. A recent treaty between China and Japan provides for its eventual transfer to Japanese hands."

"There are no railways under construction in this district. Those under agreement for future construction are as follows:

(1) Kirin to the Korean frontier (240 miles), under Sino-Japanese agreement of September 4, 1909.

(2) Three railways radiating from Taonanfu, under the Sino-Japanese agreement of 1913 as follows: (a) to Changchun, 180 miles; (b) to Jehol via Chihfeng, 470 miles; and (c) to Szepingkai, 165 miles.

(3) Kaiyüan to Hailungcheng, 120 miles.

(4) Hailungfu to Kirin, 110 miles.

(5) Kungchuling to Hungchow, 50 miles." .

"The Chinese Government contemplates the construction of two other railways, as follows:

(1) Chinchowfu to Tolunnoerh (Dolon-nor). This line, 520 miles in length, would extend from Chinchowfu, a town situated in the southern part of Fengtien province, along the Peking-Moukden Railway to Tolunnoerh, via Ichow, Chaoyangfu, and Chihfeng, all of which towns have recently been opened to international residence and trade. A British firm of engineering contractors applied for this concession.

(2) Kalgan to Tolunnoerh. This line, 250 miles in length, would be an extension northward of the present Peking-Kalgan line. These lines indicate a direct approach to Peking from the north."

"The Chinese Eastern Railway, running east and west across Manchuria from Suifenho to Manchouli, and connecting with the South Manchuria Railway by a branch southward from Harbin to Changchun, is the only railway in North Manchuria. It connects the ports of the Pacific Ocean, through its trans-Siberian connection, with the ports of the Baltic and North Seas."

Post Office and Telegraph Communications—Post offices have been opened in outlying districts at a rapidly increasing rate during recent years. Telegraphs have been constructed to many of the prefectural centers, but there are still many without this particular facility.

In 1919, 225 offices of different rank and 475 postal agencies were reported by the Peking authorities. This represents an increase of over 30 postal agencies in a single year.

Economic Conditions—While conditions are very hard for pioneers, especially for women and children, the average economic standing of the people in Manchuria is markedly superior to that in China Proper. Agriculture is, of course, the industry par excellence. The fame of the Manchurian Soya bean is now world-wide; but there are other crops of value second only to the bean, viz., sorghum, millet, maize, and rice. The cultivation of the last-named is largely in the hands of the immigrant Koreans. Timber cutting in the forests of the east and north, and rafting on the Yalu and Sungari rivers, are industries of great importance. Furs and skins of considerable value are exported annually. The country is rich in mineral wealth, mostly undeveloped. At present the Japanese work the great coal mines at Fushun.

Christian Occupation by Hsiens—In the two provinces of Fengtien and Kirin, 16 out of 94 hsiens remain unclaimed by any Protestant missionary society. Seven additional hsiens, while claimed by Protestant societies, give no statistical returns. Such work as may be done in these hsiens is credited on the tables of Christian Occupation by Hsiens, Appendix A, under returns for adjoining hsiens. Thirty-nine out of 94 hsiens in these two provinces, or almost one-half, report no Christian primary school facilities. Very few of the hsiens in Heilungkiang have any Christian work to report.

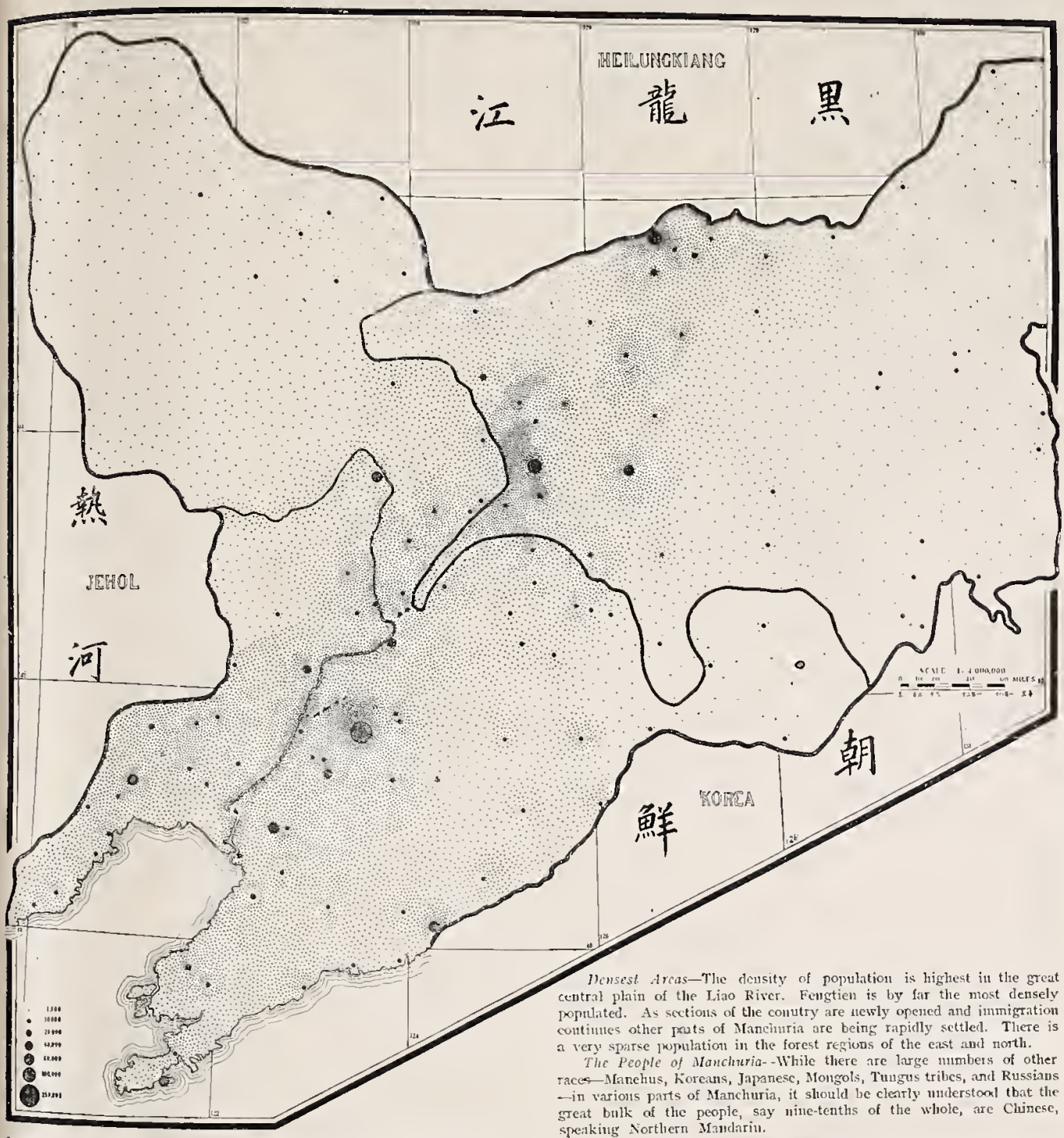
DENSITY OF POPULATION

Various Estimates—Until recently the geographical extent of the three provinces of Manchuria was so indefinite, and so little was known of the great stretches of territory embraced in the country generally termed Manchuria, that most population estimates before 1910 must be regarded as mere shots in the dark. Richard, early in this century, estimated Manchuria's population at 8,500,000. Some years later in 1910 the Revenue officials fixed the population at 12,740,000. The Minchengpu Census (1910), which is generally regarded as being quite conservative, places the number of inhabitants in Manchuria at 14,917,000.

In response to the request of the Survey Committee, official population returns were received late in 1918 both for Fengtien and Kirin. These gave individual population estimates for each hsien. In the case of Kirin two estimates were received, each comparing favorably. According to this official estimate received in 1918 the population of Fengtien was 12,487,583, and of Kirin 5,511,406. Unfortunately no official figures have been received for Heilungkiang. In the U.S. Consular Report (1919), 2,000,000 was given as a conservative estimate. If we accept this for the most northern province, then the total population for the three provinces of Manchuria becomes 19,998,989. If this seems high in contrast with the Mincheugpu Estimate of 1910, we must remember that in recent years very large numbers of Chinese have migrated into Manchuria from Chihli and Shantung. Large numbers of Koreans and Japanese have also made their way into these attractive provinces, until today the Korean Government estimates that there are well over 300,000 Koreans in Manchuria alone, and the Japanese Consulate authorities estimate over 100,000 Japanese. It is interesting to note in connection with the CCC population estimates for Manchuria that the U.S. Consular Report in 1919 fixes the population of Manchuria at 18,000,000.

Care must be taken against placing too much weight on any population figures. The more experience one gains in gathering information of this kind, the more skeptical one becomes of any figures, regardless of their source. The recent Post Office Estimate of 1919 for Manchuria is obviously much too low, namely, 13,701,819. When we compare the Post Office

II.—Density of Population



figures with official returns supplied to the CCC the wildest inconsistencies appear, e.g. in the case of Suiyen-hsien, the Post Office estimate is 6,922, while the official return to the CCC is 251,731. In the case of Chwangho (also in Fengtien), the Post Office estimate is 27,329 while the official return to the CCC gives 340,859. A missionary who resides in one of these hsiens assures the Committee that the official CCC returns are conservative estimates, and the only conclusion one can draw from the comparison is that the P.O. estimates for Manchuria represent the population of the hsien cities rather than the population of the entire hsien districts. The hopelessness and uselessness of comparisons between CCC and Post Office returns will be more fully appreciated when it is pointed out that such wide differences in estimates as are cited above for Suiyen and Chwangho hsiens appear in the case of 34 hsiens throughout the two provinces of Fengtien and Kirin.

Under the circumstances, while the CCC estimate of almost 20,000,000 for Manchuria may be too high, there is no sufficient ground to warrant its nonacceptance, since nothing better can be offered at the present time. Moreover, by keeping to the official returns received by the Committee we are consistent with the principle adopted in the case of other provinces. On the basis of the CCC estimate the density of population for the three provinces of Manchuria is as follows: Fengtien 196 per sq.mi.; Kirin 51 per sq.mi.; Heilungkiang 11 per sq.mi.

Densest Areas—The density of population is highest in the great central plain of the Liao River. Fengtien is by far the most densely populated. As sections of the country are newly opened and immigration continues other parts of Manchuria are being rapidly settled. There is a very sparse population in the forest regions of the east and north.

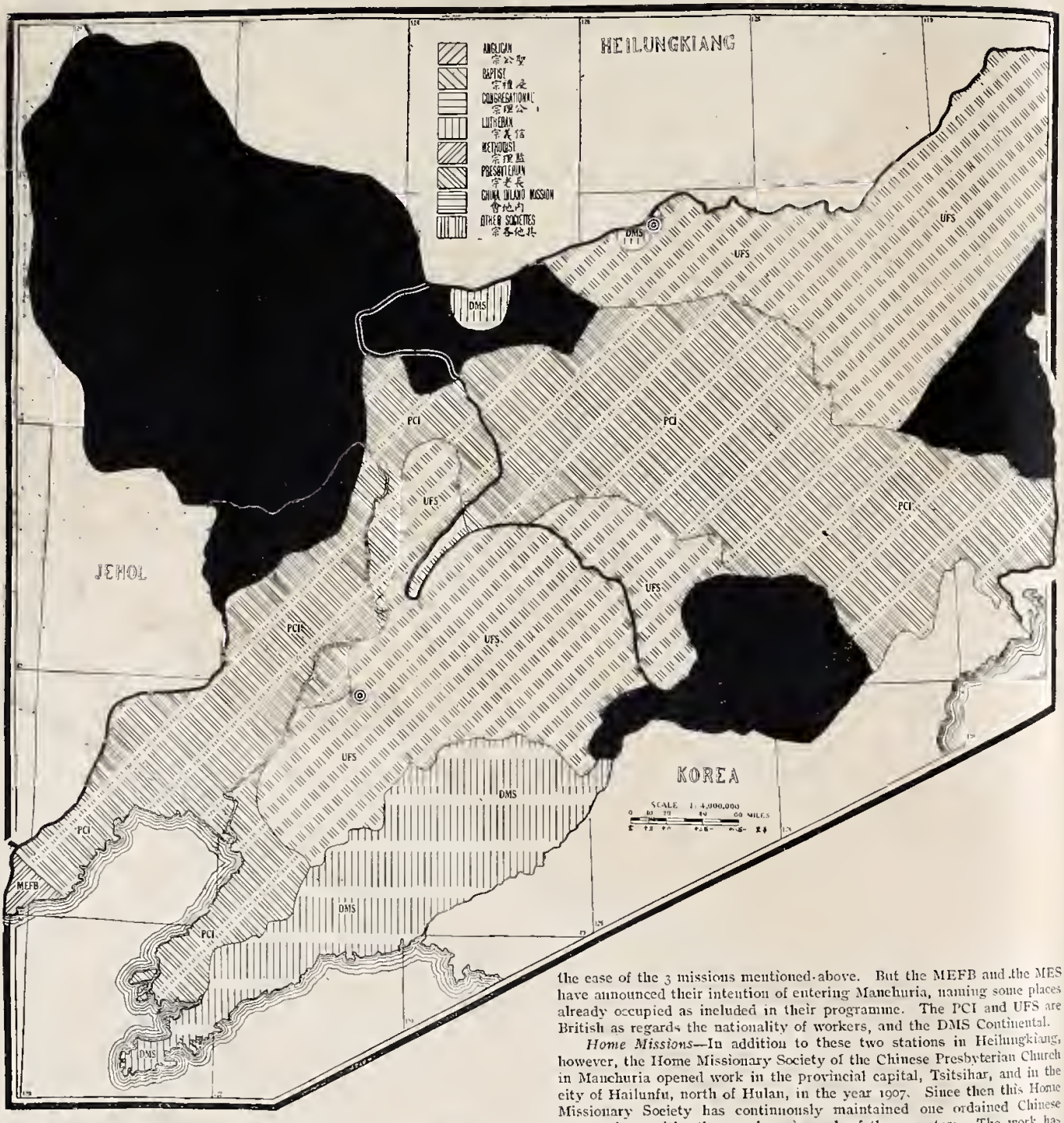
The People of Manchuria—While there are large numbers of other races—Manchus, Koreans, Japanese, Mongols, Tungus tribes, and Russians—in various parts of Manchuria, it should be clearly understood that the great bulk of the people, say nine-tenths of the whole, are Chinese, speaking Northern Mandarin.

Priests of the Greek Church minister to the Russian population, but do little, if any, mission work among the Chinese. Similarly, representatives of the Church of England Mission confine their work to British and American residents.

Among the Japanese Christian work is carried on by American missionaries and Japanese workers. Work for Koreans is undertaken by Korean evangelists and by Americans and Canadians connected with Korean missions. While sometimes co-operation is possible between the work for Chinese and that for Japanese or for Koreans, there is no organic connection, and usually work for each race lies apart from that for any other. The Korea Mission of the PN recently appointed two missionary families (Rev. and Mrs. W. T. Cook, Rev. and Mrs Henderson) to work among the many thousands of immigrant Koreans in the eastern part of South Manchuria. Hingkingfu is now occupied as a joint station with the UFS. At Liutaokow in Kirin, as well as at Lungtsingtsun, promising work among Korean immigrants has been reported. Thus far the Mongols remain practically untouched by the Christian Gospel. Those of the Manchus and Mohammedans who speak Chinese, and there are not a few, have been reached in part by Chinese workers.

Cities—Moukden and Harbin are the only cities with populations exceeding 100,000: Moukden 250,000; and Harbin 200,000. There are

III.—Protestant Mission Fields



many cities of intermediate size, some historic and others recent. The names of 10 cities with populations ranging somewhere between 50,000 and 100,000 have been reported to the Survey Committee. Only three of these are without resident foreign missionaries. Fourteen other cities with populations between 20,000 and 50,000 are also listed. All of these except 4 are mission stations.

Christian Community—Twenty-one small dots, each representing 1,000 persons, indicate the numerical strength of the Protestant Church in Manchuria. Over 60 small dots indicate the membership strength of the Roman Catholic Church.

PROTESTANT MISSION FIELDS

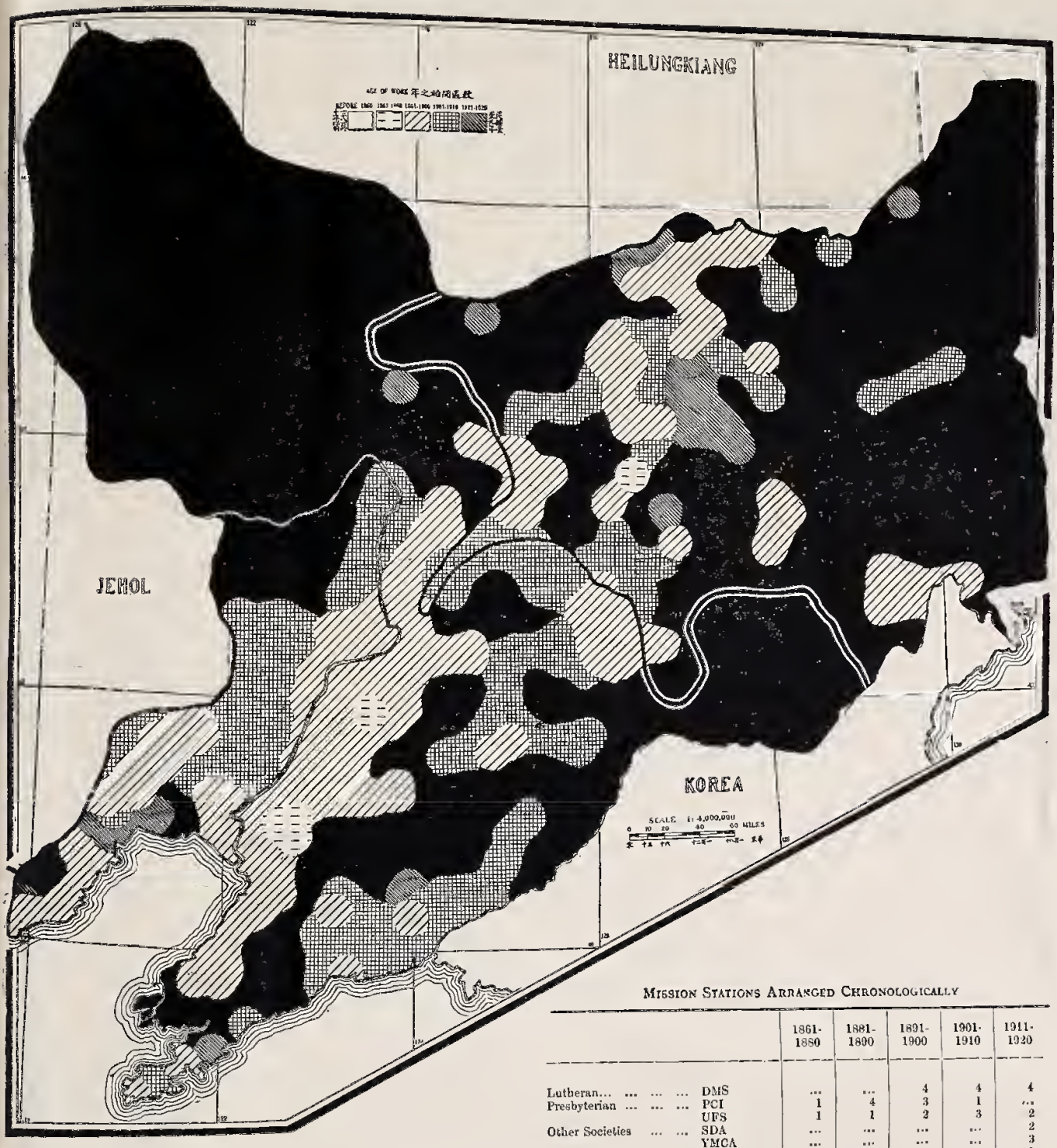
General Summary—Three missions (PCI, UFS, and DMS) occupy the greater part of Fengtien and Kirin. Any adjustments of their respective fields are mutually agreed upon from time to time. The MEFB works a small area in the extreme southwest, which is an extension of its Chihli field. Both the DMS and UFS fields extend into Heilungkiang, where 2 mission stations are maintained, Pehtwanlintze or Suihwafu (DMS), and Hulan (UFS). Unfortunately the extent of these fields, although not great, is not shown on the accompanying map. The SDA, BFBS, YMCA, and YWCA are without field delimitations. Union work, educational and medico-educational, is carried on in Moukden. There is no overlapping in the case of the 3 missions mentioned above. But the MEFB and the MES have announced their intention of entering Manchuria, naming some places already occupied as included in their programme. The PCI and UFS are British as regards the nationality of workers, and the DMS Continental.

Home Missions—In addition to these two stations in Heilungkiang, however, the Home Missionary Society of the Chinese Presbyterian Church in Manchuria opened work in the provincial capital, Tsitsihar, and in the city of Hailunfu, north of Hulan, in the year 1907. Since then this Home Missionary Society has continuously maintained one ordained Chinese pastor along with other workers in each of these centers. The work has prospered so much that it is now well on the way to becoming self-supporting; and the Society is already considering the advisability of opening new stations.

Comity—The PCI and UFS have worked together for about 30 years. They are one as far as the Chinese Church is concerned. The organ of their union on the field is the Manchuria Mission Conference, on which other societies are represented on equal terms, viz., BFBS, YMCA, and YWCA. The DMS is also represented on the Conference. This society is endeavouring to leave the way open for the ultimate union of the Chinese Church throughout the territory of the 3 missions.

Changes During the Last Ten Years—The most notable changes during the past decade have been (1) large additions to the DMS forces at a time when the British societies were barely able, if able at all, to hold their ground as regards numbers, (2) marked advance in the mission educational policy; and (3) healthy progress towards the ideal of self-support on the part of the Chinese Church. There are still a large number of hsiens, especially in the remoter parts, not yet occupied by the missions. The PCI and UFS claim approximately the same extent of territory, and each assumes responsibility for a population exceeding 5,000,000. The work of the DMS is not so extensive, covering approximately one-third the area of either of the other mission fields with a population slightly above 3,000,000.

IV.—Age of Work



Age of Work

Pioneers—Dr. A. Williamson travelled through Manchuria to Sansing in the remote north in the sixties of last century. Rev. W. C. Burns (pioneer missionary of the EPM) settled in Newchwang only a few months before his death in 1867. Dr. Hunter (PCI) arrived in 1869, and Dr. John Ross (UPS now UFS) of the same mission as Dr. Williamson mentioned above, in 1872. The whole Shantung work of the UFS was transferred to Manchuria from Chefoo in the eighties. Rev. C. Bolwig (DMS) arrived in 1893, and Rev. P. C. W. Waidtlöw of the same mission in 1895. Newchwang PCI (1869), Moukden UFS (1875), Liaoyang UFS (1882), Chinchowfu PCI (1885), and Kwanchengtze (Changchun) PCI (1886) were the first five cities opened as missionary residential centers in Manchuria.

Note in the following table that the PCI has opened only one new station since 1900. Note also the steady extension of work on the part of the other two large societies.

Mission Stations Arranged Chronologically

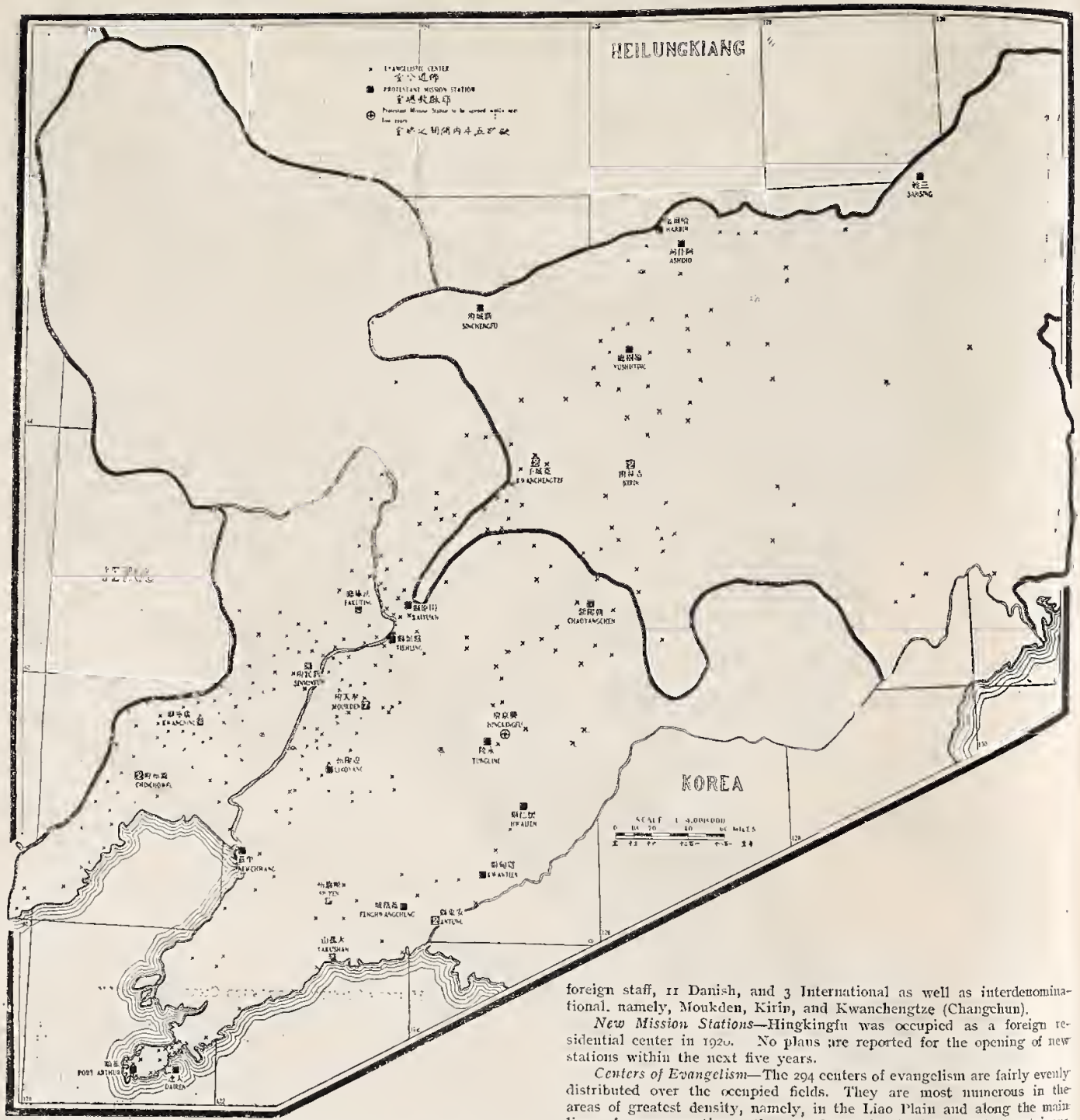
		1861-1880	1881-1890	1891-1900	1901-1910	1911-1920
Lutheran	DMS	...	...	4	4	4
Presbyterian	PCI	1	4	3	1	...
	UFS	1	1	2	3	2
Other Societies	SDA	...	...	...	...	2
	YMCA	...	...	...	...	3
	YWCA	...	...	...	...	1
Bible Societies	BFBS	...	1	...	...	...

Effect of Boxer Uprising—No Protestant missionaries were killed in 1900, though the deaths of two were directly attributable to the Boxer Uprising. Most of the mission property and Chinese Church property, however, was wholly destroyed, and many Chinese Christians were put to death. The persecution purged the Church of many unworthy members, which was an advantage, though an apparent loss. Perhaps not a little harm was done to the Church by the abuses connected with the acceptance of indemnity.

Growth of the Christian Community since 1907—Some indication of rapid growth during the last 12 years will be given by the following comparative statistics of the Chinese Church connected with the Presbyterian missions, which enrolls almost 95 per cent of the baptized church members in Manchuria.

	Ordained Chinese Pastors	Total Baptized Communicants	Total Students Under Christian Instruction
(1907)	7	16,391	2,845
(1919)	18	20,586	7,599

V.—Mission Stations and Evangelistic Centers



Roman Catholic Mission Work—A priest of the Roman Church is said to have visited Manchuria in the year 1620, during the Ming Dynasty. Later other priests are known to have accompanied the Manchu Court in some of their periodical visits to Manchuria. There certainly have been Roman Catholic Christians in Manchuria for several centuries. In 1838 Manchuria was detached from the Roman Catholic Diocese of Peking, and given to the Société des Missions Etrangères of Paris as a special field of work. There were at that time upwards of 3,000 Roman Catholic Christians in Manchuria. The work has since developed greatly, as will be seen from the following figures. In Fengtien, according to the statistics for 1919, there are 1 French Bishop, 25 foreign and 19 Chinese priests, and some 30,000 church members; and in Kirin there are 1 French Bishop, 19 foreign and 17 Chinese priests, and some 26,000 church members, making a total of over 50,000 communicants for the two provinces. In Manchuria, as elsewhere, the Roman Catholic missionaries lay stress on children's orphanages, and refuges for the aged or poor.

EXTENT OF EVANGELISM

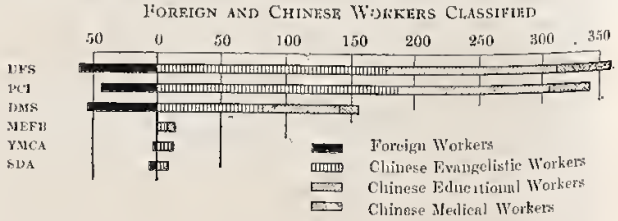
Stations and Residential Centers—Twenty-six mission stations in 19 foreign residential centers are reported for Fengtien, 9 stations in 7 centers for Kirin, and 2 stations in 2 centers for Heilungkiang, making a total of 37 mission stations throughout Manchuria, located in 28 cities. Fourteen of the missionary residential centers are British in the personnel of their foreign staff, 11 Danish, and 3 International as well as interdenominational, namely, Moukden, Kirin, and Kwanchengtze (Changchun).

New Mission Stations—Hingkingfu was occupied as a foreign residential center in 1920. No plans are reported for the opening of new stations within the next five years.

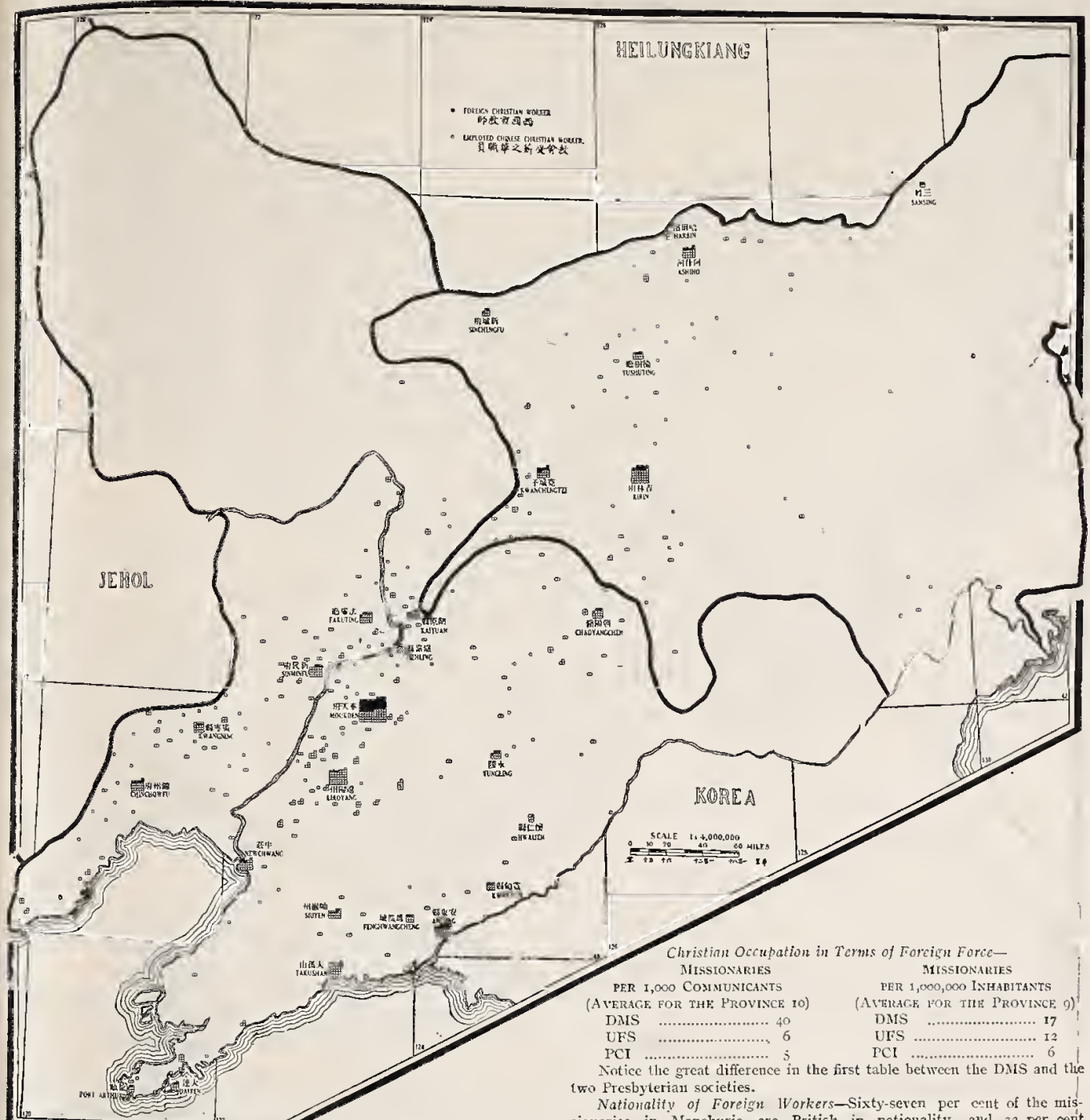
Centers of Evangelism—The 294 centers of evangelism are fairly evenly distributed over the occupied fields. They are most numerous in the areas of greatest density, namely, in the Liao Plain and along the main lines of communications: they are fewest in the forest and mountainous regions of the east and north. The PCI mission reports the largest number of evangelistic centers, followed by the UFS and DMS missions in order. When compared with other provinces Manchuria shows a high average of communicants per evangelistic center (70).

Reasons for Inadequate Occupation—The returns of our correspondents on this point may be summarized as follows: Both foreign and Chinese staffs are quite inadequate in comparison with both the population and the immense territory which the mission are attempting to cover. A large number of missionary recruits during recent years have been definitely appointed to educational or other institutional work, with the result that the proportion of missionaries engaged in direct evangelistic

Foreign and Chinese Workers Classified



VI.—Distribution of Workers



effort has not been increased pari passu with the increase of the total number of missionaries on the field. Moreover, the time of missionaries has been increasingly taken up with institutional work even in country centers.

FULL-TIME CHRISTIAN WORKERS

Foreign Force—Except for Kweichow, Manchuria reports the lowest proportion of foreign missionaries per 1,000 communicants of any province in China. The total foreign force, numbering 172, exactly equals that of Anhwei, although the latter province reports only one-fourth as many church members.

Forty-nine or 67 per cent of the male missionaries are ordained. Twenty-three per cent of the entire foreign force consists of single women. Over one-sixth of the missionary staff is engaged in medical work. The UFS reports the largest number of missionaries, followed by the DMS and PCI in order. These three societies report 160 out of the total 172 missionaries for all Manchuria.

Distribution of Missionaries—Concentration of missionaries is to be noted in Moukden, where special higher educational work is carried on. For the rest the missionaries are thinly spread over a great area, with an average of about 4 missionaries, including wives, per residential center. Forty of the present (1921) 72 missionaries of the UFS are stationed in Moukden. The largest number of PCI missionaries in any one station is at Kirin, and of DMS missionaries at Antung.

Christian Occupation in Terms of Foreign Force—

	Missionaries per 1,000 Communicants (Average for the Province 10)	Missionaries per 1,000,000 Inhabitants (Average for the Province 9)
DMS	40	17
UFS	6	12
PCI	5	6

Notice the great difference in the first table between the DMS and the two Presbyterian societies.

Nationality of Foreign Workers—Sixty-seven per cent of the missionaries in Manchuria are British in nationality, and 32 per cent Continental. A few YMCA and YWCA workers are American.

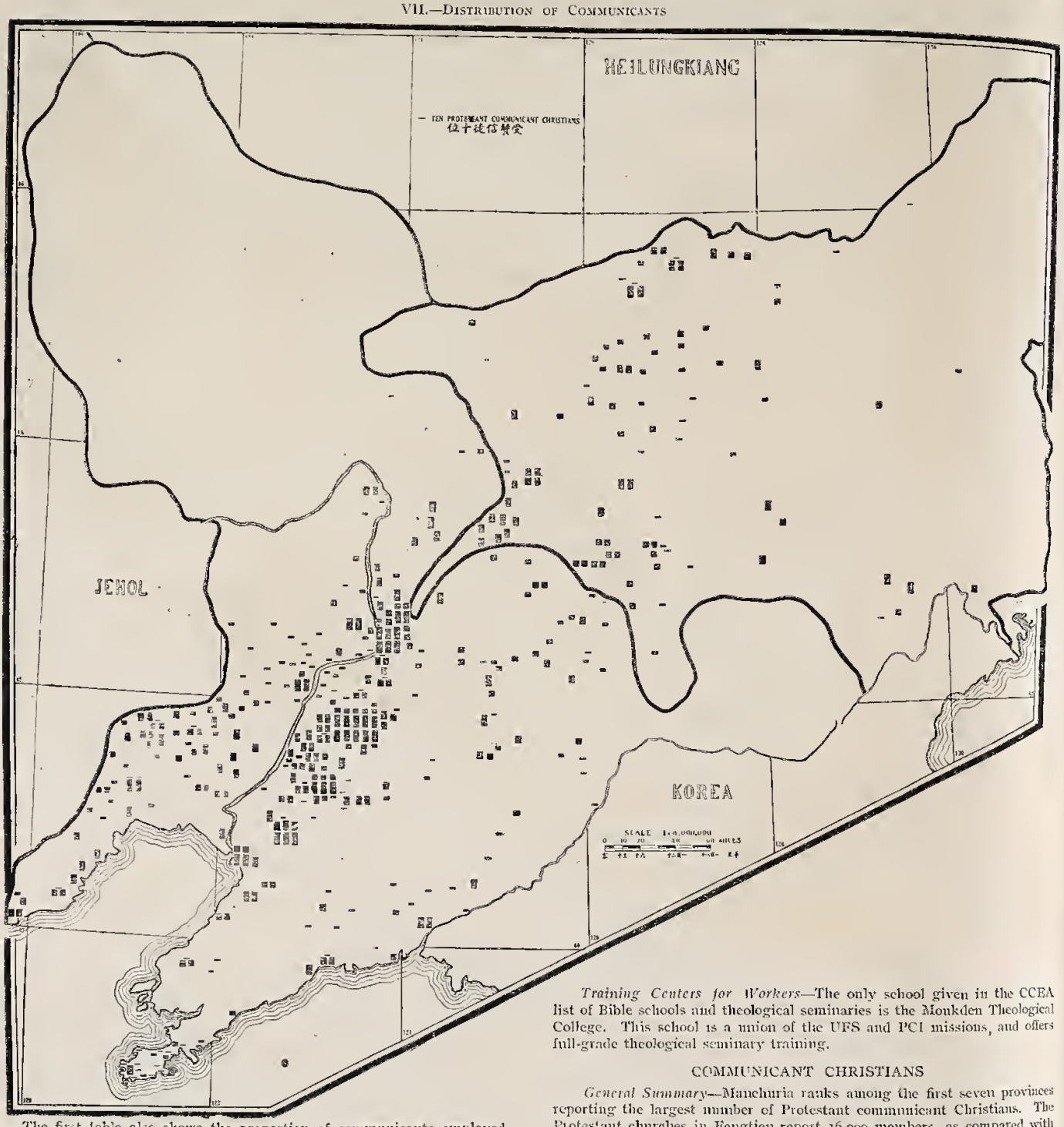
Chinese Employed Force and its Distribution—Chinese full-time workers outnumber the foreign by over 5 to 1, the total number reported being 893. The highest proportion of Chinese to foreign workers appears in the PCI, namely 7.8 to 1, while DMS statistics give a much lower proportion, namely, 2.8 to 1. The accompanying map shows the workers to be well distributed among the evangelistic centers, with no unusual concentration in mission stations. The workers located in Yungling, which is no longer a mission station, should be credited to Hingkingfu, located 40 li east of the former.

Classification of Chinese Workers—The evangelistic workers exceed the educational and medical in every mission. Only three societies report medical workers. The largest force of voluntary workers is reported by the PCI. The employed Chinese workers may be classified as follows: 53 per cent evangelistic, 56 per cent educational, and 11 per cent medical.

Christian Occupation in Terms of Full-Time Chinese Workers—

	Chinese Employed Workers per 1,000 Communicants (Average for the Province 44)	Chinese Employed Workers per 1,000,000 Inhabitants (Average for the Province 45)
DMS	111	
MEFB	72	143
PCI	38	60
UFS	36	49
		46

VII.—Distribution of Communicants



The first table also shows the proportion of communicants employed by the respective missions. For example, out of every 100 of its communicants the DMS employs 11, the MEFB 7, and the PCI and UFS 3.8 and 3.6 respectively.

Ordained Workers and Church Supervision—The total number of Chinese ordained workers in Manchuria is small (18). When we summarize for the province we find that there is one ordained Chinese clergyman to every 1,143 communicants. If we combine foreign and Chinese ordained workers we have 67 for a communicant body exceeding 20,000. In Fengtien the DMS reports one ordained pastor to 1,218 communicants; the PCI six, or a ratio of 1 to 1,046; and the UFS six, in the ratio of 1 to every 1,393 communicants. In Kirin the PCI reports two ordained pastors in the ratio of 1 per 1,375 communicants, and the UFS two in the ratio of 1 to 776. Self-support is required as a condition in Manchuria before a Chinese pastor may be ordained. Quite a number of unordained evangelists are supported, however, by the Chinese Church either completely like the pastors or partially.

The relatively small number of ordained leaders in Manchuria is made more evident by the following comparisons: Chihli with only 2,000 more communicants than Manchuria has almost four times as many ordained Chinese pastors; Anhwei, Kiangsi, Hupeh, and Szechwan individually report smaller church memberships than Manchuria, yet each one of these provinces has a larger ordained Chinese staff, Hupeh reporting almost three times the number credited to Manchuria.

Training Centers for Workers—The only school given in the CCEA list of Bible schools and theological seminaries is the Moukden Theological College. This school is a union of the UFS and PCI missions, and offers full-grade theological seminary training.

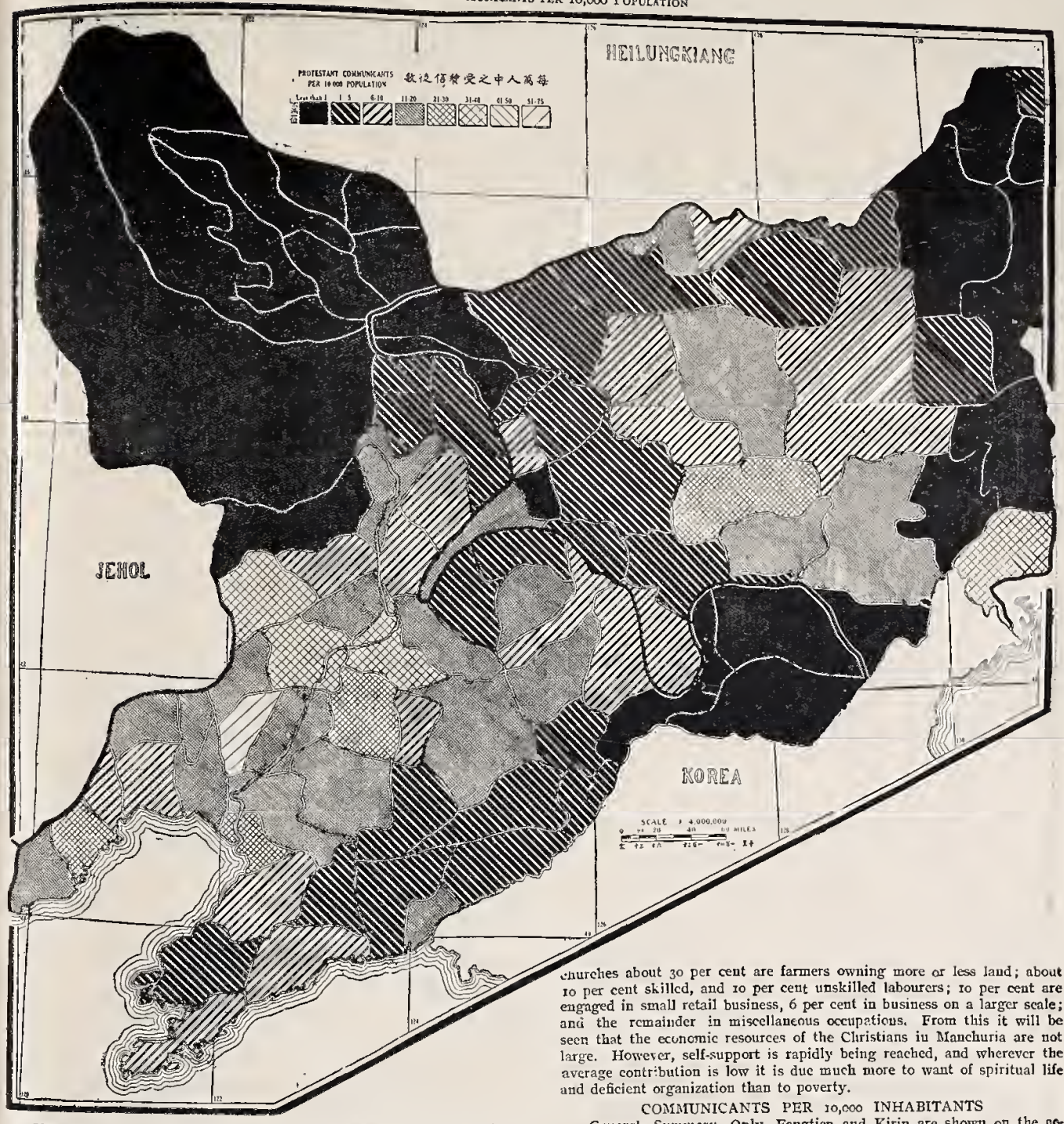
COMMUNICANT CHRISTIANS

General Summary—Manchuria ranks among the first seven provinces reporting the largest number of Protestant communicant Christians. The Protestant churches in Fengtien report 16,000 members, as compared with 30,000, the membership of the Roman Catholic Church. In Kirin, 4,500 Protestant communicant members are reported, as compared with 26,000 Roman Catholic communicants. Approximately .68 per cent of the Protestant church members in Manchuria are men.

Distribution of the Protestant Church Membership—Communicants are most numerous in the longest worked and most populous regions of the Liao River plain. The empty spaces east of this section on the accompanying map mark sparsely populated mountainous districts. Both in Fengtien and in Kirin, the distribution of membership corresponds fairly well to that of the population. Approximately 17 per cent of the church members reside in cities of over 50,000 inhabitants. The DMS reports as high a percentage as 39 under this column, while the PCI returns are as low as 11 per cent. There is 1 Protestant communicant Christian to every 1,000 inhabitants in Manchuria.

Membership by Denominations—The Protestant communicant church membership in Fengtien may be classified as follows: Presbyterian 91 per cent, Lutheran 7.6 per cent, Methodist 1.2 per cent, and Adventist 0.2 per cent. For Kirin the figures are: Presbyterian 95.5 per cent, Lutheran 4.2 per cent, and Adventist 0.3 per cent. Both Presbyterian and Lutheran missionaries and Chinese leaders are endeavouring not to stress denominational differences, so as to forward union as much as possible. Each Church will thus be enabled to help the other with its characteristic contribution soon rather than late.

VIII.—Communicants per 10,000 Population



Christian Occupation in Terms of Communicants per 10,000—Manchuria exceeds the average for all China in the number of Protestant communicants per 10,000, and in the case of individual provinces is surpassed only by Shantung, Chekiang, Fukien, and Kwangtung. The four societies whose fields are delimited on Map III rank as follows: UFS 19 communicants per 10,000 inhabitants, PCI 12, DMS 4, and MEFB 2.

Sunday School Work—The number of Sunday School scholars reported for Fengtien is 5,226, being not one-fourth of the Christian community. In Kirin the number is 1,360, being less than one-fifth of the Christian community. These unsatisfactory figures are partly due to the want of interest on the part of the Church, many places have no regularly organized Sunday School work at all, while in many other places the Sunday School forms but an extra service, and is not carried on according to approved methods. The low figures are also partly accounted for by the scattered nature of the Christian community, long distances from church preventing regular attendance on the part of many, especially children.

Degree of Literacy—Fifty-two out of every 100 male and 36 out of every 100 female church members throughout Manchuria are reported as literate, possessing the ability of reading the Gospels in the vernacular with understanding. The highest degree of literacy appears among the church members of the SDA and DMS. The Presbyterian Churches, both Scottish and Irish, approximate the average for the province.

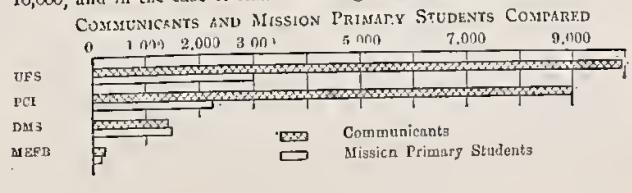
Social Status of Christians—Of the total male membership in the churches about 30 per cent are farmers owning more or less land; about 10 per cent skilled, and 10 per cent unskilled labourers; 10 per cent are engaged in small retail business, 6 per cent in business on a larger scale; and the remainder in miscellaneous occupations. From this it will be seen that the economic resources of the Christians in Manchuria are not large. However, self-support is rapidly being reached, and wherever the average contribution is low it is due much more to want of spiritual life and deficient organization than to poverty.

COMMUNICANTS PER 10,000 INHABITANTS

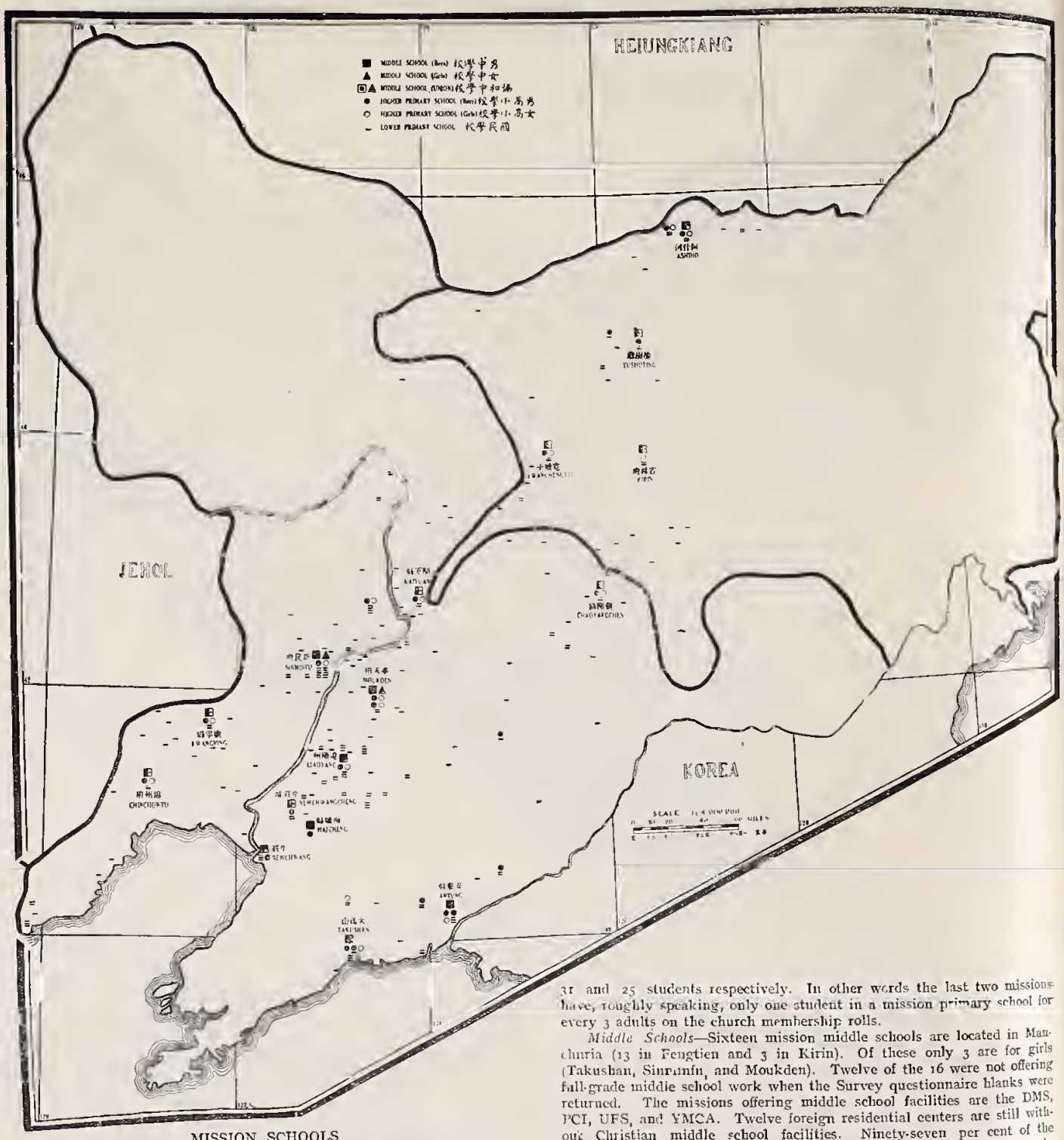
General Summary—Only Fengtien and Kirin are shown on the accompanying map. The former with over three-fourths of the Protestant church members in Manchuria averages 13 communicants per 10,000 inhabitants, while the latter averages 8.2. In the province of Fengtien, one hsien, namely Taian, reports as high as 47.7 communicants in every 10,000 inhabitants. Tiehling-hsien and Sinmin-hsien also show high degrees of Christian occupation, reporting 32.4 and 31.5 communicants per 10,000 respectively. Eighteen out of 56 hsiens in Fengtien, or approximately one-third, rank above the average for Manchuria. In Kirin, Huneiun-hsien has the largest proportion of Christians, followed by Omu. These hsiens report 30.5 and 28 communicants per 10,000 respectively.

It is interesting to compare the various tao in Manchuria. Yenki-tao in Kirin is the best evangelized with 22 baptized communicants per 10,000. Liaoshen-tao in Fengtien ranks second with 17.3 per 10,000. All the other tao fall considerably below these two, approximating 7 communicants per 10,000, and in the case of Ilan-tao falling considerably lower.

Communicants and Mission Primary Students Compared



IX.—Mission Schools



MISSION SCHOOLS

Primary Education—The extent of mission lower primary education in Manchuria may be summarized as follows: 223 lower primary schools with an enrollment of 6,185 students. The unequal distribution of these schools is made apparent by the accompanying map. By far the greater number of schools are located in the two districts of Liaoyang (UFS) and Sinminfu (PfC). At least 70 evangelistic centers are without lower primary schools. The lower primary students in Fengtien represent only one-sixth of the Christian community, while in Kirin they represent even less than this. About four-fifths of the lower primary schools in Manchuria are located in the single province of Fengtien.

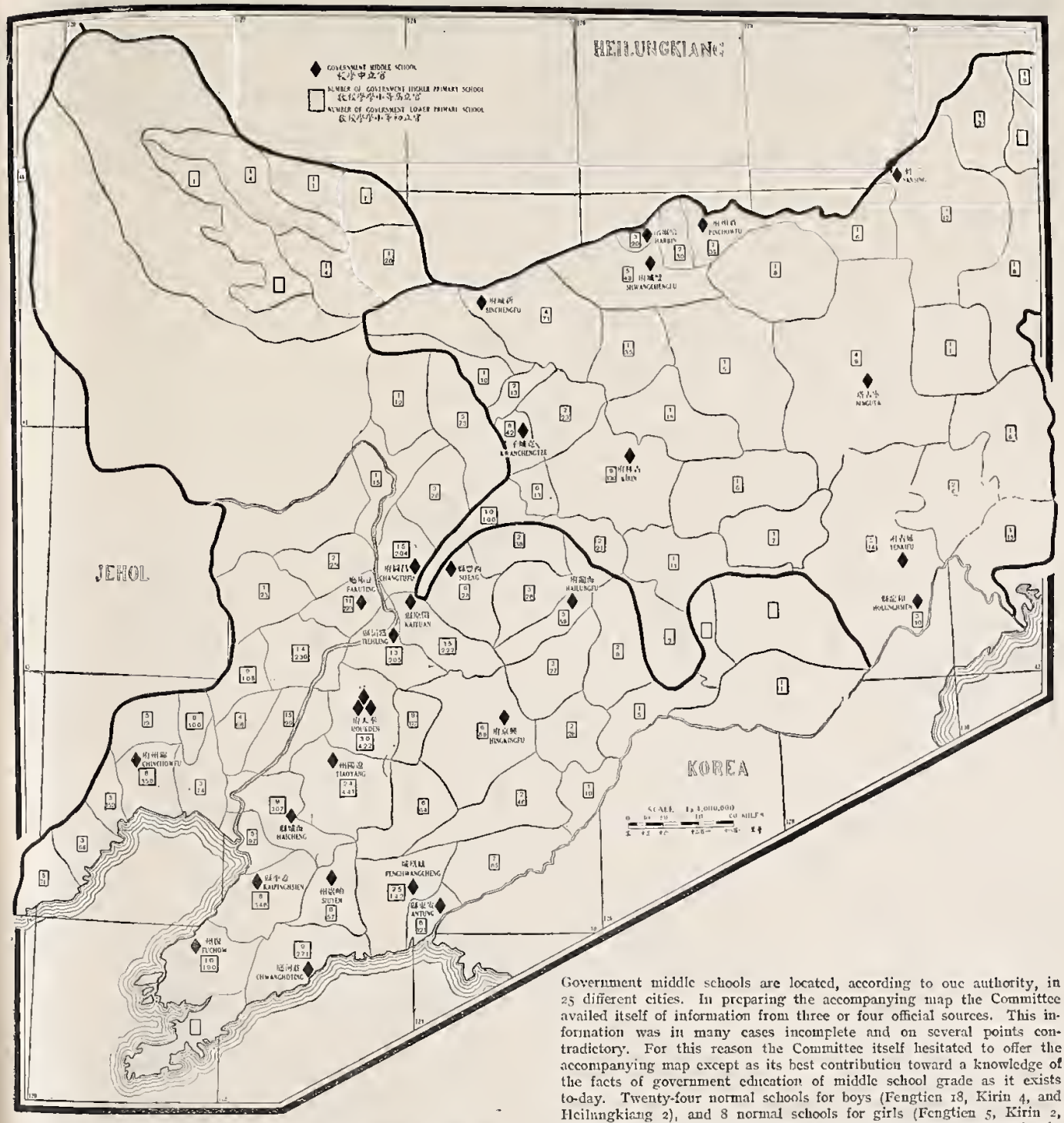
Higher primary schools are found in 22 centers. Out of the total 39, 16 are for girls. Fifty-nine per cent of the students in mission primary schools are boys. The UFS reports approximately the same number of girl students as boy students in primary schools. The PCI and DMS report ratios of boys to girls in primary schools of slightly over 3 to 2.

Number of Primary Students and Communicants Compared—Manchuria reports 34.5 primary students for every 100 communicants. The returns of the various missions show a wide difference in emphasis on primary education, e.g. for every 100 communicants the DMS reports 102 primary students, and the MEFB 82, while the UFS and PCI report only 31 and 25 students respectively. In other words the last two missions have, roughly speaking, only one student in a mission primary school for every 3 adults on the church membership rolls.

Middle Schools—Sixteen mission middle schools are located in Manchuria (13 in Fengtien and 3 in Kirin). Of these only 3 are for girls (Takushan, Sinmunfu, and Moukden). Twelve of the 16 were not offering full-grade middle school work when the Survey questionnaire blanks were returned. The missions offering middle school facilities are the DMS, PCI, UFS, and YMCA. Twelve foreign residential centers are still without Christian middle school facilities. Ninety-seven per cent of the students in middle schools are boys. About 14 per cent of the students in mission lower primary schools continue their education in schools of higher primary grade.

Higher Education—The Manchuria Christian College in Moukden offers advanced training both in science and in arts. The Moukden Medical College offers a five years' course in Western medicine and surgery, the instruction being given in Chinese. For entrance to the two colleges just named, a middle school certificate is required. The College is a joint effort of the three missions responsible for the evangelization of Manchuria, i.e. UFS, PCI, and DMS. The school from which this College has grown started in 1902. The object is to give an education in the liberal arts to the youth of the Church of Manchuria, and thus to provide pastors and leaders adequately equipped for action in the new epoch. The main buildings were erected in 1910. The Medical College was opened in 1912, mainly through the efforts of Dr. Christie. Its aim is to supply Manchuria's need of well-trained medical men, and as far as it may succeed, to create a Christian medical profession in the provinces. The Theological College is carried on jointly by the PCI and the UFS for the benefit of the Synod of Manchuria. A Christian Normal School for girls in Moukden offers training in education of middle school grade and prepares its students

X.—Government Schools



to become primary school teachers or Bible women. Recently this school opened a Kindergarten department with a trained foreigner in charge.

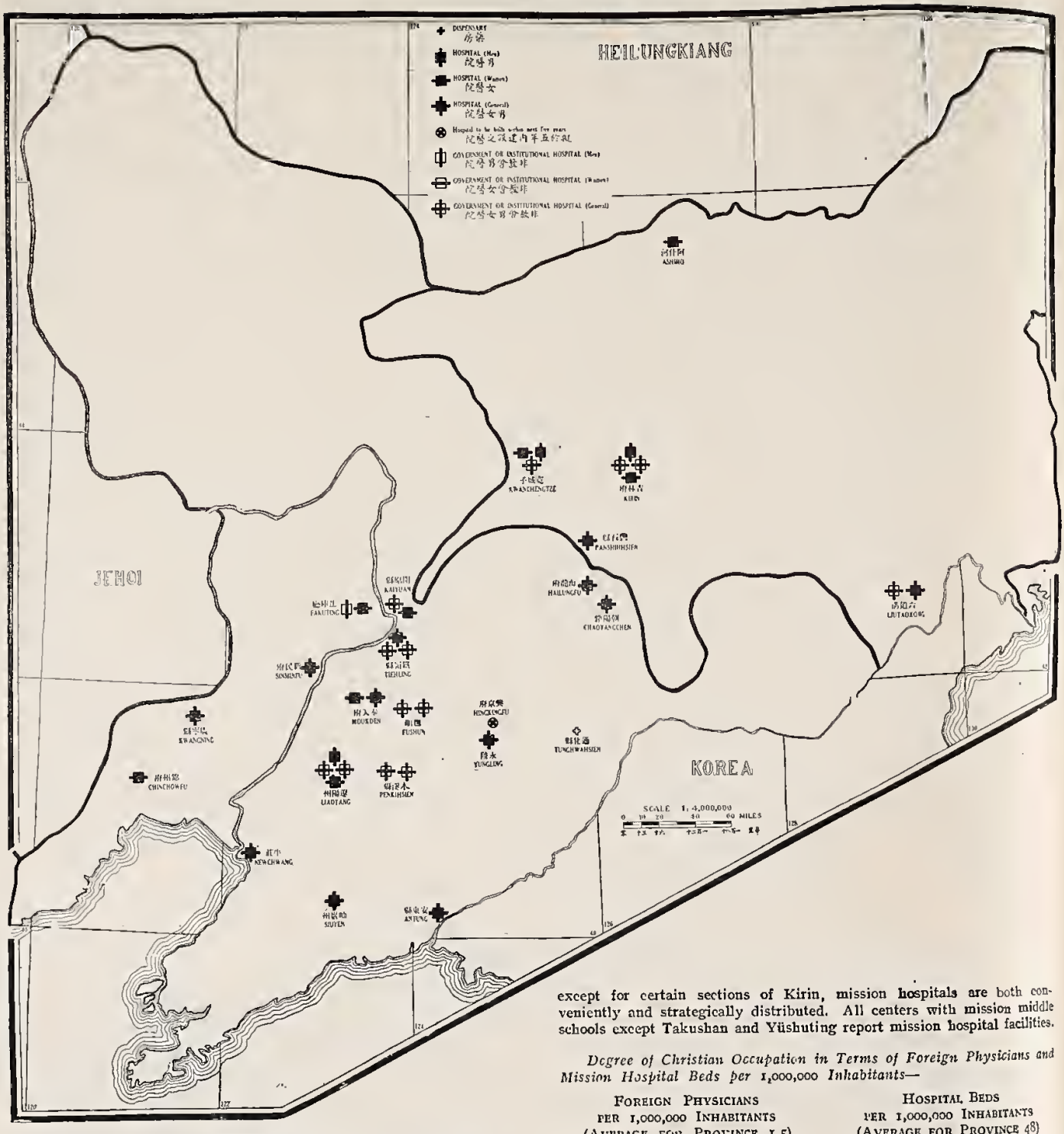
GOVERNMENT EDUCATION

General Summary—Manchuria has one government primary school student for every 70 inhabitants. In the Report issued by the Ministry of Education in 1916, this being the most recent Report available, Manchuria was credited with 7,214 lower primary schools and 504 higher primary, with an enrollment of 248,878 and 24,842 students respectively. The proportion of boys in the total lower and higher primary school enrollment was 93 per cent. The 3 provinces average 13 primary students per 1,000 inhabitants. A glance at the accompanying map shows how poorly supplied with government educational facilities large sections of Manchuria still are. In many hsiens there is only one higher primary and less then 10 lower primary schools reported. The populous river valley districts, however, are as adequately supplied as corresponding districts in the 18 provinces.

Government Middle and Normal Schools—Twenty-seven middle schools for boys and one middle school for girls were officially reported in 1918. These schools had an enrollment then of more than 3,000 students. Government middle schools are located, according to one authority, in 25 different cities. In preparing the accompanying map the Committee availed itself of information from three or four official sources. This information was in many cases incomplete and on several points contradictory. For this reason the Committee itself hesitated to offer the accompanying map except as its best contribution toward a knowledge of the facts of government education of middle school grade as it exists to-day. Twenty-four normal schools for boys (Fengtien 18, Kirin 4, and Heilungkiang 2), and 8 normal schools for girls (Fengtien 5, Kirin 2, and Heilungkiang 1) were also officially reported in July 1918, and submitted in a summary which appeared in Milliard's Review (1919) by Hollington Tong. Beside the above educational institutions, Manchuria reports a number of technical, commercial, and agricultural schools, varying in grade from higher primary to middle school. In Moukden 8 government higher primary schools for boys have been reported, 3 regular government middle schools for boys, 2 normal schools for boys, 1 higher normal school for men and 4 other government schools of middle school grade. In addition there are 2 higher primary schools for girls, 1 government normal school for girls, 1 Mohammedan higher primary school, 1 Japanese medical school, and a number of private schools of various grades.

Higher Education—The only government institution of college grade in Manchuria about which any information has been received is the Fengtien Higher Normal College for men in Moukden, with an enrollment in 1919 of 82 students. According to Dr. Fong F. Sec in 1920 "the authorities in the Manchurian provinces are reported to be making preparation for the establishment of a university for the Three Eastern Provinces." A considerable sum of money was voted for the annual expenditure by the educational authorities. In addition a still larger amount was to be raised to cover the initial outlay. A law school is reported for each of the three provinces, and Moukden reports technical, commercial, and agricultural schools, and a school of foreign languages.

XI.—HOSPITALS



HOSPITALS

General Summary—Statistical returns show 25 mission hospitals in all Manchuria, 4 for men only, 9 for women only, and 12 general. The two hospitals of the UFS in Hulan (Heilungkiang) are not located on the accompanying map. The general hospital located at Liutaokow is maintained by Korean Christians. With the exception of this hospital, all of the hospitals are reported by one or other of the three large mission societies, the UFS reporting 13, the PCI 9 and the DMS 2, together with union work in Moukden. Thirty-one foreign physicians, over one-third of whom are women, and three foreign nurses, superintend the work in these hospitals, being ably assisted by 13 Chinese physicians and 14 graduate nurses. There is a surprising lack of dispensaries located at mission centers where hospitals have not yet been established.

Hospitals to be Built—One mission hospital will be built in the near future at Hingkingfu, and one somewhere in the DMS field either in Kiriu or Heilungkiang.

Distribution of Mission Hospitals—Only 8 foreign residential centers are reported to be without mission hospital facilities. When comparing the accompanying map with Map V showing the distribution of evangelistic centers, and with Map VII which indicates the distribution of the Christian communicants over the three provinces, it is apparent that, except for certain sections of Kirin, mission hospitals are both conveniently and strategically distributed. All centers with mission middle schools except Takushan and Yüshuting report mission hospital facilities.

Degree of Christian Occupation in Terms of Foreign Physicians and Mission Hospital Beds per 1,000,000 Inhabitants—

Foreign Physicians per 1,000,000 Inhabitants (Average for Province 1.5)		Hospital Beds per 1,000,000 Inhabitants (Average for Province 48)	
UFS	3.7	UFS	96
DMS	1.3	PCI	47
PCI	1.1	DMS	37

Non-Mission Hospitals—There are quite a number of non-mission hospitals in the large cities of Manchuria, reports having been received from the following cities: Fakuting, Fushun, Kaiyüan, Liaoyang, Moukden, Port Arthur, Tiehling, Penhsihsien, Changchun, Kirin, and Liutaokow. The most notable non-mission hospitals are those established by the South Manchuria Railway and staffed with Japanese doctors. They receive Japanese, Chinese, and foreign patients, men and women. The largest is that at Moukden, in connection with which a very well staffed medical college is conducted. This college enrolls both Japanese and Chinese students. The instruction is given in the Japanese language.

Union Medical Work—Medical mission work in Moukden has been carried on since 1883, and has grown up, largely through the efforts of Dr. Dugald Christie, into the present Medical College and Hospital, where annually thousands of patients are treated and many students are prepared for the medical profession. The UFS, and DMS are associated in the Moukden Medical College.

Women's Medical Education—There is a Maternity School conducted in connection with the Women's Hospital, Moukden, where young women are given training in the Theory and Practice of Obstetrics. The course is one of 3 terms, extending over 12 months. The school has already turned out several dozens of graduates.

Philanthropic Institutions—A Babies' Home is conducted in connection with the Women's Hospital, Moukden, under the supervision of the UFS, in which "not wanted" baby girls are received and cared for.

A school for blind girls in Moukden, carried on for several years by Mr. and Mrs. R. T. Turley (BFBS), is now controlled by a committee representing the missions, the general European and American community, and Chinese supporters. The Lutheran and Presbyterian Missions have undertaken responsibility for the foreign staff. At present Lutheran missionaries are in charge. Besides reading, writing, etc., the blind girls are taught handwork, so that they may at least partially support themselves.

I.—Force at Work—Foreign

Name of Society		Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
		1	2	3	4	5	6	7	8
Grand Total ...		**49**	**20**	**11**	**3**	**39**	**73**	**93**	**172**
Lutheran	DMS	16	4	...	3	14	23	32	55
Methodist	MEFB	...	...	...	...	...	...	...	...
Presbyterian	PCI	16	4	4	...	9	19	25	44
	UFS	15	12	7	...	15	25	36	61
Other Societies... ...	SDA	1	...	...	...	...	3	3	6
	YMCA	1	...	...	...	...	2	1	3
	YWCA	...	...	...	...	1	...	1	1
Bible Societies... ...	BFBS	...	...	...	...	...	1	1	2

II.—Force at Work—Chinese

Name of Society		Ordained	Unordained Pastors and Evangelists—Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers—Men	Teachers—Women	Total Educational Force (all grades) (a)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work (a)	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...		**18**	**376**	**79**	**473**	**203**	**120**	**323**	**13**	**...**	**14**	**70**	**97**	**893**	**76**	**75%**	**5.2**
Lutheran	DMS*	1	53	28	82	38	21	59	2	...	...	13	15	156	9	66%	2.8
Methodist	MEFB	1	6	1	8	4	2	6	...	...	...	...	...	14	4	79%	...
Presbyterian	PCI	8	164	14	186	79	41	120	8	...	14	13	35	341	58	83%	7.8
	UFS (b)	8	135	34	177	79	56	135	3	...	...	44	47	359	5	71%	6.0
Other Societies	SDA	...	7	1	8	1	...	1	...	...	...	...	...	9	...	88%	1.5
	YMCA	...	11	...	11	2	...	2	...	...	...	...	...	13	...	100%	4.3
	YWCA	...	...	1	1	...	...	...	...	...	...	...	...	1	...	...	1.0
Bible Societies	BFBS	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

* Incomplete returns.

(a) This column includes educational workers in institutions above Middle School grade.

(b) Figures prior to 1917.

III.—Extent of Occupation—The Christian Community

Name of Society		Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Percentage of Men Communicants	Proportion of Communicants in Cities over 50,000	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars	Average Number of Communicants in each Evangelistic Center
		1	2	3	4	5	6	7	8	9	10	11	12	13
Grand Total ...		**37**	**85**	**294**	**13,898**	**6,688**	**20,586**	**30,575**	**68%**	**17%**	**52%**	**36%**	**6,586**	**70**
Lutheran	DMS*	12	23	38	850	555	1,405	2,158	61%	39%	70%	50%	1,222	37
Methodist	MEFB	...	3	3	132	63	195	253	68%	0%	...	...	160	65
Presbyterian	PCI	9	25	145	6,150	2,874	9,024	12,023	68%	11%	50%	30%	1,696	62
	UFS*	9	32	101	6,729	3,180	9,909	15,356	68%	18%	51%	39%	2,880	98
Other Societies	SDA	2	2	7	37	16	53	81	70%	60%	100%	98%	97	7
	YMCA	3	...	...	...	...	...	704	...	...	...	...	531	...
	YWCA*	1	...	...	...	...	...	...	...	...	...	...	...	...
Bible Societies	BFBS	1	...	...	...	...	...	...	...	...	...	...	...	...

* Incomplete returns

IV.—Extent of Occupation—The Christian School

Name of Society	Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students —Boys	Lower Primary Students —Girls	Total Lower Primary Students	Higher Primary Students —Boys	Higher Primary Students —Girls	Total Higher Primary Students	Middle School Students —Boys	Middle School Students —Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys in Mission Primary Schools	Proportion of Boys in Mission Middle Schools	Proportion of Lower Primary School Students entering Higher Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...	**223**	**39**	**16**	**3,584**	**2,601**	**6,185**	**585**	**308**	**893**	**507**	**14**	**521**	**7,599**	**59%**	**97%**	**14%**
Lutheran ... ... DMS*	29	11	3	793	449	1,242	142	49	191	39	...	39	1,472	65%	100%	15%
Methodist ... ... MEFB	6	...	...	115	45	160	...	...	...	...	...	...	160	72%	...	...
Presbyterian ... ... PCI	87	15	6	1,224	726	1,950	180	132	312	86	14	100	2,362	62%	86%	16%
UFS	99	12	6	1,391	1,373	2,764	139	127	266	262	...	262	3,292	50%	100%	10%
Other Societies ... ... SDA	1	...	...	4	8	12	...	...	...	...	...	...	12	33%	...	...
YMCA	1	1	1	57	...	57	124	...	124	120	...	120	301	100%	100%	...
YWCA	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

* Incomplete returns

V.—Extent of Occupation—The Christian Hospital

Name of Society	Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
	1	2	3	4	5	6	7	8	9
Grand Total ...	**25**	**3**	**537**	**423**	**5,217**	**2**	**11**	**31**	**320**
Lutheran ... ... DMS (a)	2	3	73	46	1,186	...	...	30	40
Methodist ... ... MEFB	...	...	...	...	...	...	...	...	...
Presbyterian ... ... PCI	9	...	164	177	1,577	2	11	43	...
UFS (b)	13	...	300	200	2,454	...	...	26	...
Other Societies ... ... SDA	...	...	...	...	...	...	...	...	...
Korean Church*	1	...	...	...	...	...	...	...	...

(a) Figures for Union work in Moukden included with DMS.

(b) Figures prior to 1917. Includes figures for Union work in Moukden.

* Incomplete returns.

VI.—Degree of Occupation and Table of Urgency

Name of Society	Nationality	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Grand Total...		**(a) 363,709**	**(a) 19,998,993**	**172**	**893**	**20,536**	**9**	**45**	**8**	**44**	**10**	**321**	**345**	**1.5**	**48**
Lutheran ... ... DMS	Cont	16,000	3,266,000	55	156	1,405	17	49	40	111	4	873	1,024	1.3	37
Methodist ... ... MEFB	A	5,000	98,000	...	14	195	...	143	...	72	2	821	821	...	...
Presbyterian ... ... PCI	B	57,600	7,457,000	44	341	9,024	6	46	5	38	12	188	251	1.1	47
UFS	B	51,400	5,256,000	61	359	9,909	12	69	6	36	19	291	306	3.7	96
Other Societies ... ... SDA	A	...	...	6	9	53	...	...	...	170	...	...	...	...	...
YMCA	Int	...	...	3	13	...	...	...	...	...	...	...	...	...	...
YWCA	Int	...	...	1	1	...	...	...	...	...	...	...	...	...	...
Bible Societies ... ... BFBS	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...

(a) Total for Province, not for approximate estimates by Societies in the Column below.

PART IV

LARGE UNCLAIMED AREAS AND SPECIAL ADMINISTRATIVE DISTRICTS

THE CALL

"There's no sense in going further—it's the end of cultivation,"
So they said, and I believed it—broke my land and sowed my crops—
Built my barns and strung my fences in the little border station
Tucked away below the foothills where the trails run out and stop,
Till a voice, as bad as Conscience, rang interminable changes
On one everlasting whisper day and night repeated—so
Something hidden. Go and find it. Go and look behind the Ranges—
Something lost behind the Ranges. Lost and waiting for you. Go.

Rudyard Kipling.

SUGGESTED CENTERS FOR CHRISTIAN OCCUPATION IN SOUTH-WEST CHINA.

SOUTH-WEST CHINA

Over 40 per cent of the area of Kwangsi, Kweichow, Kansu and Yünnan is unclaimed by any Protestant missionary society. Large sections of these and other provinces although claimed still remain wholly unoccupied or practically so. The following centers located on the accompanying map are likely to be opened as mission stations within the next 5 years:

Szechwan—Changshow MCC, Fengtuhsien MCC, Hochow FFMA, Hokiang CIM, Kianganhsien CIM, Kikiang CIM, Nanchwan MCC, Pengshui MCC, Sungpan CMS, Wanhsien MCC.

Kweichow—Chenganchow CIM, Jenhwaihsien CIM, Kiensichow CIM.

Kwangsi—Hingyeh CMA, Kweishun CMA, Xingmingchow CMA, Yanglichow CMA.

Yünnan—Mengli SYM, Nanipa SYM, Yünnanfu UMC.

Centers located on the accompanying map but not listed in the preceding paragraph have been referred to by missionary correspondents as places of strategic importance in connection with the Christian occupation of the country. References to a few of these centers follow: *Szechwan*—Hweilichow—An out-station of the American Baptist Mission and worked from Ningyüanfu as long as foreign missionaries resided in that city. If we draw a line southwest from Suifu to Hweilichow, northwest from Hweilichow to Batang, and east from Batang to Kiatingfu and Suifu we enclose an enormous area, triangular in shape, which is without a single mission station. This area contains approximately two million Chinese, one million Lolo and 600,000 other tribes people. The American Baptist Mission is not able at the present time adequately to occupy so great a field. There is some probability of the Christian Church of Australia entering Hweilichow in the near future. Missionaries in Yünnan regard Hweilichow as a promising center for immediate work not only among Chinese, but among tribes people who have sent repeatedly for Christian workers.

Litang is situated almost midway between Tatsienlu and Batang. The surrounding country is sparsely populated. The work here would be chiefly among Tibetans.

Sungpan and Lifanting. The former center was occupied some years ago by CMS missionaries but later abandoned. Both places are strategically located for work among Tibetans. In the neighbourhood of Sungpan there are said to be as many as eighteen independent tribes. Some of these are friendly to the foreign missionary and in many communities the Tibetan language is spoken. Both Sungpan and Lifanting are referred to in special articles on Chwanpien and Tibet.

Kweichow—All centers located in this province and not listed above as stations likely to be opened within the next five years, were recommended by mission correspondents as important centers for tribal or Chinese work. The relation of these centers to mission stations already opened as well as to postal communications already established throughout the province will be seen upon refering to the Postal Map of Kweichow, (Appendix B, page lii). On this map place names are given for all mission station; while suggested centers for new work are indicated by small crosses.

Yünnan—Kokiuchang. This is one of the largest population centers in the province, and of great importance commercially. As many as 200,000 people are employed in the tin mines near the city during the few months of the year when these can be worked. Kokiu city is situated in the area which the Reformed Presbyterian Church hopes eventually to occupy. Up to the present, however, no foreign or Chinese worker has been sent.

Shan Villages Around Tengyüeh—Throughout southwestern Yünnan and especially in the neighbourhood of Tengyüeh large numbers of tribal people are to be found. Work among these tribes will prove most encouraging and any number of villages might be suggested as centers for occupancy by foreign missionaries.

Weiyüan—The following information has been supplied by W. N. Fergusson, the Yünnan Moheiching Assistant District Inspectorate of Salt Revenues: "In Kingku-hsien, formerly known as Weiyüanting, there is a population of from 45,000 to 50,000 people, and in the western part of the district there are probably 30,000 Shan inhabitants, all of whom have never heard the Gospel. The people are very friendly, although much oppressed by the Chinese. East of Weiyüan for 15 to 30 days' journey the country is inhabited by Shans and other tribes people with a few Chinese traders scattered about, but all untouched by any missionary effort. The country for the most part is wild and well wooded except near the salt wells where fires and the cutting of wood for the manufacture of salt have left large stretches of barren hillsides. Small groups of mountaineers are found everywhere. The Shan people inhabit the valleys."

Mohei—"During my two years in the Mohei subdistrict I have visited all the wells which are scattered over a large area. From my center I have travelled 14 stages west and 25 stages to the south and southeast, touching the Tongking border for more than 20 days' journey, and along the Burma border for a number of days to the edge of the head hunter's territory. To the west of Mohei the country is rough and very mountainous, but there are a number of fine valleys and many people living in the hills. In February 1920 I left Mohei on a two months' tour—my road leading southeast for 7 days till I touched the Tongking border, then almost due south for 20 days' journey, penetrating Tongking at the extreme southeast corner of the province. There are several salt wells along this route, all of which I visited. From the salt wells in the loop at the southeast corner of the province I went west keeping near the Tongking and Burma borders for some 10 stages, and then came out via Chenpien and up to the main road to Szemao. In all I was out 60 days."

"The valleys through the journey were inhabited by Shan people, while the hills were sparsely peopled by Lolo or Nosu, Mahei, Akka, Sbantan, and many other tribes. With the exception of work among the Lolo in the neighbourhood of Menglieh, and the work recently opened by the American Presbyterian Mission at Chenpien—the latter especially for the Shan people—nothing else has ever been done in the way of mission work for these multitudes of people. The inhabitants I found to be most friendly to foreigners."

"Throughout this large tract of country there is a wide open door for the missionary. It will require strong men and women, however, to undertake the work. It is no place for a weakling either physically or spiritually. The Chinese fear this climate; they die off like flies, especially during the rainy season. A malignant fever (dengue fever) prevails throughout the valleys."

THE GREAT UNOCCUPIED AREAS OF KANSU

Description of Areas Claimed—A study of the Christian occupation of Kansu as given in Part III (pp. 113-121) will suffice to show that although large areas are claimed by missions, they are by no means adequately worked. It is therefore necessary first of all to consider the areas claimed.

(1) The CIM District in the Northeast—This is a large fertile plain, well watered by irrigation canals running from the Yellow River. It is bounded by mountains on the west, south, and north. The Chungwei Plain lies to the south and west of this district. Beyond the mountains and on the east is the Mongolian Desert. The population is comparatively dense. It consists of Chinese, Mohammedans, and, chiefly beyond the border of Kansu, of Mongols. There are 7 hsien cities and a number of busy market villages. The people do not live in cities but settle rather in large walled farmsteads. Every second, third, or fifth day they congregate at the markets. At the present time there is only one missionary and his wife in the whole of this district. He is centered at Ningsiafu. There should be another station in Pinglohsien, one in Chungweihsien, and one on the east of the Yellow River and southeast of Ningsiafu where there are two hsien cities. It may be found that the best center would be Wuchungpao which, although not a hsien city, is a busier place than either Lingchow or Ningling (Kintsi).

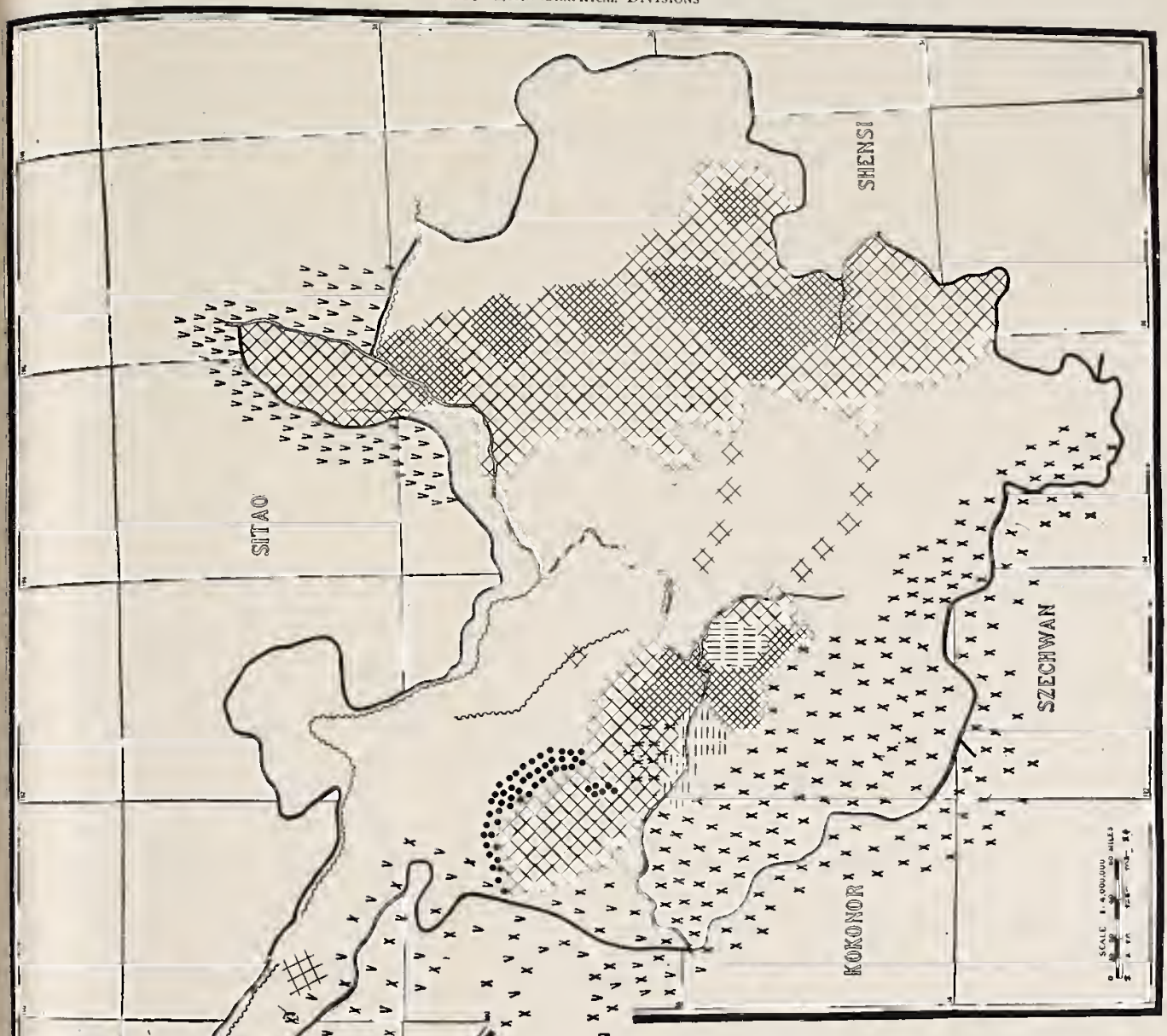
(2) The CIM District in the Northwest—This district is bounded on the north by the Mongolian Desert where the population is negligible. The Desert crosses the border of Kansu just to the west of Chungweihsien, so that for two days' journey or more in that section the country is desolate and barren of everything except desert scrub and coarse weed. To the west of the district are the mountains of Kokonor. The country surrounding Kokonor Lake originally belonged to the Mongols but is now chiefly populated by nomadic Tibetans. The CIM district is divided into two parts. Toward the north are the Kanchow and Liangchow plains in both of which the rivers flow north and northwest. Between Lanchowfu and the Desert on the north is the great Tsinwang Plain. The remainder of the district is occupied by the basins of the Yellow River and its tributaries. The whole district is a maze of mountains and valleys, inhabited by a conglomeration of peoples in process of absorption into the Chinese race. There are aborigines, Tibetans, Mongols, Mohammedans, and Chinese. The distance between the already existing mission stations will suffice to show how insufficiently this district is worked. From Lanchowfu to Liangchowfu is 7 days' journey, from Lanchowfu to Siningfu, 6 days and from Siningfu to Liangchowfu, 9 days. The city of Pingfan should be occupied as early as possible. This would serve to link up existing work and at the same time be a center for work among aborigines. It is now being visited by colporteurs from Lanchowfu, but no workers are available to commence settled work. The city of Nienpai is a good center from which work could be done among Chinese, aborigines, and Moslems. Maopaisheng, in the district of Tatung northwest of Siningfu, has a large Moslem community in its vicinity, and would be a good base for work among both Chinese and aborigines as well as among Tibetans.

(3) The CMA District in the Southwest—From the valleys of the Tao and Wei rivers, the country rises gradually as one approaches the Tibetan border, until at the mission station of Taochow, Old City, it reaches the height of 9,000 feet above sea level. To the north, west, and south of this station Tibetans are found, indeed all the country to the south of the Tao River is inhabited by them. South of Hochow, Süuhwa, and Kweitch, the population is entirely Tibetan.

The remainder of the district is inhabited by a mixture of Chinese and Mohammedans. Of Mohammedans there are the Chinese Moslems, the Tungsiang Moslems, and the Salars. The main aim of the CMA is to reach the Tibetans. However, the Chinese work has grown rapidly, and of late years the mission has been so crippled by lack of workers that several who formerly worked among Tibetans now devote their whole time to this more pressing work among the Chinese. The extreme central—southern part of the province, which is inhabited almost entirely by Chinese, has of necessity been irregularly worked, and at best only by itinerating missionaries, colporteurs, and evangelists. Kaichow is the most important center.

(4) The CIM District in the Southeast—The southern part of this district, comprising the Wei River basin east of Kungchangfu and the valleys of other streams running southward over the mountains into Szechwan, is the special responsibility of the CIM. Thus far the missionary staff has been inadequate to cope with the work already begun, to say nothing of the claims of the unevangelized parts of this district. Hweihsien is an important town on the main road to southern Shensi and to Szechwan and would make a good center for Christian work. Lihsien and Tsingshui would also be suitable for smaller stations. The valleys near this part of the border are well populated and have busy markets. Passing towards the northeast one traverses an important Moslem area round Changkiachwan and comes into the district of the SAM (CIM). The section of this district which is best worked is marked by a group of stations one, two and three days' journeys apart. Here work among the Chinese is expanding and new missionaries have had to be added to the staff during the past few years. Although a considerable amount of literature has been distributed among the Moslems of this district, there is as yet no missionary who has specialized in evangelistic work among them.

KANSU—ETHNOGRAPHICAL DIVISIONS

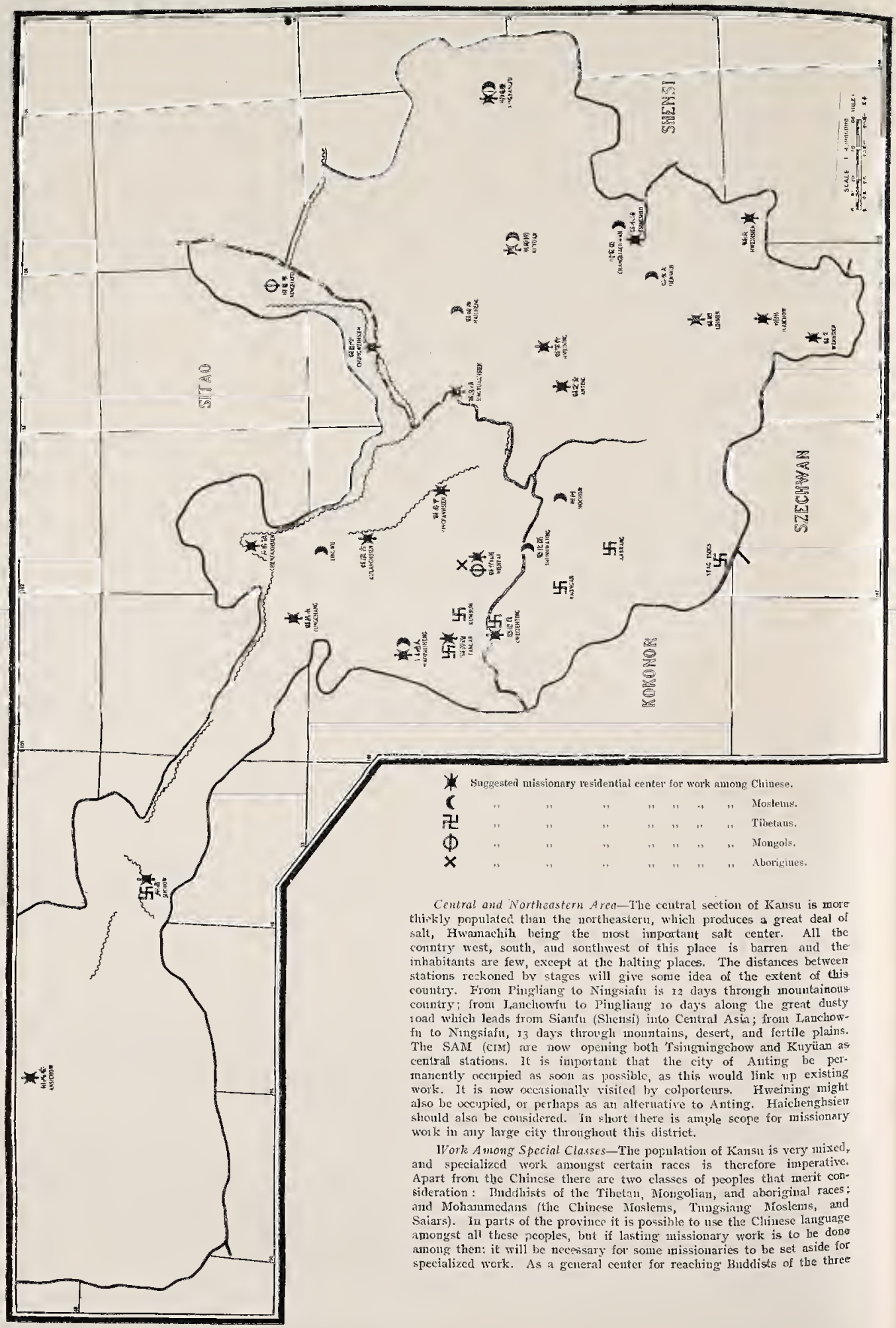


The shaded districts, as indicated on this map, are inhabited chiefly by Chinese Moslems. Finer shading denotes larger numbers of Moslems or more numerous Moslem communities. Tibetans are most numerous in areas covered by small crosses. Solid dots serve to locate the Aboriginal tribes. Districts where Mongols predominate are indicated by the symbol V. Unshaded sections are inhabited by Chinese, with small communities of Moslems interspersed over certain districts.

We will now consider the unclaimed areas of Kansu.

Northwestern Area—This comprises the whole of that part of Kansu which lies beyond Kanchowfu, and covers about one-third of the square mileage of the province. It must be recognized, however, that this part of the province is, speaking generally, more sparsely populated than any of the remainder. The people live mainly along a narrow ribbon of fertile land that stretches northwestward between the deserts of Mongolia and the Tibetan mountains. The district is divided into two parts at Kiayü-kwan. This city has long been called the gateway to the Chinese Empire. It is there that the traveller towards Central Asia passes through an arm of the Great Wall into the Gobi Desert. Beyond this place the traveller must carry his own food and fodder for his animals. The district of Yümen is comparatively well populated. Ansichow is a city of some importance to travellers and might be opened as a missionary center when a chain of stations is made reaching out into Central Asia. Outside Ansichow all is sand, indeed it comes right up to the city walls. The old city of Ansichow is completely buried. From this place the main road to Central Asia stretches out to the northwest across the Desert, while southwestward there is a short route to Kashgar generally used in winter. This road passes through the district of Tunhwang which is comparatively well watered and well populated and which supplies Ansichow and some other less favored places with grain. To the east of Kiayükwan the country is also well populated. Suchow city is of first rate importance. The Roman Catholics have an important work here as well as in Kanchowfu. Only about 10 Protestant missionaries have travelled through the northwestern district of Kansu since missionary work was first started 40 years ago. Beyond the Nan Shan to the south are a few Mongols as well as some tribes of Tibetans.

KANSU—SUGGESTED CENTERS FOR FUTURE MISSIONARY OCCUPATION



Suggested missionary residential center for work among Chinese.
" " " " " " " Moslems.
" " " " " " " Tibetans.
" " " " " " " Mongols.
" " " " " " " Aborigines.

Central and Northeastern Area—The central section of Kansu is more thickly populated than the northeastern, which produces a great deal of salt, Hwamachih being the most important salt center. All the country west, south, and southwest of this place is barren and the inhabitants are few, except at the halting places. The distances between stations reckoned by stages will give some idea of the extent of this country. From Pingliang to Ningsiafu is 12 days through mountainous country; from Lanchowfu to Pingliang 10 days along the great dusty road which leads from Siaufu (Shensi) into Central Asia; from Lanchowfu to Ningsiafu, 13 days through mountains, desert, and fertile plains. The SAM (CIM) are now opening both Tsingningchow and Kuyüan as central stations. It is important that the city of Anting be permanently occupied as soon as possible, as this would link up existing work. It is now occasionally visited by colporteurs. Hweining might also be occupied, or perhaps as an alternative to Anting. Haichenghsien should also be considered. In short there is ample scope for missionary work in any large city throughout this district.

Work Among Special Classes—The population of Kansu is very mixed, and specialized work amongst certain races is therefore imperative. Apart from the Chinese there are two classes of peoples that merit consideration: Buddhists of the Tibetan, Mongolian, and aboriginal races; and Mohammedans (the Chinese Moslems, Tungsiang Moslems, and Salars). In parts of the province it is possible to use the Chinese language amongst all these peoples, but if lasting missionary work is to be done among them it will be necessary for some missionaries to be set aside for specialized work. As a general center for reaching Buddists of the three

races mentioned, Kumbum may be suggested, and as a general center for reaching Moslems, Hochow. The races must now be considered separately.

Tibetans—A glance at the map will indicate their distribution along the western border. To the south of the Tao River there are 48 clans under a chief who lives in Choni, where there is a lamasery of considerable importance In the Kokonor district one finds a few Mongol kings, although the population is chiefly Tibetan. There are three sects of Buddhists amongst Tibetans on the Kansu border: the Red sect, the Yellow sect, and the Black sect. There are also "Living Buddhas" at all important lamasery centers.

In Tibetan as in Chinese there is a classical and a spoken language. The classical is understood chiefly by the priests. The spoken language is divided into innumerable dialects. Missionaries working on the Kansu-Tibet border find the Drokwa dialect the most useful, as this is understood almost as far as Lhasa. Various methods are used for the evangelization of the Tibetans. One is that of itinerations in Tibetan country, involving a considerable amount of hardship, which is amply repaid by the magnificent scenery and interesting variety of peoples and customs met with, and above all by the opportunity afforded of bringing the Truth to a people who sit in deep darkness. If these itinerations are to be safely made, it is necessary for the missionary to make friends of certain influential Tibetans, who act as "hosts" to the traveller, who in turn becomes their "host" when these Tibetans visit his city. The drawback to this method is that it ties the hands of the missionary by requiring him to be specially careful at all times not to offend the "hosts" or priests in his district. The only alternatives are an official escort, the carrying of firearms, or travelling in disguise, all of which seem less effective. For settled work residential centers are necessary, and these are of two kinds. All along the Kansu border there are places to which Tibetans come from the interior in order to sell cattle, wool, butter, salt, etc., and to buy grain, household utensils, firearms, etc. Taochow is such a place, as are also Kweiteh and Tangar. Paoan, the center of twelve Tibetan clans, was occupied for a time by the CMA until their missionaries were rioted out One specially important center that should be occupied as soon as possible is Stag Stogs Lhamo. This is situated on the border of Kansu, Szechwan, and Tibet, and is a most important center for work among nomadic tribes of the interior. There are also large lamaseries in Kansu along the western border of which the most important until recently was Labrang, the head of 108 monasteries. Little work beyond the distribution of Tibetan and Mongol Scriptures has yet been done in Kumbum, an important center further north. The Tibetans living in the Nan Shan to the south and west of Kanchowfu are still untouched; Suchow or Kanchowfu might form a base for itinerations among these people. Again to the south of Taochow there are the Tepo, one of the least known and wildest tribes of Tibet. These also remain untouched by Christian missions, but doors give promise of opening, and men are needed to cooperate with the CMA in its plans to work this district.

Mongols—The Mongols are of the same religion as the Tibetans. A limited number are found in the Kokonor district where special work might be commenced. Of more importance, however, is the establishment of mission work for Mongols in northeast Kansu in the Ningsia district either at Ningsiafu or better Tingyüanying (Wangyefu), just across the Kansu border and due west of Ningsiafu.

Aborigines—There are about 50,000 aborigines scattered over areas marked on the accompanying map. In some of these districts the people still hold to their old customs and peculiar dress, especially the women, while in other districts they are fast becoming absorbed into the Chinese race. There is a bit of interesting history connected with the latter. After the Mohammedan Rebellion, the Chinese soldiers marched through western Kansu, killing as many Mohammedans as they could find. All people not speaking Chinese they took to be Salars or Tungsiang Moslems. Hence in order to protect their lives it was necessary for these aborigines either to speak the Chinese language or to throw in their lot with the Mohammedans. A number did accept the faith of Islam, although most of them still remain Lamaistic Buddhists and continue to pay taxes to their tribal chieftains. Among these aborigines one notices many changes during recent years, and the present time presents a supreme opportunity for the preaching of the Gospel among them.

Moslems—There are more Moslems in Kansu than in any other province of China. Estimates of their number vary from 1,500,000 to 3,000,000. It is exceedingly difficult to make any graphic record of their distribution since they are found everywhere in varying numbers, and there are no places in which the population is entirely Moslem. The shaded parts on the accompanying map, therefore, indicate those districts in which there are large Mohammedan communities; where the shading is darker, the communities are more numerous.

The Mohammedans of Kansu can be traced to three distinct sources: *First, the Arab-Persian Moslems*, whose ancestors first entered China during the Tang Dynasty (A.D. 618 to 907). They came through Central Asia by way of Chinese Turkestan. History records one or two embassies or trading expeditions arriving in Changan (the present Sianfu, Shensi, but then the capital of the Empire) during the reign of the first Emperor. Some of the Arabs who came with these expeditions are reported to have settled in China. Since then there have been innumerable immigrants coming at various times in larger or smaller parties, as soldiers, merchants, captives, or refugees. At the present time Mohammedans of Kansu are more easily distinguished from ordinary Chinese than Moslems living in other parts of China, chiefly because of this pure-stock addition to their numbers without interruption through the centuries. Even now Turki merchants occasionally settle in such places as Lanchowfu, take Chinese wives, and never return to their homes. It will be seen from this that the so-called "Chinese" Moslems are not usually Chinese who have been converted to Mohammedanism. Rather they have been born into Islam, and are descendants of an alien race. The most important Moslem centers are Siningfu, Hochow, and Taochow, Old City, in the west, and Ningsiafu, Kuyüau, Haichenghsien, and Changkiachwan in the east. Their mother tongue is Chinese, but they also use a large vocabulary of Arabic and Persian words for social intercourse as well as for religious purposes. Mullahs are being trained in most of the mosques. A considerable percentage of Moslem children attend the mosque schools. At first they learn the Arabic alphabet, next they read Arabic from readers containing selections from the Koran, then they read the Koran itself. All this is done parrot-fashion, without much understanding. Those who show promise are taught something of the meaning of what they have read, and so go on to Arabic grammar and Koran exegesis. Although there are a large number of Ahungs (阿洪) who possess a good knowledge of Arabic and Persian, the majority of the laity if they read Arabic at all read it with no understanding of its meaning. In the past there has been a surprising ignorance of Chinese among Kansu Moslems, but during more recent years a number of schools connected with mosques have been opened primarily for the teaching of Chinese to Moslem pupils. The government curriculum is generally used, with the addition of Arabic in some schools. Teachers at present are Chinese or Moslem graduates from Chinese schools.

Second, the Tungsiang Moslems—These are said to be of Ugrian stock, converted to Islam at an early date. They inhabit the mountainous district to the east of Hochow and west of the Tao River. One explanation of their presence in Kansu is that when the Uigurs (回紇 or 回鶻) removed from Kashgaria to the districts of Turfan and Hami (some time during the seventh or eighth century) they were joined by Mongols whose cause at that time was anything but prosperous. During the eighth century Arabic missionaries were sent among these people to propagate the faith of Islam. They achieved such success in their work that Mohammedanism finally became the accepted religion of all. Another authority claims that the characters "Tung-siang" (東鄉) did not originally have the meaning of "east country" (i.e. the country east of Hochow), but are a corruption of the name "Tung-hung," from which we may infer that these people originally represented the Tung tribe of the Hung, or Huns, and were of the same race as the Hsiung Nu (匈奴) But whatever may be their origin they are certainly of the same stock as the aborigines of Kansu, for they speak the same language although their dialect is different. All have the Mongoloid type of physiognomy. Their district is divided into 30 "hui" (會). The number of mosques must be considerable, for every village has its own. The people are ignorant and bigoted. Most of the highway robbers in the province are recruited from among these people Many of the men speak Chinese, but few women or children. The number of Tungsiang Moslems in Kansu is estimated at between 150,000 and 200,000.

Third, the Salars—One explanation of the presence of these people in Kansu is the expulsion of their forefathers from Samarkand in Central Asia by one of the descendants of the Prophet who at that time was their ruler. This was the result, it is said, of their free-hooting habits. A more flattering explanation of their presence in Kansu is that centuries ago they were told by a revered prophet to leave their home in Central Asia and seek a new land which he described to them by the colour of the earth and water and by the changing into stone there of a certain white camel. A third explanation is that the Mongols invited them into Kansu from Persia, and allowed them to settle in Sünhwa just as they did the Shenkan Moslems in Yünnan. The Salar immigration is commonly said to have taken place during the Ming Dynasty (A.D. 1368-1399). Whatever may have been the reason for their coming, they journeyed for many months across Central Asia and northern Tibet, finally arriving at Kehtze Kuug, in the district of Sünhwa. To this day they refer to Samarkand as the home of their ancestors, and speak the Turki language of Central Asia. In most districts this language is very much mixed with Chinese and Tibetan although in the east (Menda Kung) a purer Turki is spoken. The majority of the men speak Chinese, but the women and children as well as the men when speaking to each other use only Salari. The facial characteristics of these people clearly indicate their non-Chinese origin. The women wear a dress somewhat similar to that of the women of Samarkand. The mountainous district in which the Salars live is now divided into "kung" (工) of which there are eight south of the Yellow River and five on the north where the language is more mixed and the people of less pure descent. The total population is estimated at from 50,000 to 100,000. The Salars have the reputation of being very wild, a considerable number of their young men becoming soldiers or robbers. This is hardly surprising, for they are poor and illiterate, with no religious teaching.

Moslem Sects—Both Old and New Sects are found in Kansu, this province being the home of the latter, in fact of several new sects. The "Jeheriya" sect, which is the one commonly known as *the* "New Sect", flourishes in the eastern half of the province. Its leader has considerable power over his followers, and it would be exceedingly difficult for any of them to become Christians. In the west one encounters various so-called New Sects and divisions known as "Men-huan" of which there are "four great ones" at Hochow (四大門宦). In the Hochow and Ningsia districts there are numerous tombs of Moslem saints, at which incense is burned and certain ecremonies performed at set seasons. There is also the "New, New Sect" with its headquarters at Taochow, Old City, the founder of which was killed just after the White Wolf raid. This sect has recently made some headway both as a religious force and as a commercial organization.

Christian Work among Moslems—In the past a considerable amount of Christian literature has been distributed amongst Moslems in various parts of Kansu. There are now three missionaries whose aim it is to specialize in evangelistic and medical work amongst them. They have been much hindered in the past through lack of workers which necessitated their helping out in the ordinary work among Chinese. The following centers for Mohammedan work should be opened in the west of the province: Hochow for work among Chinese Moslems, Siinhwa for work among the Salars, and some place in or to the east of Hochow for work among the Tungsiang Moslems—The CIM is definitely planning to begin the work among Moslems in the vicinity of Hochow, while the CMA continues its work there among Chinese and Tibetans. Special work for Moslems is already being done by the CIM in Siningfu. In the east of the province the most important centers to be opened by the foreign missionary are Changkiachwan, Kuyüan, Haichenghsien, and some place in the Ningsia district. The head of the Jeheriya Sect has residences both at Changkiachwan and near Kuyüan. The Lingchow-Ningling district is also a stronghold of the New Seet, having been the home of the notorious Ma Hua-lung.

Advance Programs Among Chinese—The 3 missions in conference in 1918 called for an addition of 30 foreign missionaries, definitely for the purpose of evangelizing unoccupied areas. These missionaries have not yet been forthcoming. It is the hope of the CMA to open a mission station eventually in every hsien city of its district. The SAM (CIM) has already made some advances, Sifengchen having been opened recently as a station, and Tsingniugchow as an out-station. Plans are also on foot to open Kuyüan.

Among Tibetans, Mongols, and Aborigines—As mentioned in a preceding paragraph, it is necessary in the interests of safe itinerations throughout the less frequented parts of Kansu, to make friends among the leading Tibetan or Mongol inhabitants. Some advance has been made in this direction during recent years, and new districts are slowly becoming more accessible to the foreign evangelist. It should soon be possible to establish a chain of mission stations at all important lamaseries and markets along the Tibetan border. An important step has just been taken by the CMA in opening Labrang as an outstation from Taochow. This was made possible by the looting of that monastery by Mohammedan soldiers in the year 1919. Some 180 li northwest of Labrang is the Tibetan town of Paoan, a center which the CMA hopes to reopen as soon as men are available for the work. This mission also hopes to open Stag Stogs Lhamo in the near future. One missionary of the CIM expects to study Tibetan and begin work from Siningfu as a center. Years ago work was done also among Tibetans around Kweiteh. This work should be restarted as soon as men are available. The lack of missionary workers also means that the lamasery at Kumbum remains practically untouched except by the occasional distribution of tracts and Scripture portions. This place is only one stage from Siningfu.

There are no definite plans for the reaching of the Mongol population in and around the province of Kansu, although work might be started at some center in the west of the province and certainly should be begun at once in the Ningsia district. No missionaries as yet are planning to learn the dialect of the aborigines and give their whole time to mission work among them.

Among Moslems—Specialized work among Chinese Moslems is still in its infancy throughout China. Plans for special work among Moslems around Siningfu and Hochow have already been referred to. It may be possible for some one in the near future to learn the language of the Salars and for some one else to learn the language of the Tungsiang Moslems. Workers are needed to give their whole time to each of these tribes.

Conclusion—After every allowance has been made for sparseness of population, the fact still remains that Kansu is one of the most neglected provinces of China. The areas that are claimed by the missionary societies are hopelessly too large for them to work adequately without a large increase of workers. It is a province of immense opportunities for Christian work. Apart from the great unoccupied and very inadequately occupied fields, there are large communities of non-Chinese peoples still wholly or almost wholly untouched. There are difficulties, naturally, which must be faced. For example, there are none of the conveniences of civilization; there is not even the comparative ease of travelling by water such as may be enjoyed in most inland provinces. Kansu is a land of far distances. It is a journey of over 40 days from east to west and of nearly a month from north to south. The population is on the whole comparatively sparse, but even on the very modest estimate of the Survey Committee, the proportion of Christian workers to the population is extraordinarily low. Yet, in order to meet the needs of the scattered population it is obvious that this proportion should be high in contrast with other provinces. The neglect of Kansu in the past, its immense disances, its opening doors which may not remain open, the bondage of its people to Lamaism, their unspeakable pollution by heathenism, the blinding of their souls by Islam, the utter failure of all their religious systems to bring life and light, power and purity—the very difficulties and loneliness that the missionary must face in this far-away province—all these things present a Macedonian call to the Church of Christ.

MONGOLIA (INNER AND OUTER)

Extent and Political Divisions—The geographical extent of Mongolia has generally been given at approximately 1,370,000 square miles. This estimate does not, however, include those sections north of the Great Wall both in Chihli and Shansi which while formerly a part of these provinces have since been included in the "special administrative districts" of Jehol and Chahar. The section formerly belonging to Chihli is approximately 55,000 sq.mi. in extent, and that formerly belonging to Shansi about 20,000. After adding this additional 75,000 sq.mi. to the estimate for Mongolia given above we have a total of 1,445,000 sq.mi. This is over eleven times the area of the British Isles and almost as much as the area of the eighteen provinces of China Proper.

For convenience of study the better-known divisions into Inner and Outer Mongolia will be followed in this article. Inner Mongolia will consist of the four special administrative districts of Jehol, Chahar, and Suiyüan, and Sitao Mongolia. Those four districts extend from Manchuria on the east to Kansu on the west. The capital cities are: Chengtehfu or Jehol (Jehol), Changkiakow or Kalgan (Chahar), Kweihwating (Suiyüan), and Tingyüanying (Sitao Mongolia). Official estimates of the areas of these administrative districts are not obtainable but approximately they are as follows: Jehol 53,750 sq.mi., Chahar 70,000 sq.mi., Sniyüuan 105,000 sq.mi., and Sitao Mongolia 82,500 sq.mi. Practically all of the Protestant missionary work in Mongolia is confined to this southern section, i.e. Inner Mongolia.

Of the two political divisions Outer Mongolia is much the larger with an approximate area of 1,133,750 sq.mi., or three-fourths of the whole. It is bounded by Siberia on the north, Heilungkiang on the east, Altai and Sinkiang on the west, and Inner Mongolia (Jehol, Chahar, Suiyüan, and Sitao Mongolia) on the south. Outer Mongolia is the undisturbed home of numerous and powerful Mongolian tribes. Urga is the sacred and official capital. Uliassutai, Kobdo, and Kiachta are important trading towns. The country is not without rivers, fertile valleys, and much mineral wealth. In the whole of this vast and important country, however, except for Urga, there is not a single mission station or resident missionary.

Physical Characteristics—Mongolia is a vast plateau 3,000 to 4,500 feet above sea level, surrounded by mountain ranges and consisting of broken hilly country and plains or steppes. To the northwest lies the Kobdo region, that portion of the Mongolian plateau which has the highest general level, and never falls below 2,300 feet, its valleys maintaining an average height of 3,000 to 4,500 feet. This region is watered by numerous rivers, some of which flow into lakes of brackish or even salt water with no outlet. The chief of these rivers are the Kobdo, flowing into the Karaussu Nor, the Tess running into the Ubssa Nor, the three head streams of the Yenisei, and the Selenga with its tributaries.

Immediately south of the Kobdo region, and still in the west, is the Gobi Desert occupying over 200,000 square miles of the central basin. This desert is not, as is often imagined, a desolate and sandy region. Waterless districts there are, of course, but the greater part of the country consists of land sufficiently moist for grass and shrubs. As there are no rivers, fertility depends chiefly on the winter's snowfall and the early summer rain. Wells are not uncommon, and very often the water is found near the surface, sometimes by merely digging out a few spadefuls of sand.

South of the Gobi are the Ala Shan and the Ordos plateaus. The former extends between the northward stretch of the Yellow River where it makes its great bend and the Nan Shan. The latter lies just south of this river. Agriculture is encroaching more and more on this southern plateau, where the land is fertile if irrigated, and yields splendid crops, without manure, for years. A long chain of mountains which constitutes the Khingan Range forms the eastern boundary of Gobi Desert. These are steep on the western slope, while on the east they descend gradually to the level of the Jehol plain which stretches away into Manchuria and is abundantly watered by streams rising in the Khingan.

Climate—The climate of Mongolia is very dry, and offers wide variations of temperature. In Gobi and extreme northern regions the winters are severe, and the wind is never at rest. In fact, winter and summer, spring and autumn, day and night, the winds are blowing in Mongolia. There is nothing to hinder them, no trees, bushes, or houses, and everywhere they enjoy free course, until they reach the small tents of the Mongols on which they fall with full fury. In spring the many dust-storms, and the tiresome, persistent wind make travelling very trying. Sudden changes of the weather with constant fluctuations of heat and cold are peculiarities of Mongolia's climate. The dryness of the country arises from the encircling mountains which arrest the raineloud. During summer there is no rain save during heat-storms.

Population—Population estimates for Mongolia (Inner and Outer) have varied from 1,800,000 to 10,000,000, the latter figure being given by Dr. A. Williamson and Dr. Edkins. The Minchengpu Census (1910) fixed for Mongolia, exclusive of those sections of Jehol and Chahar which

formerly were a part of Chihli and Shansi, the population of 1,700,000. Richard, in his Comprehensive Geography, estimated 2,580,000 for the same area. According to the 1915 Post Office Census returns for hsiens in Jehol and Chahar the population for these two special administrative districts alone approximate 3,818,000 for Jehol and 1,900,000 for Chahar. Official estimates for Suiyüan and Sitao Mongolia are not obtainable, but 825,000 for the former and 200,000 for the latter are regarded by the few who know and have been consulted as not far off. On the basis of the most recent estimates, therefore, Inner Mongolia has a population somewhere between six and seven millions (6,943,000). The population estimate adopted by the CCC Survey Committee for Outer Mongolia is 1,155,000, making a grand total for both Inner and Outer Mongolia of 7,780,000. This is undoubtedly too high, and a more conservative figure may have more general acceptance. However, we must remember that during the last 20 years thousands of Chinese have immigrated annually into Inner Mongolia, and that all previous population estimates of Mongolia did not include the administrative districts of Jehol and Chahar which are comparatively well populated. On the basis of the above figures the density of Outer Mongolia is 1 inhabitant per sq. mi., that of Inner Mongolia 22 per sq. mi. The density of the special administrative districts is: Jehol 71 per sq. mi., Chahar 27, Suiyüan 8, and Sitao Mongolia 2.4. The population of Mongolia is densest in the southeast. The central region and that of the northwest and southwest are almost uninhabited. In these great stretches of country one may travel for days without meeting a single inhabitant.

Cities—Urga (38,000) is the capital and only important city of Outer Mongolia. It has a population of 13,000 lamaist monks and about 25,000 Chinese and Mongols. Overlooking the city, which is itself on a hillside, is the crater of an extinct volcano, which is regarded as a holy mountain and the birthplace of Genghis Khan. Being a holy place of the lamas it is in constant communication with Lhasa. In one part of the city there is a great monastery where the Living Buddha has his abode. In a second portion of the city the lama monasteries and dwellings are located, whilst a third portion, practically an independent city, is devoted to commerce.

Uliassutai, the most important town in western Mongolia, carries on a considerable transport trade, providing the great caravans which travel from east to west with stores and provisions. It is an important center for the cattle trade. Here the military governor of the Kalkhas district is stationed. Kotdo and Sairussu are other important trade centers.

In Inner Mongolia, Chihfeng (Hada) is, as far as the Committee's information goes, the largest city, with a population somewhere between 50,000 and 100,000. Chaoyangtu, Pingchüan (Pakow), Chingtehfu (Jehol), Tatzekow, Kingpeng, Wutancheng, and Fengchen are other important cities with populations ranging from 25,000 to 50,000.

Race—"The vaguely used term 'Tartars' embraces two great branches of Asiatic races. The parent race of the first of these was the people known to Chinese history as Hsiung-nu (匈奴). These probably were of the same stock as the Huns who invaded Europe at a later date. To this 'Hsiung-nu' or Turko-Scythian branch belong the Turks, the Mongols, the Khirghiuz, and many lost historical races, of whom the Uigurs are the best known. The other great branch of the Tartar hordes is the 'Tungusic', to which belong the modern Manchus, Koreans, Solons, Daurs, Orochons, and historical races such as the Shienfu and Kitans. All these 'Tartars' were originally warlike nomads, and each at one time or another came into intercourse and conflict with the settled populations of North China, whose present inhabitants are largely a mixture of 'Tartar' and Chinese stock."

History and Political Status—About 1135 A.D. the Mongols dwelling in regions lying east and south of Lake Baikal first appeared upon the scene of China's history. Under the able leadership of their great chief, Genghis Khan, with his sons and brothers, large armies of fierce mounted warriors swept down in resistless waves of startling conquest, east, west, and south from the wild grassy plains of Mongolia, where at Karakorum the Great Khan had established his huge metropolis of tents. They not only pushed their conquests eastward into Korea, southward through China into Cambodia and Burma, but thundering across the uplands of Central Asia these wild horsemen carried terror and desolation far into the decadent empires of the west. There is no doubt that the art of printing, the mariners' compass, firearms, and a great many other arts of social life were imported from China into Europe during this period when the Mongol power for the first time in history linked up east and west in one vast empire. In less then 150 years they became complete masters of China, and placed their Emperor, Kublai Khan, on the throne, the spleudour and enlightenment of whose court, established with its capital at Cambalac, now Peking, became the wonder of Europe. Thus, at the height of their power (A.D.1280-1368), the Mongols ruled over a vast and populous Empire, embracing many races and tongues, and stretching from the Pacific Ocean westward into Poland and Hungary, and from the 'frozen sea' southward through India to the Indian Ocean. The startling rapidity with which they rose to power, and their extraordinary successes were only parallelled by the completeness and rapidity of their downfall. Within a hundred years the grit and spirit begotten in the fierce struggle for existence on the wild steppes of the north had so degenerated amid the effeminate influences of Chinese civilization that their power was soon gone. Political disintegration, together with their spiritual slavery, slowly completed their ruin.

"During the next two centuries not much was heard of the Mongols until the Manchus were invited into China Proper by an indiscreet soldier-statesman of the last Ming emperor. The rising power of the Manchus compelled respect, and the princes first of Inner Mongolia and then of Outer Mongolia swore allegiance and placed themselves and their tribes under Manchu protection. Thus most of the Mongol chieftains became vassals of the Tsing Dynasty of their own free will. Later, in the middle of the 18th century, through additional conquests, the entire region now constituting Mongolia was brought within the sway of the Manchu reigning house."

More Recent Political Developments—After the fall of the Manchus and immediately following the Chinese Revolution in 1911 the Mongol princes expelled the Chinese officials from Urga, declared Outer Mongolia's independence of China, and proclaimed the Living Buddha as their ruler. This imperfect independence was immediately recognized by Russia for palpable purposes, and the Russo-Mongolian agreement of 1912, was concluded. The new Chinese Republic was in no position to resist Russia's "persuasions," and in an exchange of notes (October 23—November 5, 1913) was constrained to recognize the autonomy of Outer Mongolia. The new relationship between China, Russia, and Outer Mongolia was finally confirmed in the Tripartite Convention signed at Kiachta, May 25—June 7, 1915.

Autonomous Mongolia—A glance at these treaties and agreements will show the extent of Russia's privileged position in autonomous Mongolia. Neither were Chinese troops admitted into Outer Mongolia nor Chinese subjects permitted to colonize its lands. Russia enjoyed complete commercial supremacy and a concurrent right with the Chinese Republic to supervise political relations. The dreaded march of the intrepid Chinese colonists into Russia was stopped and an effective buffer state thus created between Russia and the new Republic.

"China, however, was not prepared to acknowledge defeat. As a bid for popularity the following Presidential mandate was issued, changing the status of former dependencies. 'The five races in this country are entitled to equal treatment in the Republic, and the territories of the Mongols, the Tibetans, and the Mohammedans are parts of the same Republic of China. The Mongols, the Tibetaus, and the Mohammedans are all its citizens. There is no more distinction between them, as was the case during the Imperial rule. Thus no such name as 'dependencies' shall be used any more. Hereafter the Mongols, Tibetans, and Mohammedans should live in perfect harmony so as to bring about a real union of the races into one.' As expected, it did not take the Mongols long to find out the real intentions of their Russian 'protectors' and, except for a few 'militarists' at Urga, the majority of the Mongolian princes preferred to return to the fold of the Republic."

Cancellation of Autonomy—The onrushing tide of Bolshevism on the further side of the frontier also served to intensify the universal desire to rejoin the Chinese Republic. Accordingly a petition praying for the cancellation of autonomy was despatched from Urga, Nov. 15, 1920, at the conclusion of a conference between the Mongolian council of ministers and Chinese representatives.

On November 27, 1920, a Presidential Mandate was promulgated granting the request. The cancellation of Mongolian independence being thus an accomplished fact, measures were at once devised to reform and develop the rich country. For example, the Mongolian-Tibetan School in Peking was reorganized; the establishment of other educational institutions was encouraged; and a Mongol vernacular paper planned.

Local Government—"The system of local administration throughout Central Mongolia especially is tribal in character, and several centuries old, having been left undisturbed even by the Manchus. The principal characteristic of the whole system is the 'Hoshun' or in Chinese 'Banner' (旗). At the head of each Hoshun is a 'Jassak,' who holds the Hoshun practically as his own fief. His office is hereditary, and the succession of each new Jassak is confirmed by the President of the Republic. After the Hoshun comes the 'Aimak.' At present the Aimak, as an administrative organ, has sunk into historical insignificance, its power having been transferred to the League, so that the senior prince of each Aimak has really no duty or authority as such."

"The largest administrative unit is the league, a device said to have been originated by the Manchus. In Outer Mongolia the four leagues are made to coincide in composition with the four Aimaks, while in Inner Mongolia the twenty-four Aimaks are grouped into six leagues. The Jassaks of a league meet together in a council or Diet and elect a president for the league. This elective appointment is then confirmed by the Peking Government. Besides meeting to elect a president, the Diet of the league also has other functions to perform: 'All the Jassaks of the league meet together periodically to settle (1) judicial affairs in which persons of different Hoshuns are interested, and (2) economic and administrative matters concerning the whole league. The president of the league sees to the execution of the Diet's decisions. He has no power to interfere with a Jassak in the local administration of his own Hoshun.' "

Today pure Mongols are found chiefly in the extreme north and west. They are divided into numerous tribal organizations, in which hereditary princes exercise authority and only nominal allegiance is paid to China. These tribal organizations are restricted to fixed areas, and within the limits of this area a fairly high degree of autonomy prevails. The Turkis, including the Kinghis, are found chiefly in the west, where they touch their own people in Sinkiang. Chinese inhabit the special administrative districts in the south and are gradually advancing northward as colonization increases, reclaiming by means of extensive irrigation large tracts of land formerly worthless.

People—The Mongol is well-built and sturdy. In appearance he is dirty and unkempt. His unwashed face and hands (scarcely surprising in a land of little water, biting winds, and cruel frosts), tousled hair, and shaggy, greasy, sheep-skin garments create a prejudice against him. If to his unattractive appearance and primitive habits are added his fatalism, lack of ambition, love of strong drink, quick temper, and indifference to the truth, together with a perverted sense of right and wrong,

the worst picture possible of the average Mongol has been given. On the other hand, he is simple-minded, fearless, and self-reliant; generous, and comparatively honest, kindly, hospitable, and easily approached when understood and treated with proper consideration, though sensitive and quick to resent slights. He is not only unused to a life of hardship but is patient and cheerful under difficulties. In business he is no match for the subtle Chinese, although in simple-hearted manliness and all martial pursuits the Mongol is more than his equal. There is a remarkable independence in the Mongol's character. The ragged beggar and the honoured, influential prince are both alike in this. Even in his present degenerated condition there is a natural nobility of character in every typical Mongol.

Language—According to Richard, "the most widely diffused type of the Mongol language, spoken throughout the country, belongs to the Ural-Altaic family, as the Turkish and Manchu dialects." It is not a monosyllabic language like Chinese but has words of many syllables and abounds in dissyllabic roots. It has 7 vowels, 17 consonants, and 5 diphthongs. Gutturals and aspirates are largely used. The writing has undergone various transformations. Its latest form, which resembles knotted cords, dates from the 11th century. In a country where personal communications are usually passed on by verbal messages, letter writing shrinks into small proportions. The liturgical books of the lamas are written in Tibetan. For this reason, and also because the book style differs much from the colloquial, there is little literature in the Mongolian language. Various dialects differ so slightly that Mongols meeting one another from different sections of the country are easily understood. The Mongolian language is more easily acquired than Chinese, although the facilities for studying it are poor and greatly increase the difficulty.

Chinese Colonization and Economic Transformations—When the Manchus ascended the Imperial throne of China in 1644 few Chinese inhabited the country north of the Great Wall. Today large tracts of Inner Mongolia, especially those north of Chihli and Shansi, are peopled almost wholly by Chinese, while elsewhere the Chinese element is steadily increasing. Manchuria, except for the mountainous parts of Heilungkiang and Kirin, is wholly a Chinese country. Agriculture in Mongolia is largely in the hands of the Chinese, who are working their way rapidly from the southern and eastern borders of Mongolia further northward and westward. So far as Inner Mongolia, especially Jehol and Chahar, is concerned the last few years have brought a complete change. The whole of these special administrative districts is now in the hands of Chinese. Recently, China has been actively promoting great plans of extending colonization to the rich plains of northern Mongolia. Soldiers by many thousands have been sent to Urga, and rumours are spreading among the people to the effect that these soldiers will be used for colouizing and agricultural purposes, leaving only the sandy districts and uncultivable desert land for the Mongols and their herds. The Mongols meanwhile, who by their religion have been impressed with the sin and danger of interfering with nature in any way, heave heavy sighs and shift their tents still further into the desert. Here and there in southern and eastern Mongolia a few Mongol tribes have settled down to agricultural pursuits in the midst of their Chinese invaders. But these are and probably will remain exceptions. This ever-growing tide of Chinese colonization and cultivation of the soil by Chinese with the administrative control that follows it are facts which must be considered in connection with all plans for the future evangelization and Christian occupation of Mongolia.

Economic Life—As a result of Chinese colonization in southern Mongolia nomadic life is disappearing and agricultural life is taking its place. Villages are being built, schools erected, and Chinese civilization transplanted. The advance is at the rate of about four miles per annum. The time indeed seems not remote when the Gobi and Ordos deserts will be completely invaded and reclaimed. Trade in Mongolia is carried on entirely by the Russians and Chinese. Among the principal purchases of the Mongols are cotton fabrics, iron ware, woolen cloth, sugar, and brick-tea, the last being a favorite. In return they offer sheep, cattle, ponies, camels, wool, hides, furs, etc. Every year they also export thousands of tons of salt and soda, as well as some quantity of gold. As many as 100,000 camels are employed in conveying tea alone from Kaglan to Siberia. Another 1,200,000 camels and 300,000 bullock-wagons are employed in inland caravan trade. Stock-raising, the making of tent felts, horse saddles, gold and silver ornaments of various kinds, and the women's clever sewing of beads and caps, suggest the chief industrial occupations of the Mongols. Money as a medium of exchange is not yet universally appreciated, except in large trading centers where gold dust, gold bars, lump silver, roubles, and silver dollars are in use.

Communications—Roads—Roads made by the feet of camels, horses, and oxen, or by cart tracks, abound in Mongolia. Not only the great roads along which thousands of camels and oxcarts pass daily conveying salt, timber, and grain from one trading center to another, but even the numerous lesser roads are easily followed. The sandy districts which are comparatively few in number are trackless.

From old, caravan communication requiring a month's time has existed between Kalgan and Urga, which is situated only 5 or 6 days' journey from the Siberian Railway. A main highway leads on from Urga to Kiachta and northward into Siberia, connecting many small centers of inland trade. There are very few rivers in Mongolia which are navigable.

Railroads—The Peking-Suiyüan Railway extends from Fengtai in Chihli to Suiyüan, via Peking, Süanhwafu, Kalgan, Tatungfu, Fengchen, and Kweihwating. This picturesque line follows the ancient caravan route and military highway from Mongolia into China by way of the historic Nankow Pass, and taps a rich mineral district. Eventually it is hoped to extend the line to Urga and Kiachta (750 miles from Kalgan), thus connecting with the Trans-Siberian Railway. Projected railway lines in southeast Mongolia are: Peking-Jehol (130 miles), Jehol-Chihfeng (140 miles), Chinchowfu-Chihfeng (190 miles), Kalgan-Tolunnoerh (190 miles), Tolunnoerh-Chihfeng (130 miles), and Chihfeng-Taonanfu (330 miles). The decision of the Chinese Government to construct these lines was taken, according to recent American Consular reports, at the instigation of Japan. Preliminary surveys from Chinchowfu, on the Peking-Moukden Railway, via Chaoyangfu to Chihfeng, and from the latter place to Jehol via Pingchüan (a distance of 330 miles) are practically completed. It is proposed that the funds for these lines, whose total length will be approximately 1,110 miles, shall be derived from the surplus of the Peking-Moukden and the Peking-Hankow lines. The section between Chinchowfu and Chihfeng is the first to be undertaken.

Another proposed railway system into western Mongolia and Sinkiang may here be mentioned because of its importance as a trunk line between Europe and China, forming the shortest route from the Pacific coast to London, and connecting with the possible future Indo-European line by a branch from Ili. This railway will extend from Dolon Nor, the gateway to the vast Mongolian prairie, to Kashgar, via Urga, (with a branch line to Kiachta), Uliassutai, Urumtsi (Tihwafu), and Ili (Suiting). A branch line extending almost due north from Dolon Nor is also proposed in order to connect with Hailar and Moho, the gold district on the right bank of the Amur. A branch of this line will connect with the Trans-Siberian Railway somewhere near Chita.

Postal and Telegraph Service—As for Outer Mongolia a postal route extends from Kalgan across the Gobi Desert to Urga and Kiachta, a distance of 3,620 li. From Urga postal communications extend to Uliassutai, 2,600 li west, thence to Kobdo, 1,000 li further west and from Kobdo on to Chenghwasze (Altai), Urumuhn, Chimunai, Suilaihsien (Manass) and Wusu in Sinkiang, Tacheng, and thence to Omsk, where connections with the Russian Postal System are made. As for Inner Mongolia, all of the large cities of Jehol and Chahar have postal facilities. From Kweihwating and Saratsi postal communications extend westward to Paotowcheu, Tasheteai and Lunghingchang in Suiyüan, thence onward to Ningsiafu in the extreme northern part of Kansu. At present the chief lines of traffic from China into Mongolia and ultimately Russia, are through Lanchowfu in Kansu, Kweihwating in Suiyüan, and Kalgan in Chihli. In 1917 the Mongolian Trading Company inaugurated a motor-car service between Kalgan and Urga, 1,200 miles. The journey requires four days in favorable weather. In winter months transportation services are abandoned. Telegraph facilities reach to Urga.

Government Education—The following statistics of the government educational facilities in Inner Mongolia are taken from the Report of the Ministry of Education for the fourth (elementary) and sixth (secondary) years of the Republic. Practically all these educational facilities are for Chinese. Most government education in Inner Mongolia centers in the cities of Jehol, Chaoyangfu, and Kweihwating. Relatively few government schools are reported in Outer Mongolia.

Lower Primary Schools.	907	Middle Schools	4
Higher Primary Schools.	41	Normal Schools	2

Religious Background—Nearly all Mongols are Buddhists, following the precepts of the lamas or Buddhist monks who observe the forms of Tibetan Buddhism, Mahayana type. Originally, like other Siberian tribes, they were Shamanists, or believers in a spirit world which controlled the fortunes and destinies of men. It was rather a mixture of clairvoyance and jugglery than a religion, and in many ways resembled the Taoism of China in its degenerate and popular form. Lamaism was imposed upon the Mongolians by Kublai Khan toward the end of the 13th century.

"Buddhism in a debased form reached Tibet in the middle of the seventh century, and at once accommodated itself to Tibetan superstition and demonology, gradually sinking lower and lower. To the Tibetans, as to the Mongols, the world was filled with malignant demons who made their lives a terrible and hopeless burden. Naturally, the more ethical and spiritual teaching of Buddhism was displaced by a system of magic spells and charms and empty ritual. The lamaist now believes that the mere repetition of mystic words and sentences or even their essential syllables is equivalent to the practice of the six cardinal virtues, and is able to coerce the spirits and bring him all happiness, prosperity, knowledge, and deliverance. Hence his never-ending repetition of these words and sentences on rosaries and by means of prayer-wheels and flags. This mixture of superstition and devil-worship, of priestcraft and ritual, and of charms and spells and mechanical prayer, with a background of Buddhist philosophy and animistic belief, is Lamaism, the religion of Tibet and Mongolia."

The Blight of Lamaism—"Its effect upon the Mongols has been deep and far-reaching. Its Buddhist doctrine of reincarnation has restrained their predatory and savage instincts and given a new value to life. It has welded them together, has leavened their civilization with religious ideals, and has made them kind and hospitable. It has kept before them the ideas of sin and personal responsibility, of a future life and divine judgment, of expiation and deliverance. It has emphasized the value of prayer, and has given a religious sanction to every act and relationship. But, on the other hand, it has robbed their manhood of its energy and natural ambition. Its ecclesiasticism has crushed their life into a narrow mould, strangled their progress, and held back their material prosperity. It has kept them ignorant and confused their sense of right and wrong. It has degraded worship and prayer to a mechanical ritual and an unintelligible mummery. It has debased womanhood, destroyed the sanctity of family life, flooded the land with immorality, and made even its religious establishments hotbeds of vice. 'Without a lama there is no approach to God,' is an axiom of the faith, and thus each family gives one or more

PROTESTANT MISSION FIELDS

of its sons to the priesthood. The number of lamas in Mongolia is stated, on good authority, to be over sixty per cent of the male population. The lamaseries are large and numerous, and both lamas and lamaseries are literally supported by the laity. Until the power of Lamaism, with its overgrown, dissolute, and corrupting priesthood, is broken, there can be no hope of arresting the sure decay of the Mongols or of preventing their ultimate extinction." (Rev. G. H. Bondfield, D. D. in "Mongolia, a Neglected Mission Field").

There are two chief sects of lamas, the red and yellow distinguished by the colour of their gowns and by their head-dress. The yellow lamas predominate. Of the three High Dignitaries of Lamaism, or Living Buddhas, two reside in Tibet, and one at Urga. The last named bears the name of Hutukhta, and holds authority over 25,000 lamas and 150,000 slaves who tend his flocks. Nearly all lama monasteries now have their Avatars, or Living Buddhas These lamaseries are very numerous and accommodate frequently as many as 20,000 lamas. It is said that the lamas form five-eighths of the male population of Mongolia. Each year the lama priesthood grows more and more powerful, exercizing a tyrannical power over the degenerate and exhausted people. Numerous monasteries, well supported by the laity (some of the temples have riches of silver, gerds, and so on), are places of gross wickedness and the whole land is cursed with priestly sins. As a result the moral condition of the whole Mongol race is becoming more alarming. In large parts of the country, in fact in the whole of Outer Mongolia, marriage ties as a rule are absent, and girls and boys, young men and women, wives and daughters, laity and priesthood alike practise promiscuous living in full liberty. As a result syphilis and other venereal diseases are flourishing to such an extent that the Mongols themselves express wonder upon hearing of a young man or woman who is not affected in some form or another.

History of the Earliest Christian Missions—In the early middle ages Nestorian and Roman Catholic missionaries, with commendable zeal, and in the face of untold hardships, penetrated the wilds of Central Asia into Mongolia. During the 12th century the papist emissaries were lured on by the fantastic stories which reached Europe of the great 'Christian' kingdom, doubtless the fruit of early Nestorian missionary propaganda, which was ruled over by the mysterious 'Priest-king' Prester John. This Prester John of the European chroniclers is known to Chinese and Mongolian history as Wang Khan of the Keraits. Cities of this once populous kingdom which were devastated by Genghis Khan, who married the niece of Wang Khan, now lie buried beneath the sands of the Ordos Desert. The Nestorian tablet, discovered at Sianfu, the capital of Shensi, bears witness to this early 'Christianizing' of the northwestern provinces of China and southern Mongolia.

Later History of Protestant Missions—The first effort of Protestant missions in the 19th century was made by the LMS. In 1817 two learned Buriats reached St. Petersburgh to assist in the translation of the New Testament into their own language. Through representation from the Russian Bible Society, probably seconded by the request of the Buriat tribe, the LMS appointed Messrs. Stallybrass and Rahmn to proceed to Irkutsk and begin the study of the Mongolian language. Two years later Messrs. Yuile and Swan joined Mr. and Mrs. Stallybrass at Selenginsk. Here among the Buriat Mongols these missionaries laboured for over 20 years until their work was stopped by order of the Russian Government in 1841. Before withdrawing, however, the whole Bible had been translated into classical Mongolian. This translation has been of the utmost value and is still in circulation. Thirty years later the devoted James Gilmour, also of the LMS, commenced his itinerations which extended as far into Mongolia as Kiachta. These continued intermittently for over 20 years. For the first 15 years he devoted himself to the nomadic Mongols in the north, feeling that the agricultural Mongols of the southeast would be reached by Chinese missionaries. In 1886 he settled in eastern Mongolia where he laboured until his death. This work was carried on by colleagues appointed by the LMS until 1901 when it was handed over to the PCI. As early as 1865 the ABCFM began work at Kalgan, and hoped to influence Mongol nomads.

The Scandinavian Alliance Mission of North America (SAMM), began work for Mongols in 1895, when Mr. D. W. Stenberg settled at Kalgan and later bought property among the Ordos tribes. He was soon joined by fellow-workers, a number of whom lost their lives in 1900. The Swedish Mongol Mission (SM) began work in 1898 in the northwestern part of Mongolia. The early pioneers of this mission were either obliged to return because of illness, or laid down their lives for Christ's sake during the Boxer Uprising. In 1902 the BFBS appointed a foreign agent to travel throughout Mongolia as far as Urga and Uliassutai with headquarters at Kalgan. Mr. Robert Steven was the pioneer of the CMML. He settled with his family in Pakow in 1897 about 80 miles north of the Great Wall where he was soon joined by others, all of whom were driven out by the Boxers in 1900. The CMA organized a Mongol mission in the early nineties, and planted a number of its missionaries at strategic centers on the Chinese border. Then came the Boxer Uprising and all except two were lost.

PROTESTANT CHRISTIAN OCCUPATION TODAY

General Summary—Eleven Protestant societies are working in Inner and Outer Mongolia. Three of these missions (NCM, PCI, MP) carry on activities from stations in neighbouring provinces. No field delimitations are shown on the accompany map for the AFM and SA in Fengchen. The latter has only recently started evangelistic work in this city. The CMML works the largest area, followed by the PCI, SwAM (CIM), and the SAMM.

Throughout all Mongolia, 16 mission stations are reported in 14 foreign residential centers. Six of these centers are located in Jehol, 2 in Chahar, 5 in Suiyüan, and only 1 in Outer Mongolia. In other words Protestant mission activities in Mongolia are thus far restricted to the extreme southeastern section, with fields of itineration in Inner Mongolia covering less than one-eighth of the total area of the country.

Fifty-six foreigners and 94 Chinese constitute the full-time employed staff. Among these no medical workers are found. Of the 56 foreigners, 22 or over one-third consist of single women. Only 4 ordained foreign missionaries reside in all Mongolia. The CMML has the largest foreign force, namely, 50 per cent of the whole. The SvAM (CIM) reports the largest employed Chinese force, approximately 55 per cent of the whole.

Grouped around the 14 foreign residential centers are 50 evangelistic centers, each averaging 17 communicants. Of the 856 church members reported, 67 per cent are men. Two of the missions conduct Sunday Schools, the SvAM (CIM) reporting practically nine-tenths of the total enrollment. There are 27 lower and 6 higher primary schools scattered among these 50 evangelistic centers and 14 foreign residential centers Not quite 800 children are registered in mission schools. The CMML dispenses medicine in all of its stations.

WORK OF INDIVIDUAL PROTESTANT MISSION SOCIETIES

Plymouth Brethren (CMML)—This society accepts evangelistic responsibility for the whole of Jehol with the exception of a small area in the east around Kailuhsien, which is now being worked by the PCI from Manchuria. The southern part of the CMML field just north of the Great Wall formerly constituted a part of the province of Chihli. This region, mountainous, well wooded, and in many parts invitingly fertile, has been encroached upon by a continuous stream of Chinese immigrants from the south, especially during the past 20 years. Above this southern section of what is now Jehol, where most of the evangelistic work is done, there lies an equally large tract of purely Mongolian territory where the non-Chinese speaking Mongol tribes still live their semi-nomadic pastoral life, dwelling in tents and huts on the edge of the desert and on the well-watered hills of the Khingan range which runs up through eastern Mongolia into Siberia. For 300 miles north of the Great Wall Chinese is spoken, and for another 300 miles only the Mongol tongue. Beyond this is a practically unworked section of Manchuria (Heilungkiang), while still beyond, Siberia stretches with its vast territory northward to the Arctic. The area occupied by the CMML and more or less travelled over, is, roughly speaking, some 65,000 sq.mi. in extent, the Chinese-speaking area being about 40,000 sq.mi. Throughout Jehol there is a mingling of Chinese, Manchus, Mongols and Mohammedans.

The CMML maintains 6 stations in Jehol occupied by 28 missionaries. The names of these stations in order of occupied are as follows: Pinghüan (Pakow) 1897; Tukiawopu 1906; Chengtehfu (Jehol) 1906; Chaoyangfu 1912; Tatzekow 1912; and Chihfeng (Hada) 1912. The missionaries at these stations are assisted by over a score of Chinese workers, evangelists, teachers and colporteurs. A church of 438 baptized communicants is reported. Most of the work thus far has been among Chinese and such efforts as have been put forward to reach the Mongols have been in the Chinese language. During recent years, however, a few Mongols have been won to the Christian faith. Thirty-one evangelistic centers are scattered over Jehol. Around each of these are a number of villages where one or more families profess faith in Christ. Over 300 children are receiving Christian education, chiefly of lower primary school grade. The CMML maintains dispensaries for men and women in each of the stations. Several Japanese hospitals as well as government military hospital institutions have been reported in a few of the larger cities of Jehol.

The CMML began permanent work in Pakow in 1897. Mr. R. Stephen first visited the district from Shantung. Like others he desired a field of work where as yet no witness for Christ had gone. He was soon joined by Mr. Eagger and rented premises were secured. Beginnings were not easy, there was a general anti-foreign spirit due partly to local causes and partly to the political situation which led up to the Boxer outbreak. Towards the end of 1899 trouble increased, and opposition became more and more open until the crisis of June 1900 when the workers were obliged to escape to Newchwang and Weihaiwei. A year or two passed before foreigners could again return and settle at Pakow. From this first station the work spread to Jehol and to Tukiawopu Kwancheng was also occupied about this time as a mission station though only for three short years. Chaoyangfu and Tatzekow became CMML residential centers in 1912. In both of these cities the Gospel was first preached by James Gilmour who reached Chaoyangfu in 1885 and made the city his headquarters. From this place he succeeded in reaching large numbers of Mongols and although not a single Mongol was baptized, some Chinese were won and a Chinese church established. Daily he pitched his tent in the streets dispensing medicine and preaching to the crowds that gathered around him till his death in 1891. For 11 years longer work was carried on by the LMS. In 1900, during the Boxer riot, although the missionaries succeeded in escaping to the coast, the mission premises, chapel and residences were burned to the ground. Six Chinese believers were "faithful unto death." In 1901 the LMS handed the field over to the PCI. Dr. Case in 1912, took up his residence at Chaoyangfu where he toiled for one short year. In 1912 the PCI found it impossible to carry on effective work from Manchuria as its base, transferred both Chaoyangfu and Tatzekow with their outstations to the CMML, valuable premises free of cost being included in the transfer. In Chaoyangfu in the other stations of the CMML Bible schools for men and women are held whenever opportunity offers.

In March 1899, two year work was begun in Pukow, Messrs. Stephen and Barnett made their first Gospel itineration as far north as Hada, which was then as now an important center for Mongol trade and presented splendid opportunities for reaching Chinese of both town and country as well as Mongols from the northern grass lands during their frequent marketing expeditions. Not until the autumn of 1912, however, was Hada definitely occupied as a permanent mission station by Mr. and Mrs. Duthie. Here much prejudice was broken down by simple medical help offered through the dispensaries to thousands of sick who came from all parts of the surrounding country. Today Hada is the center of a flourishing work. Large quantities of Gospel literature, Chinese and Mongol with some Arabic for Mohammedan teachers and Tibetan for lamas, are distributed during itinerating journeys which frequently extend for hundreds of miles.

Six new stations, located on the accompanying map, are definitely planned for by the CMML. These will be opened as soon as additional foreign workers reach the field. As yet the mission has done little for the Mongols. The great grass lands to the north of Jehol remain unvisited, unexplored and unevangelized. There is not a single missionary physician in the whole of Jehol and the great stretch of Mongol territory beyond.

SwAM (CIM)—This society holds evangelistic responsibility for a large field just north of Shansi. The area was formerly included within the provincial boundary but now constitutes the southern portion of the two special administrative districts of Chahar and Suiyüan. Fourteen foreign missionaries, all of whom are engaged in evangelistic activity, reside in four stations: Kweihwating 1886, Paotowchen 1888, Fengchen 1902 and Saratsi 1903. There is a large staff of employed Chinese, 6 of whom are ordained pastors, 30 evangelists and colporteurs and 22 teachers. The SwAM next to the CMML reports the largest church membership in southern Mongolia, namely, 345. These communicant Christians are enrolled in 5 organized congregations and are scattered among 7 evangelistic centers and many more occasional preaching places. Every evangelistic center has one or more lower primary schools of which there are 13 in all. Educational facilities of higher primary school grade are offered in each of the mission stations. There are over 400 children under Christian instruction and the SwAM leads in Mongolia in its educational work. No plans for new stations during the next 5 years are reported. Thus far practically all work has been in the Chinese language among Chinese. The central and southern sections of the field are most thickly populated. Throughout this section the Roman Catholic Church is relatively active. One middle school, one seminary and 14 Roman Catholic orphanages with over 2,200 children are reported. The SwAM reports 2 orphanages with 442 children.

SAMM—This mission is a branch of the American Scandinavian Alliance, and works a field situated just north and west of the Yellow River in Suiyüan and Sitao Mongolia. At present there is only one foreign family residing at Patsebolong. The first representatives of the mission suffered martyrdom during the Boxer Uprising. Before that calamity overtook them, a large tract of land, now amounting to 1000 chen (100,000 mow) north of the Ordos Desert, was secured for an agricultural mission colony.

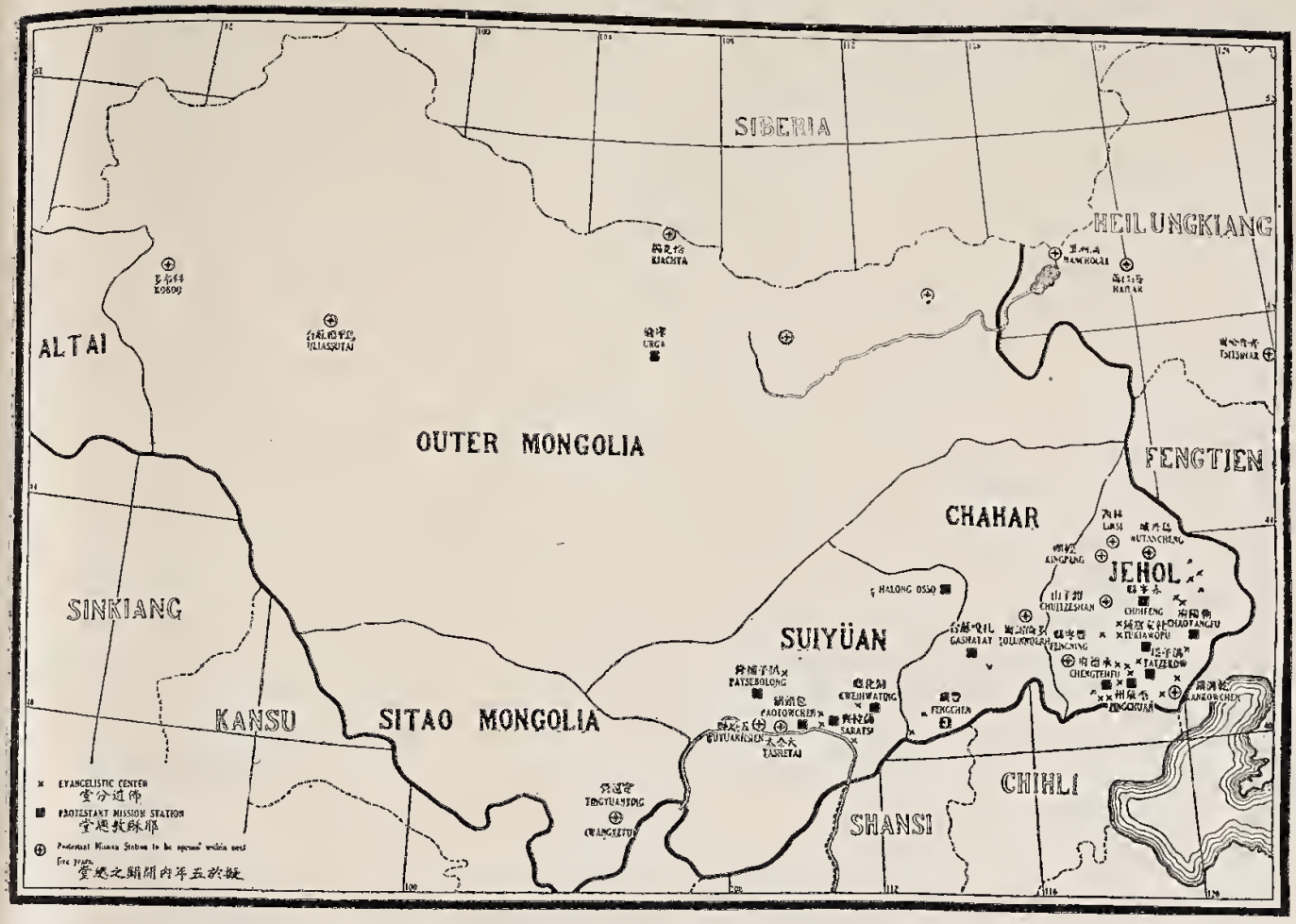
Field of the Mission—From Patsebolong as a center work of a very limited nature is carried on to the north for a distance of 1-1/2 days' horseback journey to the mountains. To the southeast work extends for 3 days' journey to Paotowchen. To the south, work extends for 30 li to the Yellow River. To the southwest work extends for a distance of 12 days journey on horseback till one reaches the mountains. From Patsebolong it is over 100 miles to the nearest mission station (Paotowchen).

Physical Characteristics—The country is sparsely populated with Mongols, except on the river plains where there are both Chinese and

I.—Force at Work—Foreign

Name of Society		Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
		1	2	3	4	5	6	7	8
Grand Total ...		**4**	...	...	...	**22**	**20**	**36**	**56**
Congregational	MP	...	...	...	...	...	...	...	...
	SAMM	1	...	...	...	...	1	1	2
Presbyterian...	PCI	...	...	...	...	...	...	...	...
China Inland Mission...	SwAM	2	...	...	...	6	5	9	14
Other Societies	AG	1	...	...	...	2	1	3	4
	AFM	...	...	...	...	1	...	1	1
	CMML	...	...	...	...	10	10	18	28
	NCM	...	...	...	...	...	...	...	...
	SA	...	...	...	...	...	1	...	1
	SM	...	...	...	...	3	2	4	6
Bible Societies	BFBS	...	...	...	...	...	...	...	...

STATIONS AND EVANGELISTIC CENTERS



Mongols. This plain is rapidly increasing in fertility and value. Enormous irrigation channels are being cut, and the country is becoming rich in grains and vegetables of all kinds.

The population of the field varies from time to time. A conservative estimate of those with whom the mission comes in contact would be from 3,000 to 5,000 Mongols and about 2,000 Chinese. On the entire river plain there are perhaps 30,000 Chinese. Only about 10 per cent of the people are able to read and write.

The languages are Mongolian and Chinese. The only dictionaries for Mongolian are either Russian or German while the best Chinese dictionary is English. It is therefore necessary for Swedish missionaries to know at least three foreign languages in addition to their own.

At the present time over 30 Mongol families and about 100 Chinese families are settled on mission land. Two lower primary schools are reported with 30 Mongol and 40 Chinese children enrolled. Four of these students are doing educational work of higher primary school grade. There are 3 evangelistic centers and over a score of Mongols have thus far been baptized and united with the Church which reports a total enrollment of 64 communicants. A limited amount of medical help is being given.

Seven Roman Catholic mission stations are located in the district covered by the SAMM. They possess large tracts of land just south of the Yellow River where they are the only Christian agency at work.

The Swedish Mongol Mission (SM)—or what is more commonly known as the Halong Osso and Urga Mission. Halong Osso is situated on the plain about 50 miles north of Kalgan. Five missionaries are in residence, 3 Chinese evangelists and 1 Chinese teacher assist in the work. The number of patients treated annually in the mission dispensary exceeds 1,000. This type of Christian work has attracted Mongols in large numbers and from long distances. A few Mongols, rarely more than 20, form the Sunday congregations. No baptisms have as yet been reported, but the number of enquirers is increasing. Wide itinerations are repeatedly made throughout the surrounding country. Several years ago a branch mission was opened at Tabul, where a lady missionary was in charge for a short time and a small boarding school for girls was conducted. Recently the dispensary work in Urga has met with signal success and is proving an effective means of gaining a friendly point of contact with the people.

The Assemblies of God (AG)—The Gashatay mission station, about a day's journey distant from Halong Osso, is the headquarters of 4 Pentecostal missionaries and 2 Chinese assistants. No reports have been received. Those who know something of the work say it is not extensive.

The Presbyterian Church of Ireland (PCI)—The PCI has at least 3 evangelistic centers in the extreme eastern part of Jehol. Figures of the work are included in PCI returns for Manchuria. Gospels in Mongolian and Tibetan have been distributed throughout this district and a few Mongols have been baptized. However, the work is primarily for Chinese. In a similar way, a few Mongols have been reached by workers connected with the MP and NCM missions, both of which have mission stations south of the Great Wall in the province of Chihli. Here again the work is done by itinerating Chinese evangelists and chiefly among Chinese. Each mission reports one evangelistic center, without educational or medical work. At Fengchen, in addition to the SvAM (CIM), the Salvation Army has recently undertaken work among Chinese. An independent missionary connected with the Apostolic Faith Mission is also residing here but nothing is known of the work done.

The British and Foreign Bible Society (BFBS)—"This society published a version of both the Old and New Testaments in literary Mongolian, translated by three LMS missionaries, Edward Stallybrass, William Swan, and Robert Yuile, and completed in 1846. The Society has also published the New Testament in the Kalmuk form of Mongolian, besides St. Matthew's Gospel, translated by Edkins and Schereschewsky into another dialect; while only last year a version of St. Matthew's Gospel was issued in the Buriat colloquial form of Mongolian, translated under the auspices of the Orthodox Russian Missionary Society at Irkutsk, being mainly for the use of the 300,000 Buriat Mongols who are found in Siberia. As in many other cases, the chief difficulty began when it was sought to put the Scriptures into the hands of the people, and for more than fifty years the Testaments and Gospels that had been printed did not get very far from the frontiers. In 1902 the BFBS secured the services of a full time foreign agent. Headquarters were established at Kalgan. Since then long journeys have been made over the plains annually, with the visiting of Mongols' tents in almost every part of the country from Kalgan to Kiachta, and from the Khingan mountains to the Ala Shan and distributing Gospels both in the Mongolian and Tibetan languages. Urga has been visited frequently. One Mongol colporteur has been employed and in the last 10 years between 40,000 and 50,000 portions of the Scriptures have been put into Mongol hands.

Centers to be Occupied as Mission Stations—The following centers have been suggested by local missionaries as places which could well be occupied as mission stations:

Jehol—Kankowchen (Chinese), Fenguing (Chinese), Chuitzeshan (Chinese), Dolon Nor (Chinese and Mongols), Kingpeng (Chinese and Mongols), Lunsi (Mongols and Chinese), Wutancheng (Mongols and Chinese).

Suiyüan—Wuyüanhsien (Chinese and Mongols), Tashetai (Chinese and Mongols).

Sitao Mongolia—Wangyefu (Chinese and Mongols).

II.—Force at Work—Chinese

Name of Society	Ordained	Unordained Pastors and Evangelists—Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers—Men	Teachers—Women	Total Educational Force (all grades)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total ...	**7**	**49**	**11**	**67**	**18**	**9**	**27**	...	...	...	...	...	**94**	**14**	**79%**	**1.6**
Congregational ... ... MP	...	1	...	1	...	...	...	...	...	...	...	...	1	...	100%	...
SAMM	1	6	...	7	3	1	4	...	...	...	...	...	11	6	91%	5.5
Presbyterian ... ... PCI (a)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
China Inland Mission ... ... SwAM	6	19	5	30	14	8	22	...	...	...	...	...	52	8	75%	3.7
Other Societies ... ... AG*	...	2	...	2	...	...	...	...	...	...	...	...	2	...	100%	0.5
AFM§	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
CMML*	...	16	5	21	...	...	(b)	...	...	...	...	...	21	...	76%	0.7
NCM	...	2	...	2	...	...	...	...	...	...	...	...	2	...	100%	...
SA	...	1	...	1	...	...	...	...	...	...	...	...	1	...	100%	1.0
SM*	...	2	1	3	1	...	1	...	...	...	...	...	4	...	75%	0.7

(a) Figures included under Fengtien (Manchuria).
(b) Entered under evangelistic force.
* Incomplete returns.
§ No returns.

III.—Extent of Occupation—The Christian Community

Name of Society	Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Percentage of Men Communicants	Proportion of Communicants in Cities over 50,000	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars	Average Number of Communicants in each Evangelistic Center
	1	2	3	4	5	6	7	8	9	10	11	12	13
Grand Total ...	**16**	**13**	**50**	**574**	**282**	**856**	**1,360**	**67%**	**28%***	**67%**	**38%**	**621**	**17**
Congregational ... ... MP	...	...	1	...	...	...	...	...	...	...	...	...	...
SAMM	1	1	3	53	11	64	132	...	...	41%	36%	68	21
Presbyterian ... ... PCI (a)	...	...	3	...	...	...	...	...	...	...	...	...	...
China Inland Mission ... ... SwAM	4	5	7	229	116	345	504	...	...	72%	39%	553	49
Other Societies ... ... AG	1	...	1	2	...	2	2	100%	...	...	...	...	2
AFM §	1	...	...	...	...	...	...	...	...	...	...	...	...
CMML*	6	6	31	283	155	438	695	...	40%	...	...	...	14
NCM	...	1	1	7	...	7	7	100%	...	71%	...	...	7
SA*	1	...	1	...	...	...	20	...	...	...	...	...	...
SM*	2	...	2	...	...	...	...	...	...	...	...	...	...

§ No returns
* Incomplete returns
(a) Further figures of work included under Fengtien (Manchuria)

IV.—Extent of Occupation—The Christian School

Name of Society	Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students—Boys	Lower Primary Students—Girls	Total Lower Primary Students	Higher Primary Students—Boys	Higher Primary Students—Girls	Total Higher Primary Students	Middle School Students—Boys	Middle School Students—Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys to Girls in Mission Primary Schools	Proportion of Boys to Girls in Mission Middle Schools	Proportion of Lower Primary School Students entering Higher Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total...	**27**	**6**	...	**429**	**300**	**729**	**37**	**33**	**70**	...	...	...	**799**	**58%**	...	**10%**
Congregational ... ... MP	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SAMM	2	1	...	46	20	66	4	...	4	...	...	...	70	71%	...	6%
Presbyterian ... ... PCI (a)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
China Inland Mission ... ... SwAM	13	4	...	236	133	369	11	33	44	...	...	...	413	60%	...	12%
Other Societies ... ... AG	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
AFM §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
CMML	12	1	...	147	147	294	22	...	22	...	...	...	316	54%	...	7%
NCM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SA	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SM §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

§ No returns.
(a) Figures included under Fengtien (Manchuria).

V.—Extent of Occupation—The Christian Hospital

Name of Society		Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
		1	2	3	4	5	6	7	8	9
Grand Total	...	...	**9**	...	...	...	...	...	...	...
Congregational... ...	MP	...	...	...	...	...	...	...	...	...
	SAMM	...	...	...	...	...	...	...	...	...
Presbyterian	PCI	...	...	...	...	...	...	...	...	...
China Inland Mission	SwAM	...	1	...	...	...	...	...	...	...
Other Societies ...	AG	...	...	...	...	...		...	...	...
	AFM	...	...	...	...	...	...	...	...	...
	CMML	...	6	...	...	...	...	...	...	...
	NCM	...	...	...	...	...	...	...	...	...
	SA	...	...	...	...	...	...	...	...	...
	SM	...	2	...	...	...	...	...	...	...

Heilungkiang—Manchouli (Mongols and Chinese), Tsitsihar (Chinese), Hailar (Mongols and Chinese).

Outer Mongolia—Uliassutai (Mongols), Kobdo (Mongols), Kiachta (Mongols), and 2 additional centers located between Urga and Manchouli.

"Outside the 6 centers already occupied by the CMML in Jehol, there are still 10 hsien cities, 3 important Mongol marts, more than a dozen large market towns, and numberless smaller ones, all without resident missionaries."

The unoccupied border towns of Liusi (150 miles northwest of Hada), Wutancheng (60 miles north), and Kingpeng offer ideal bases from which Mongols might be reached.

Tingyuanying, commonly called Wangyefu, a city of 6,000-7,000 people, with about 3,000 additional outside, is about 10 days distant from Patsebolong in a southwesterly direction. It is a great center for Buddhism and is situated on the main road which stretches between Urga, Kumbum and Lhasa. Every year hundreds of caravans with whole families pass through Wangyefu. The numbers are most noticeable in winter The city offers a good center for tract distribution.

Regarding the two new centers suggested for Suiyüan, Mr. Friedstrom writes as follows: "Wuyüanhsien is the capital city of the district and is increasing rapidly both in population and importance. In Tashetai the population may not exceed 5,000 at present, but it will not be long until this number is doubled. Here the Mongols are fast becoming cultivators of the land, and both the Mongol and Chinese languages are used. A hospital at either of these centers in connection with mission work would be better than a colony. The little medical work we do is very much appreciated. There is not a single doctor in Inner or Outer Mongolia."

Three new missionary centers are suggested for Heilungkiang:

(1) Tsitsihar is an important commercial town situated on the railroad and visited by thousands of Mongols especially during September and October, when the population of the city, usually estimated at 30,000, is more than doubled.

(2) Manchouli also situated on the railroad in the extreme northwestern part of Heilungkiang is an important trade center for Mongols.

(3) There are several reasons why mission work for Mongolians should be begun in the district known as Kulun-bor of which Hailar is the center.

a. This district is traversed by the Chinese Eastern Railway. The climate in summer is equal to that of Canada, while in winter the mountains somewhat break the force of the awful blizzards which sweep over the level plateaus.

b. It is a well-watered, fertile region, and affords excellent grazing for the flocks and herds of over 30,000 Mongolian shepherds living there.

c. The domination of the lama priests does not extend to this district.

d. The people of Kulun-bor are of a higher order than the people of the less favored districts, and might reasonably be expected to furnish the leadership for the evangelization of the whole race.

e. Hailar, a town in the center of this district, is the seat of both the Mongolian and Chinese governments and would be the natural headquarters for mission work. Hailar also would be the best place for a dispensary and hospital, and the natural situation for any educational work that may be undertaken. While few Mongolians live in the city, many of them go there to trade. The sympathy won through the medical work and through the school would open doors for service limited only by the strength and numbers of the force. During the months of June, July, and August, the Mongolian men have their annual social and religious gatherings. There are scores of these held all through the district and they would offer unique opportunities to missionaries with the proper equipment. Simple educational lectures, illustrated with stereoptican and moving-picture outfits, giving instruction in stock-raising, agriculture, sanitation, and other subjects as have a direct bearing on their lives, would be particularly helpful. Athletic contests could also be wisely promoted.

It would be difficult to overstate the urgency of the situation. So-called civilization, with many of its curses, is rapidly pushing into the country. Russians, Japanese, and Chinese are fast settling along the railroad. The Chinese Government is opening up this whole territory, selling the public lands at a nominal figure to encourage Chinese immigration. The settlers who will soon be pouring into these fertile fields will quickly crowd out the Mongolian herdsmen unless they can be educated to adapt themselves to rapidly changing conditions. In other sections of Manchuria whole Mongolian villages have already been wiped out by this process. Many of them are living in abject poverty and have sold their children into slavery or prostitution in order to get food or liquors.

Suggested New Centers for Outer Mongolia—Uliassutai is by far the most important town, situated in a fruitful area and the political center for a large district. This city provides the great caravans which travel from east to west with stores and provisions. Kobdo is a small fortified town frequently visited by Mongolian and Chinese traders. It is the headquarters of the military command of the district. Two additional centers somewhere between Urga and Manchouli were listed by missionaries in Urga, but the Committee has been unable to locate them.

Regarding Urga as a center of missionary work the Committee appends the following paragraphs, taken from several letters: "If one compares the population of this city with Chinese cities it does not seem to be large, but when one thinks of the large country population accessible from here then it is important. Mr. F. A. Larson, a missionary in Mongolia for over twenty years, has estimated Urga's population (Mongolians, Chinese, Tibetans, and Russian) at about 40,000. In establishing missionary work here not only the city but the extensive district around needs to be considered. Here we have the residence of the 'Living Buddha,' with his 10,000 lama priests. The Russians have a small Greek Catholic Church with one priest."

Special Types of Missionary Work—"The most needed form of missionary work in Mongolia with its vast plains and scattered population is itineration. This work should be well organized, the country divided into districts, and the Mongols regularly visited by those in charge. Schools for Mongol boys should be founded at Urga, and smaller schools in all of the centers which have been suggested. The mental enlightenment of the young Mongols is proving a very effective means of breaking the power of Lamaism. Centers closed to evangelism or even to Christian educational work, can be opened by the medical missionary. Years of experience have shown that the most effective way to win the confidence of the people is through medical work. Several hospitals and a number of dispensaries would open Mongolia in a very wonderful way."

"Mission work among the Mongols has, without question, to be carried on under exceptionally difficult conditions. The scanty population is scattered over an immense area, and the people, save in two or three cities, are to be met with only in small groups. The climate is rigorous for several months each year, and only men of strong physique and iron nerves can stand the hard travelling and the almost desert solitudes. Life in tent or temporary dwelling is not attractive, and the peculiar semi-nomadic lives of the Mongols and their complete subjection to Lamaism and the crushing influence of the lamas are serious problems. But have not equally serious problems and equally hard conditions been solved and overcome in other countries by the Christian missionary?"

Mongolia will be no easy conquest for even the bravest and most devoted missionaries. Faith and patience will be sorely tested, and the physical strain will be severe. Happily something has already been done on the borders, and from several well-established bases advances can be made. Moreover, the widespread distribution of the Scriptures in the Mongol tongue amongst the semi-nomads of the plains has made a large number of Mongols more or less familiar with the outlines of the Gospel story.

ROMAN CATHOLIC MISSIONS

Early History—"In 1291 John de Monte Corvino, a Franciscan monk, was sent by Pope Nicholas IV to the court of Kublai Khan, the Mongol founder of the Yüan dynasty, under whom also Marco Polo held office. In a letter dated January, 1306, A.D., he wrote: 'It is now twelve years since I have heard any news from the West. I am become old and grey-headed, but it is rather through labours and tribulations than through age, for I am only fifty-eight years old. I have learned the Tartar language and literature, into which I have translated the whole New Testament and the Psalms of David, and have caused them to be transcribed with the utmost care.' It is not known if this translation was ever printed or published. Its history is like one of the Mongolian rivers, lost in the sand."

John de Monte Corvino was followed at intervals by as many as 24 Franciscan priests who worked wholly among Mongols with unknown results. Little is known of succeeding Romish Missions in Mongolia, but the interesting journeys of Abbe Hue were undertaken at the orders of the Apostolic Vicariat of Mongolia, appointed in 1844. This Vicariat appears to have been appointed to care for the Christians who had been driven into Mongolia from Peking by the persecutions of the Emperor Kia-king. At the present time the Roman Catholic Church maintains a chain of 120 centers where foreign or Chinese priests reside, along the border line extending from Manchuria to Tibet.

The congregation of missionaries of the Immaculate Heart of Mary or Scheut Mission, founded in 1861, at Scheut, Brussels, constitutes the foreign

force. Latest available statistics give 116 foreign priests and sisters, assisted by 43 Chinese priests, and 308 churches and chapels with a reported membership enrollment of 105,695. A large number of orphanages are maintained. Some indication of the number of children cared for may be gained from the reported enrollment in lower primary schools, which exceeds 10,000. Episcopal jurisdiction is exercised by three bishops.

As far as is known most of the work is on behalf of Chinese and little direct evangelistic activity is carried on among the Mongols. South of the Yellow River the Roman Catholics possess enormous tracts of land which they devote to colonizing purposes. Three large districts in the region of Patsebolong have been reported. Others also exist:

(1) Olanbor. This is four days west of Patsebolong. The Catholics possess about 10,000 chen of land, each chen of land equalling 100 mow.

(2) Alashan (St. Hosso). This is 10 days distant, southwest of Patsebolong. Here the Catholics possess a walled city and 10,000 chen of land surrounding it.

(3) Suewei Bashen. This is situated 5 days south of Patsebolong. The Mongols say that it takes 3 days to ride on horseback along the length of their land, and one day to cross it. Here the Catholics have both Mongol and Chinese missions. They have a large number of converts and very often the incentive held out to the heathen is an economic one. The converts are invited to live on the land, each family is given an ox, a plow, a small field and sufficient seed. They cultivate the land and pay back to the Catholic Mission a small percentage of profit each year. The Greek Orthodox Church also has mission work in several important localities in Mongolia.

VI.—Degree of Occupation and Table of Urgency

Name of Society	Nationality	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15
Grand Total		1,167,500 (a)	6,943,000 (a)	56	94	856	8	14	65	110	1.2	725	933	...	...
Congregational ... ... MP	A	5,000	100,000	...	1	...	...	10	...	...	...	...	...	...	...
SAMM	A	22,500	80,000	2	11	64	25	137	31	172	8.0	1,063	1,094	...	...
Presbyterian ... ... PCI	B	25,000	20,000	...	...	...	...	...	...	...	...	...	...	...	...
China Inland Mission ... ... SwAM	Cont	22,500	300,000	14	52	345	47	173	43	151	11.5	1,603	1,197	...	...
Other Societies ... ... AG	A	...	2,000	4	2	2	...	...	...	...	...	...	...	...	...
AFM	Int	...	...	1	...	...	...	...	...	...	...	...	...	...	...
CMML	B	65,000	3,000,000	28	21	438	9	7	64	18	1.4	...	721	...	...
NCM	Cont	6,250	200,000	...	2	7	...	10	...	286	0.3	...	...	...	...
SA	Int	...	...	1	1	...	...	...	...	...	...	...	...	...	...
SM	Cont	...	30,000	6	4	...	200	133	...	...	...	...	...	...	...

(a) Total for Province, not for approximate estimates by societies in column below.

SINKIANG

Area and Political Divisions—Sinkiang, or Chinese Turkestan as it was formerly called, is bounded by Siberia on the north, Russian Turkestan and Hindustan on the west, Kokonor and Tibet on the south and Kansu and Mongolia on the east. It has an area of 550,340 square miles. This approximately equals the area of the former German Empire, France, and Spain combined. The country marks the seat of a very ancient civilization which flourished centuries ago in the heart of Asia. For civil administrative purposes, Sinkiang is divided into 4 tao and 39 hsiens. The confines of the latter are very indefinitely marked, and large desert sections of the province remain uncharted, having been seldom if ever visited.

Physical Characteristics—Sinkiang consists of large tracts of unproductive and uncultivable land, dotted at long and irregular intervals by fertile oases, where a city or small village is generally to be found. On the whole Sinkiang presents a series of sandy basins, formerly beds of great lakes, surrounded by high and barren mountains. Large parts of the country are uninhabited by man or beast. To quote from "The Comprehensive Geography of the Chinese Empire" by Richard—"Sinkiang is an immense desert surrounded by lofty mountains and except for a few places is sandy and barren throughout. The southern part is a closed-in basin surrounded by mountains. The northeastern section consists of a series of mountain valleys and plateaus. In the extreme north there is the tableland of Sungaria and the Ili River valley encircled by steep mountains. In the extreme west there is the basin of the Yarkand or Tarim. This river, which rises in the mountains to the southwest, is the largest river of the province, being 1,250 miles in length. The principal cities of Sinkiang are built along its banks or on those of its tributaries. Its waters are used for irrigating the surrounding country and as it approaches the Lob Nor its volume rapidly diminishes, being absorbed by the sand and the dryness of the air. A series of lakes bounded by sand hills from 60 to 320 feet high extends along the course of the Tarim. The Ili River in the north waters a very fertile basin, flows west and empties into the Balkash in western Turkestan. The melting snows from the mountains form a few other rivers which, however, gradually dwindle in size until they are finally lost altogether in the sands.

The Gobi Desert occupies the greater part of Sinkiang. To be sure there is a belt of oases where cities have sprung up but on the whole with the exception of these oases, which are fertile and beautiful in parts, because of the mountain scenery which surrounds them, the country is one vast and desert place invaded by sand dunes and uninhabited. One may travel for days and weeks through sections of Sinkiang without encountering a single living thing.

Population—The population of Sinkiang has been variously estimated from 800,000 to 7,500,000. Richard puts the figure at 1,200,000 or about 2 per sq. mi. According to the official Census by Households 1910, Sinkiang's population then amounted to 1,768,560. The Minchengpu Census of 1910 reported 2,491,000. The figure which is generally accepted today among missionaries and Chinese who have travelled extensively over the province is 1,750,000. This gives a density of slightly over 3 per sq. mi.

Cities—Such population estimates of cities in Sinkiang as the Survey Committee has received show three cities of 50,000 and above: Kashgar (Shufu) 65,000, Yarkand (Sochefu) 60,000; Tihwafu (Urumtsi) 60,000; and 8 cities between 20,000 and 50,000: Kitaihsien (Kuchengtze), Kuldja (Ningyüanhsien), Wensuhfu (Aksu), Khotan (Hotienchow), Manass (Sailaihsien), Suiting, Turfan and Hami.

Languages—The predominant language is Eastern Turki. This is so mixed in certain sections with Chinese that it is difficult to know just where the use of the one ends or the other begins. Not over 20 per cent of the people in the province speak Chinese. The Mongolian and Tibetan languages are heard occasionally. The population is very mixed consisting of Turkis, Chinese, Mongols, Manchus, Sarts, and Hindoos. Mohammedan is the prevailing religion, even among the Chinese. No sacred places of importance have been reported. The local administration of affairs is largely in the hands of native chieftains who are known as Begs (Po-k'o). For many years Chinese chiefly from the central and northern provinces of China have been immigrating into Sinkiang. The following cities report the largest number of these immigrants: Tihwafu, Kashgar, Yarkand, Aksu, Kuchengtze, and Khotan. A large Turkish population is also found in most of those cities and especially in the Naulu district which is on the highroad from Tibwafu to Kashgar. In the district of Tihwafu there are also numerous Kirghiz (Kassak) tribes. These people are nomads.

PROTESTANT MISSION FIELDS

NOTE.—The solid square symbols indicate Protestant mission stations. Centers suggested for future occupancy are indicated by a cross and circle.

Climate—The climate of Sinkiang is dry and severe. There is little rain. The coldest district is that around Barkul while the hottest is around Turfan. During the spring, heavy sand-storms sweep over the country.

Economic Conditions—In a province like Sinkiang, where the population is exceedingly sparse and where there are probably no manufactures, with natural resources undeveloped and approximately only 2 per cent of the land under cultivation, the economic as well as the educational status of the majority of the people is bound to be very low. A limited trade is carried on with Russia, wool and cotton being the only large export products. Few imports are received into the country and the price of all such commodities is very high. Most of the commerce with China passes through the city of Yümen.

Communications—The main roads of the province are the following: from Suchow to Ili, fifty-four stages; from Urumtsi, the capital, to Kashgar, fifty-four stages, and from Urumtsi to Ku-ma-chech (or T'a-ri-pa-ha tai), eighteen stages. This latter route is one used by Russia for the import and export of goods. The last-mentioned place is not very far from the Irtish River, whence steamboats ply to Omsk, a city on the Siberian Railway. In addition to the above-mentioned cart roads, there are also camel routes through Mongolia to Kweihwating, Kalgan, and other places. There is also a camel route in the south from Khotan to Tunhwang, and another direct from Suchow to Hami, which passes about 100 miles to the north of Ansichow.

Postal and Telegraph Facilities—All of the larger cities are connected by post office stations. Due to the unexplored state of the country and the large tracts of unproductive and uncultivable land there is not much demand for the opening of new postal agencies. It is interesting to note however that there are some 3,500 English miles of telegraph lines in Sinkiang, extending from Ansichow to Ili, and from Turfan to Kashgar, with branch lines. Letters from England may be sent and received via India in 40 days and via Russia in 22 days

Education—The Chinese Government has made a beginning in providing public school facilities in a few of the larger cities. Most of the educational work, however, is still done in Mohammedan mosques, which exceed 1,000 in number throughout the province. There are over 30 mosques in Tihwafu alone, and possibly more than this in Kashgar. The quality of the education provided is not high. Illiteracy and a low standard of intelligence characterize the majority of the inhabitants.

History of Protestant Missions—Years ago Dr. Lansdell and Mr. George Parker travelled through eastern Sinkiang distributing tracts and Scripture portions. Since then, the CIM missionaries in Tihwafu as well as Mr. Hans Doring of the British and Foreign Bible Society have made extensive itinerating trips distributing Christian literature in a variety of languages. During a recent itinerating trip by Mr. G. W. Hunter, Gospel portions and tracts were sold or distributed as follows: "326 Chinese Gospels, 4 Genesis, 25 Catechisms, 57 Quzag Gospels, 5 Turki Life of Abraham, 5 Turki Genesis, 10 Turki Samuel, 90 Turki Scripture tracts, 12 Manchu Gospels, 29 Mongol Gospels, 2 Kalmut Gospels, 22 Tibetan Gospels, 1 Russian Gospel, besides a quantity of Chinese, Tongan, Mongol, and Tibetan tracts." From Tihwafu journeys have been made eastward and southeastward toward Kansu, and northward and northwestward. Less than one-fifth of the area of Sinkiang has as yet been visited by Protestant missionaries. During the last decade of the 19th century representatives of the Swedish Missionary Society reached eastern Sinkiang and settled in Kashgar. Here these and other missionaries who followed have worked for almost a quarter of a century extending their influence over a large area chiefly through industrial orphanages and medical work.

Protestant Missions now at Work—Only two Protestant mission societies are now working in Sinkiang. The CIM has one station at Tihwafu with 2 foreign missionaries. Here the work is wholly evangelistic and extends over a large area to the north, northwest and southeast. Less than ten communicants are reported.

The Swedish Missionary Society entered Kashgar in 1892. From this city as a center, the work has extended until at the present time foreign missionaries reside in 4 centers. Kashgar, Yarkand, Hancheng, and Yangihissar. Two of the missionaries in Yarkand, 3 in Kashgar, and 2 in Yangihissar are professional physicians. Hancheng is periodically visited for medical work. During 1919 over 40 in-patients were received in the small hospitals, maintained at Kashgar, Yarkand, and Yangihissar. Almost 12,000 first visits were made by patients to the dispensaries, while the missionary doctors reported 860 visits during the year to homes of the sick. In addition to medical work, small Bible training schools are reported in Hancheng and Yarkand, with 4 and 2 students respectively. For the last few years the mission has supported an orphanage in Yarkand for 12 Mohammedan children. Plans for a children's colony on a larger scale are now under consideration. In addition to 3 lower primary schools with 56 boys and 18 girls enrolled, the mission maintains an industrial school where 8 boys and 7 girls are taught useful occupations. The total church membership is not large. A Sunday School of 30 students is reported for Yarkand and another of 25 students for Kashgar.

A serious drawback to the work of this mission is its isolation. The nearest railway station to Kashgar is Andijan in Russian Turkestan. From this place only a caravan track leads over the Tien Shan to Kashgar, a 10-15 days' travel on horseback. During the War even this road was closed for several years making it impossible for anybody to join the foreign workers in Sinkiang or for those on the field to return to Sweden on furlough.

Centers to be Opened—From Tihwafu in the east to the field of the Swedish Missionary Society in the west there is an unoccupied area covered by 60 days of travel through fertile and populous districts. The Swedish Missionary Society hopes in the very near future to open an outstations with schools in Feizabad and Yehcheng. Four centers are shown, on the accompanying map where, according to Mr. Palmberg, mission work might well be begun. Yenkifu is the center of a Mongol community numbering 60,000. This city would also furnish a suitable base for work among other races in smaller places nearby. Kuche is situated on the main road in a comparatively healthy and fertile district. Wensuhfu, also situated on the main road, is the most populous and important city of the four. Wushih completes the chain of stations extending from Kansu to the western border of Sinkiang, and is also situated in a rather populous and fertile district.

Possibilities of Christian Work—The following questions were presented by the Survey Committee to a correspondent of the Swedish Missionary Society, and the following answers were received:

(1) What methods of evangelization might prove most useful?
"Among the Moslems, individual conversation. Among all, the Christian home life as it is shown by the missionaries."

(2) What forms of missionary work have been found most practicable and effective?
"Among Chinese-speaking people, school work, preaching, and the scattering of the Scriptures. Among Moslems, dispensary work, schools, and the adoption of children for education."

(3) What assistance can be expected by newly entering societies from missions already working in Sinkiang?
"Native teachers and assistants for work among Chinese as well as Moslems. Scripture portions, religious tracts, and other Christian literature including several books for the schools from the Swedish Missionary Society press at Kashgar.

To be a fully equipped missionary in Turkestan one needs to be well acquainted with Mohammedanism, and to be able to read a little Arabic, so as to acquire Moslem theological terms. It is also desirable to be able to speak both the Chinese and the Turkish languages. From recent communications from Mr. Palmberg of the Swedish Missionary Society we quote the following paragraph: "I am sorry to say that in accordance with my knowledge of conditions I can not pretend this field to be ready for harvest, however, the need of 'sowing' in utterly pressing. Workers intending to scatter the Gospel seed in this country ought to know beforehand that their task is not to gather harvest in joy but to sow in tears."

CHWANPIEN

If a line were drawn from Mowkungting (8) to a point north of Siningfu (1) it would traverse a distance of 500 miles. Extend lines due westward from these centers and not until over 1,500 miles have been covered do we reach any Protestant mission station. This region is not only without a resident missionary, but even the scouts of Christianity have barely touched it except at one or two points. Indeed, within this oblong section of the earth's surface there is probably more 'terra incognita' than in any other zone of similar extent. Then all the country north of the line from Weisi (21) on the Mekong (D) to the Chien Chang is known only to a few. Then again, we have the regions north from Assam and Burma: the great valleys of the Tsangpo (A), Salween (C), and Mekong (D). All these are realms to conquer in West China. Large areas are unknown absolutely, and still larger ones relatively. What is more serious is the fact that many border mission centers are undermanned or not manned at all. Taking the segment of a great circle extending from Mongolia in the north to Assam in the south we have the following border towns or marts:

(1) Siningfu is the gateway to the wild and little known Kokonor region. CIM missionaries have been working here for more than a quarter of a century, but it still is not a Tibetan station.

(2) Taochow is the center of a thickly populated region to the west. At this place able and experienced workers have been labouring for about 25 years, and today Taochow (Old City) is probably the best worked station on the China frontier.

(3) Sungpan (5,000 families) is a very valuable center for exploration and evangelistic work among wild independent native states. As yet it has no resident foreign missionary.

(4) Mowchow (1,000 families) is occupied for Chinese work: at least that is the language used; yet it is the logical base for interesting non-Chinese evangelistic work throughout lamaist regions to the west and northwest.

(6) Lifarting (300 families) is the center of five feudal states and four principalities. In the vicinity of its political satellite, Weikiu (5), is an interesting human remnant of unknown origin. Mr. Edgar of the CIM has been constantly working and exploring in these Sifan regions for more than three years, and has been visiting them since 1904.

(7) Kwanhsien (10,000 families), at the base of the great Tibetan foothills, is the mart for the Kinchwan, Lifanting, Mowchow, and Sungpan non-Chinese traders. It was opened by the China Inland Mission for Chinese work in 1889.

(8) Mowkungting (600 families), is the center for the Kinchwan Sifan colonies and a number of independent states. It has no resident missionary although the writer has spent much time there and at Romidrangu. The lamaseries are numerous and influential, and the population superior to that of any native region visited by Mr. Edgar.

(9) Tatsienlu (6,000 families), next to Lhasa, may be the most important gateway and mart of greater Tibet. The official road bifurcates here and the following centers demand attention:

Along the North Road:—(10) Taofuhsien. This city has a lamasery and a large farming population of lamaists. (11) Kantsehsien, with a fine lamasery, is also farming and trading center. (12) Darge has a lamasery and is the center for settlements, north, south, and west.

Along the South Road:—(13) Hokow on the Yalung, (14) Litang, the center of an important region and said by a famous Indian explorer to be one of the wealthiest towns in Greater Tibet. It possesses a famous lamasery. To the south are five plains thickly populated, with important centers on the unknown Litang River. The nomad princes to the northwest and the quondam Lhasa territory of Chantui, could easily be worked from this town. Unfortunately it is situated about 14,000 ft. above sea level.

(15) Batang occupied by the FCMS is the center for all regions and towns to the west of the Kinsha; to the north; and also to the cul-de-sac southwest towards India.

(16) Work from Siangchen, an important center, ten days south of Litang (14) might also reach regions east towards the Chien Chang valley. For such a programme Kongkeh (17) further south and east, may prove of great importance. The Litang River settlements might be worked from some such center

(19) Chungtien (400 families) in Yünnan is the next stepping-stone. It would connect with Siangchen and centers to the south.

(20) Likiang is another important base for Tibetan work. The Pentecostal Mission now occupies this center and its work promises to be blessed.

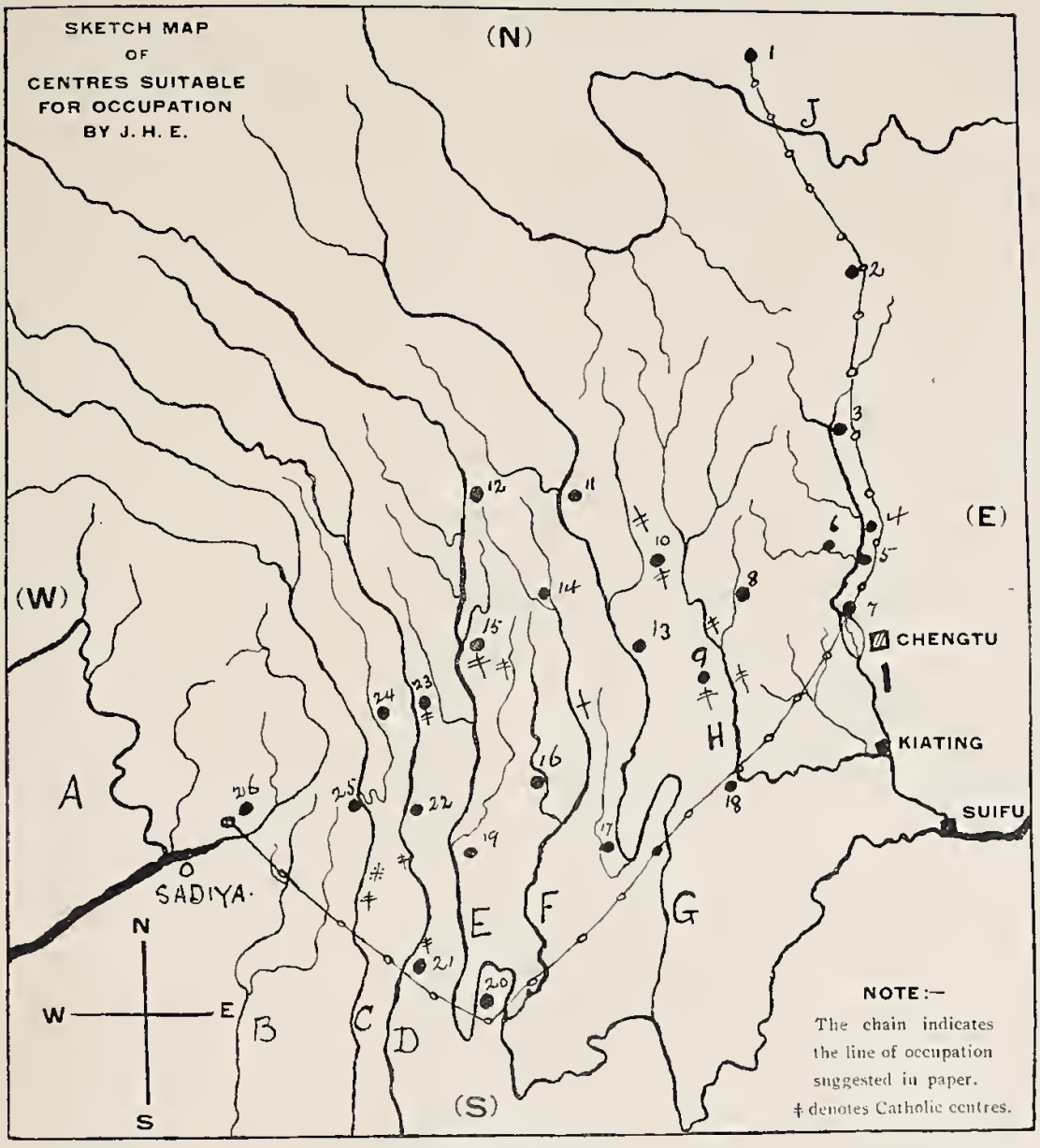
(21) Weisi (400 families) is a fine town on the Mekong and is the center for numerous luke-warm lamaists. It might be a suitable base for exploration in Upper Burma and southeastern Tibet. The city is a pilgrim center of importance and commands a road to Lhasa.

(23) Yenching, higher up the Mekong, is another gateway from which city roads run to Peit'u (24) on the Wieh'u, and on through Bome to Lhasa, or southwest to India. The three above-mentioned towns have no European Protestant missionary.

(25) Menkong on the Salween, halfway between Batang and Assam, numbers 600 families and is situated in an unknown part of Asia.

(26) Rima is a settlement near Assam and is a base for work throughout the Salween regions, amongst strange tribes in the basin of the Tsangpo (A) and its tributaries.

From this very general survey it will be seen that bases for Tibetan work on the Chinese frontier are numerous, and until the present remain unoccupied. Moreover, huge tracts adjoining these centers remain unknown relatively or absolutely. We have yet to find out whether these surrounding areas are unpeopled wastes or lands flowing with milk and honey. Twice the writer has returned with negative results. On one occasion he went out to find Lakiangting; but that journey erased this place-name from the map. In 1911 an excursion to the Wich-u and Salween valleys excluded whole districts from the missionary's reckoning, as being destitute of inhabitants.



RIVERS.

A. Tsangpo.
B. Irrawaddy.
C. Salween.
D. Mekong.
E. Kinsha.
F. Litang.
G. Yalung.
H. T'ung.
I. Min.
J. Yellow.

TOWNS.

1 Siningfu (Kansu)
2 Taochow, Old City (Kansu)
3 Sungpan (Szechwan)
4 Mowchow (Szechwan)
5 Weikin (Szechwan)
6 Lifanting (Szechwan)
7 Kwanhsien (Szechwan)
8 Mowkungting (Szechwan)
9 Tatsienlu (Chwanpien)
10 Tuofuhsien (Szechwan)
11 Kanselisien (Chwanpien)
12 Dargè (Chwanpien)
13 Hokow (Chwanpien)
14 Litang (Chwanpien)
15 Batang (Chwanpien)
16 Siangcheng (Chwanpien)
17 Kongkeh (Chwanpien)
18 Tzetati (Szechwan)
19 Chungtien (Yünnan)
20 Likiang (Yünnan)
21 Weisi (Yünnan)
22 Atuntze (Yünnan)
23 Yenching (Chwanpien)
24 Peit'u (Chwanpien)
25 Menkong (Chwanpien)
26 Rima (Burma)

Years ago a deputation from a terra incognita known as Ngapa came to Kwanhsien (7) with a request for pith helmets, guns, and Bibles. The interest in the Gospel like the order seemed mixed; but at Tsakumo last month—eleven years later—the writer met a Prince from Ngapa who greedily bought up 500 portionettes. "No", he said to a practical Chinese, "they are not for sale. My people are interested in this Gospel." But where is Ngapa?

Notes: (1) In most cases the places given above are only villages or religious centers. The town in non-Chinese regions has not yet been evolved. The lamasery is its substitute. (2) The course of the Litang River (F) and the position of Kongkeh (17) are both uncertain. (3) Tsetati has been entered on the map, chiefly because it is the back door to Western Chien Ch'ang and the rallying point for some peculiar tribes in the mountains around. As a center or stepping-stone towards Kongkeh, it may or may not have value. These regions might better be worked from centres such as Siangcheng or important villages on the Litang River about the point marked + on the map.

KOKONOR

POPULATION:

(1) Cities having populations over 5,000.

"None."

(2) Reasons for sparsely inhabited areas.

"With the exception of a stretch of land west of Kweitch on the north bank of the Yellow River occupied by the Kwo-mi Tibetans, the entire country is grazing land and very thinly inhabited in the north by Mongolians with a few scattered Tibetans, and in the south by Tibetans. The Mongols seem to be decreasing due to the continued incursions by Tibetans who raid their cattle and sheep. Large tracts of land are marshy. The country west of Latitude 96° and between Longitude 32°-36° may be considered uninhabited. The extreme southeastern section of Kokonor —which is marked on the accompanying map as Golak country—is inhabited by a very wild clan of independent Tibetans commonly known as Golaks who are not yet under the control of the Chinese Government. The country is very mountainous. European explorers who have ventured into these regions have almost invariably lost their all."

(3) Languages spoken.

"In the Kokonor, only Mongolian and Tibetan are spoken."

KOKONOR—LANGUAGE AREAS

NOTE.—Straight diagonal lines show areas inhabited chiefly by Mongols; crosses by Tibetans; small dots by aboriginal tribes; light broken diagonal lines by Goloks; and heavy broken diagonal lines by Independent Goloks.

RELIGIONS:

(1) Various religions, number and distribution of adherents.

"All inhabitants are Buddhists. There are two sects, Yellow and Red. The Yellow sect represents the reformed Buddhists."

(2) Work of Roman Catholic missions.

"None."

(3) Moslems.

"None."

POSSIBILITIES FOR CHRISTIAN WORK:

(1) Special districts suitable for occupation.

"To be able to settle down to work in either Mougol or Tibetan encampments is at present out of the question. The only place where it might be possible for a missionary to secure residence would be in the small military town of Jyekundo where there is a population of 1,000 lay-men and probably 300 lamas living in a lamasery hard by. In addition there are the soldiers stationed here by the Chinese Government and about 20 Mongols and 30 Chinese, chiefly merchants. The city would be a good center for missionary work, as Tibetans from the four quarters come here to make purchases. It is much more get-at-able from the Szechwan border since all merchandise enters that way. At the beginning it might be necessary to make an itinerating trip or two to ascertain the attitude of the people. From Tatsienlu to Jyekundo the road passes through other smaller towns and villages."

"In the northern part of the Kokonor region journeys might be taken among the Mongols under the protection of the princes with whom the missionaries are on friendly terms, but there could be no permanent settlement at present."

"The best means of reaching the inhabitants of the Kokonor is to establish a strong center at Dangar now called Hwangyüanhsien. Here a good hospital would be of inestimable value as this city of 6,000 inhabitants is the chief trading center of the Kokonor for both Mongols and Tibetans. It is situated 33 miles west of Siningfu and at present is only occasionally visited by CIM missionaries. We suggest that this city be made a permanent foreign mission center with a good hospital, a resident missionary and his wife for evangelistic work and three young men, physically strong, of even temperament, one at least being a doctor, who would be prepared to undertake itinerating journeys whenever the opportunity occured. As the hospital patients returned to their homes cured, the way would be opened for visitation and as the fame of the hospital spread over wider areas, the itinerations could also be extended. In time even the unruly Golaks in their afflictions might seek ministration at the hand of the doctor, thus securing an open door and probably an invitation to dwell in their midst."

"What has been said of Hwangyüanhsien may also be said of Kweitch, situated 60 miles southwest of Siningfu and just south of the Yellow River. Kweitch is another trading center for Tibetans and a much smaller city (probably only 1,600 inhabitants). In this district there are many lepers. Except for the villages near the city the whole country round about is peopled with Tibetans. The CIM has an outstation at Kweitch at the present time."

(2) Possible opposition or difficulty.

"Some of the tribes are opposed to foreigners having suffered much at their hands. Itinerating would require tent life and would mean 'rouglung it.' All provisions for long journeys would have to be carried."

(3) What forms of missionary work have been found most practicable and effective in mission fields bordering on these unoccupied areas?

"Thus far work along the border has been confined chiefly to the Chinese, and consists of preaching, selling books, and giving away tracts."

(4) Methods of evangelization that might prove most useful.

"As mentioned above it would be well if some of the young men who have to do the itinerating work could be doctors as well, or at least could know something of surgery and medical practice, otherwise progress will be difficult and slow."

TIBET

WORK AMONG TIBETANS

Area—A glance at the map is sufficient to show us how truly from a geographical point of view, Tibet is a "Closed Land." On every side we see it bounded by long ranges of snowy mountains; on the south by the Himalayas and the transverse ranges of upper Yünnan; on the east by the Yungling mountains of China and the western mountainous borderland of the Chinese provinces of Yünnan, Szechwan, and Kansu; on the north by the Kuenlun mountains; and on the west, where it narrows to a breadth of only 150 miles, by the junction of the Karakoram mountains with the Himalayas. The space thus enclosed is the largest mass of rock in the world; three times the size of France, having an area of nearly 700,000 sq. mi., almost as cold as Siberia, though Lhasa is in the same latitude as Cairo, and the greater part of it higher than Mount Blanc, the altitude of its tablelands ranging from 10,000 to 17,600 feet, and that of its mountains from 20,000 to 28,000 feet above the level of the sea. The length from east to west is over 1,600 mi., the breadth, from north to south, varying from a maximum of 700 mi. in the east to a minimum of 150 in the west. On this plateau and its continuations the great rivers of Hindustan, including the Ganges, the Indus, and the Brahmaputra, and even those of further India, take their rise, as well as the Yellow and the Yangtze of China.

Name—The name Tibet is unknown in the country itself, having been given to it by the Turks and Persians. Its true name is Bod or Bodyul, i.e., Bodland, the original name of the inhabitants being Bodpa.

Topography—The greater part of the area of Tibet is taken up by stretches of tableland, bare, stony, and unsheltered in winter, destitute of verdure, but in some districts covered in the summer months with grass or barley, the only growths of which the land is capable. In the northern and central parts there is hardly a tree or even a shrub to be seen, except occasionally in the neighbourhood of villages; but in some of the southern districts there are extensive forests. The most fertile valleys produce wheat, barley, and peas; the peas are only used for cattle. The main product of the country is 'Nas,' or black barley, of which "tsamba" is made.

Political Divisions—The country is divided into Great Tibet, Tibet Proper, and Little Tibet. Great Tibet is the eastern part, bordering on Kansu and Szechwan, comprising the special administrative districts of Kokonor and Chwanpien. Tibet Proper occupies the center, and consists of the two provinces of U (or Anterior Tibet) and Tsang (or Ulterior Tibet), Lhasa being the capital of U, and Shigatse of Tsang. Little Tibet, to the west of Tibet Proper, consists of Lahoul and Spiti, which belong to England, and Zanskar, Ladak, and Rupchu, which are under the dominion of Kashmir.

Tibet has also been divided into 3 longitudinal zones—a South Zone, containing the centers of the settled and agricultural population; a Middle Zone, comprising the pasture lands of the nomads; and a North Zone, for the most part abandoned to wild animals, but also partly occupied by nomads.

The eastern part of Tibet is subdivided into eighteen states, of which the most important are Derge, the Horba States, Litang, Batang, Chag'la and Min Nya. All these states, however, have since the Chinese Revolution been taken over by the Chinese Government and made into Chwanpien with Tatsienlu as the capital.

Population—The population of Tibet has been variously estimated, and any attempt to determine it can be at best but guess work. When, however, we compare Tibet with the smaller countries in Europe, we come to the conclusion that the population of Tibet does not very much exceed 2,000,000. Richard gives 6,430,000, and a missionary correspondent of the FCMS at Batang writes that the population of Tibet is nearer 4,000,000 than 2,000,000. The estimate accepted by the Survey Committee is that given repeatedly in the Statesmen's Year Book, namely 2,200,000.

Lhasa is the only city with a population exceeding 5,000. If a line be drawn between Batang and Lhasa, it will be found that the country to the south of this line contains the greater part of the population, whereas the country to the north of the line and west of Chamdo is more sparsely peopled and for the most part is still unsurveyed by any foreign missionary.

Government—Tibet was for a long time an independent kingdom, ruled by a succession of hereditary kings. In 1720 Tibet put itself under the protection of China as a dependency of the Chinese Emperor, and a Minister of State, called Amban, was appointed to Lhasa. The Dalai Lama, the spiritual head of the Buddhist Church, became the Ruler of the country, subject, however, to the Chinese Amban. Under the Dalai Lama are eight Ministers of State, the chief of which is called the King of Tibet, as it is his duty to rule the country while the Dalai Lama is still a child. Besides this State Council of Ministers is a kind of parliament composed of the nobles, whose advice is asked for in all important

State affairs. Under the Ministers are district magistrates, and under these again are the local magistrates who administer all local affairs.

With the overthrow of the Manchu Dynasty, Tibet declared its independence, and expelled all Chinese soldiers and officials. Negotiations are now going on between the Tibetan and Chinese governments regarding the return of these officials and Chinese military representatives.

Recent Political Movements—Regarding the present condition of eastern Tibet, Mr. A. J. Clements of the China Inland Mission, Tatsienlu, writes as follows :—

"The country was formerly governed by native princes, during which time the people enjoyed a fair measure of peace and prosperity. Certain abuses prevailed, but they were such as the people had grown accustomed to and so were accepted more or less as customs. Large lamaseries such as those established at Litang, Batang and Chamdo, were opulent and powerful. The lamas lorded it over the common people, and with powerful interests in land, agriculture, trade and government, were able to work things to their own advantage. Chinese living west of Tatsienlu in the capacity of small officials or traders had very little prestige, and often had much to bear from the arrogance of the lamas."

"After the British Expedition to Lhasa, 1903-4, China under the Dowager Empress decided to assert herself in Tibet. In pursuance of this plan, Eastern Tibet was subjugated by the campaign of Chao Erh-feng, and Chinese authority reasserted in Lhasa. After Chinese arms had proved victorious in Eastern Tibet, and the pride and arrogance of the lama caste had been abased, the government of the country was again taken from the native princes and vested in Chinese officials. Eastern Tibet from Chamdo to Tatsienlu was constituted a new province, divided into twenty or more districts, and officials appointed along the lines followed in China Proper. Before this scheme materialized, however, the Manchu Dynasty was overthrown, and the new regime in Eastern Tibet collapsed. Thereupon the Tibetans in both western and eastern Tibet revolted both against the Chinese and against the new order, and for several years afterwards the country was in a constant state of warfare and confusion."

"The situation finally resolved itself into a compromise, the Lhasa Tibetans regaining the country up to within two days of Chamdo, and the Chinese retaining the territory from that point eastward. This continued for a few years, until 1918 when the Chinese suffered further defeat at the hands of the Lhasa Tibetans, and in consequence lost another large tract of country, including Chamdo, Draya and Derge. In 1919 negotiations were carried on at Peking between China and Tibet with Great Britain assisting, as the result of which, Tibet was granted autonomy. An attempt was made to demark the new border, but without success up to the time of writing."

The administration of the country from Tatsienlu to Chamdo during the past seven years of Republican regime, has been no credit to China. There has been widespread injustice and oppression. Military operations when necessary, have been conducted with ruthless severity, and civil government has been carried on chiefly in the interests of the governing classes, and the consequent impoverishment of the people. The replacing of native rulers by Chinese officials has resulttd in retrogression rather than progress.

There is this good to be said, however. Under the Chinese administration, Christian missionaries were allowed to itinerate and settle west of Tatsienlu, whereas before the power of the lamas was broken by China such a thing was almost impossible.

Language—The Tibetan is an alphabetic language made from Sanskrit in the seventh century A.D. by the Tibetan Minister, Tumi, during the reign of King Srongtsan Gampo. There are three very noted periods in the history of the Tibetan language. The first dates from the 7th to the 12th century, and may be called the Classical Period of Translation, during which time nearly all the sacred Buddhist books of India were translated from Sanskrit into Tibetan. The second period may be reckoned from the 12th to the 15th century and may be called the Classical Period of Tibetan Writers and Poets, like the famous Milaraspa. The third period dates from the 15th century when a new element was introduced into the Tibetan literature by such writers as Tsongkapa. During this period there was also evolved the present day literature or official language of Tibet.

Spoken Language—The spoken language of Tibet which differs greatly from the written language as employed in the literature of any of the periods mentioned above, is divided into many dialects according to the various districts of Tibet. The standard or Lhasa Tibetan is understood all over Tibet.

Literacy—The number of people who can read and write must be rather large considering the number of lamaseries with their thousands and thousands of priests. Besides it is the custom especially in the Lhasa district that both boys and girls of wealthy families learn to read and write. The number, however, of Tibetans both lamas and the lay-people with a grammatical and complete knowledge of the classical language is very few indeed, although the more popular form of the language is understood by a large number of the people.

Tibetan Literature—All the Tibetan literature, both ancient and modern, is of a religious nature even though it may contain volumes on such subjects as history, geography, astronomy, political science, drama, fiction, biography, grammar and astrology, etc.

The Kangjur and Tengjur alone consist of 334 large volumes, translations of the Buddhist Canon from the Sanskrit.

Religion—The word Lamaism is unknown in Tibet. Ask a Tibetan of any sect, except the Bon, and he will at once tell you that his religion is Buddhism. Lamaism is therefore wrongly used to imply that form of Buddhism known as the Mahayana which entered Tibet in the seventh century, A.D.

While Chinese Buddhism, both in Japan and China, has to some extent been influenced by the teachings of the Chinese sages, and by Christianity itself, this cannot be said of Tibetan Buddhism which has remained up to the present time unchanged by any outside influences. The great division between the Hinayana and the Mahayana Buddhism took definite shape at the Second great Buddhist Council in North India under the leadership of King Kanishka before the year 100 A.D. Buddhism did not enter Tibet until the seventh century A.D. Therefore, if Christianity has had any influence on the Mahayana development of Buddhism, it must have received this influence during the first century A.D., long before Buddhism entered Tibet.

But, while Tibetan Buddhism has not been influenced from outer sources, it has to a great extent been influenced by the Bon religion of Tibet. Padmasambhava, in order to convert the followers of the Bon religion to Buddhism, adopted much of their demonology into the Buddhist pantheon.

The doctrine of incarnation, as far as Buddhism is concerned, is purely a Tibetan invention, and is of course contradictory to the Buddhist belief in transmigration as a result of Karma or the ethical retribution. This invention of the doctrine of incarnation was a purely political movement and came about in this way :—In the year 1640 A.D., a Mongolian prince, Gusri Khan, conquered Tibet and made a present of the same to the Grand Lama of Drepung monastery, with the title of Dalai or Ocean, who thus became the first King-priest as the Dalai Lama. His name was Nag-wan Lobsang. Being very ambitious and wanting to combine the rule of the state with that of the church, he declared himself an incarnation of the famous Chenrezig (spyan-ras-gzigs), or Avalokitesvara, the tutelary deity of Tibet.

The Tibetans quite naturally were delighted to have as their ruler an incarnation of such a divinity and the scheme worked well, but in order not to offend his older and in one sense superior Lama of Trashi-lhunpo (bkra-sis-lhun-po), he declared this Lama an incarnation of Od-dpag-med, or Amitabha, thus establishing the same earthly relationship between him and the Trashi Lama, as there exists in the Devachen, Western Paradise, between Amitabha and Avalokitesvara. Amitabha is one of the five celestial Buddhas, who are not themselves able to perform saving acts on behalf of mankind, but their spiritual sons, Bodhisattvas become themselves the saviours of the world and Avalokitesvara is Amitabha's spiritual son. Thus the first Dalai Lama declared himself the incarnation of Avalokitesvara. While the Trashi Lama is an incarnation of a higher deity, it is of an impassive deity, who cannot meddle with worldly affairs, which are left to his spiritual son Avalokitesvara, represented by the Dalai Lamas of Tibet.

This plan worked so well that all the sects of Tibet followed the same idea of inventing incarnations, until today it is difficult to find a lamasery in any part of Tibet where there is not a Trulgu (sprul-sku) or incarnation connected with the place, although these are frequently not incarnations of gods, but of saints or famous lamas of old.

The Tibetans in their gross superstition have also invented the prayer wheels and the prayer flags, which with the buildings of numerous lamaseries may be seen all over the country making Tibet the land of the lamas—the great center for the Mahayana Buddhism, represented by all the various sects in Tibet.

MISSIONS AT WORK ON THE BORDER

The following is a list of the Protestant mission societies working among the Tibetans :—

Society	*Stations*	*Work begun*	*Missionaries*	*Converts*
Moravian Mission	Leh Kyelang Poo Kalatze (Kashmir)	1856	3 families	153
China Inland Mission	Tatsienlu (China)	1888	1 family	10
Scandinavian Alliance Mission	Ghoom, Sikkim (N. India)	1894	1 family 3 ladies	No report
Christian and Missionary Alliance	Tuchow Choni Rudasi (China)	1895	2 families 2 men	15
Church of Scotland Mission	Kalimpong (India)	1896	1 family	No report
Tibetan Mission	Darjeeling (India).	1897	3 men	No report
Foreign Christian Mission	Batang (China)	1904	5 families	10
Pentecostal Missionary Union	Atuntze (China)	1912	2 families 1 lady	No report

THE CHRISTIAN OCCUPATION OF TIBET

Shaded areas (except A.B.F. and U.M.C. fields) represent the fields of itineration of Protestant Missionary Societies now working or hoping soon to begin work among Tibetans. Mission stations are located by solid square symbols. A circle enclosing a cross marks the location of a center where either a new mission station will be established within the next five years, if workers are available, as for example Sungpan and Chamdo, or where local missionaries have suggested that permanent work be begun, provided opposition is overcome. All territory east of the dotted white line is open to Christian missions entering Tibet from China. The broken white lines mark main roads leading from border mission stations to Lhasa. The small dots south and south-west of Tibet represent Protestant mission stations in India.

The Moravian Mission—From the Moravian Mission we have received the following letter with information regarding its mission field. Dr. A. Reeve Heber writes from Leh, Ladak, Kashmir, India, in answer to a questionnaire as follows :

"Regarding the evangelizing of Tibet Proper, when once the country has been opened to missionaries, I do not think that we are in a very good position to enter it from any of our present stations, for we have always the Changtang to get over before we get to proper villages. As you know, the Changtang is almost entirely inhabited by nomads among whom it would be very difficult to work. Our best way of approach would be through Poo, which is on the important trade road to Gartok. Had our primary intention been to attack Tibet for Christ, we should certainly not have settled down here. However, the people of Lesser Tibet are practically Tibetans in their physical characteristics, religion, customs and speech. From the Indian side our brethren working in Darjeeling are in a much better position to enter that closed land.

Our Mission began its work among Tibetans in the year 1856 A.D. At that time it was our intention to get through to Mongolia, where we wished to work, but as we were not allowed to cross through Tibet, we decided to settle down in Lesser Tibet and work there.

At present we have only three married couples working on the field. Two married couples are away on home furlough and not very likely to return. Others are not able to work here, nor is there any likelihood that they will be able to do so for a good many years on account of their German nationality. One of the above couples is medical, both husband and wife being qualified, whilst the other two are clerical.

We have in the whole field a total of 153 baptized Christians.

The names of our stations are as follows :—

Leh	73	Christians
Kyelang	46	,,
Poo	26	,,
Kalatze	8	,,

and one out-station, Chod.

The approximate population of the district over which we itinerate is 15,000. However, as there is no proper census, and there are a great number of very small villages dotted about, sometimes consisting of only one or two houses, this is a very rough guess. Every small village has its small lamasery, and so here again it is difficult to say how many there are, but let us say approximately 140.

Unless there is a great increase of men and money, I think we should simply work the field we now itinerate properly. However it has been proposed that we should work Kargil, which is the largest town between here and Srinagar, and is the midway resting place on this rather important Treaty Road—Srinagar to Leh. At present no society is working there. Further there is the whole of Baltistan in which no work is being carried on now, although formerly a Swedish Mission was located there. This district might fall to us for here as well as in Kargil the people speak a Tibetan dialect.

The number of missionaries required to work the whole of this district properly would be as follows :—

Leh :
- 1 padre and his wife.
- 1 medical missionary and wife.
- 1 educational missionary and wife.
- 1 European nurse.
- 1 single lady for educational work among girls.

Kyelang :
- 2 padres and wives.

Poo :
- 2 padres and wives.

Kalatze :
- 2 padres and wives.

Kargil :
- 2 padres and wives.

Skardu :
- 1 padre and wife.
- 1 educational missionary and wife.
- 1 medical missionary and wife.
- 1 European nurse.
- 1 single lady for educational work for girls.

Padam :
- 2 padres and wives.

Spitti :
- 2 padres and wives.

This total of 22 married couples, and 5 single ladies, includes 4 married couples to relieve those on furlough. They could be well employed when not in charge of a station in itinerating, or in translation work. The great altitude necessitates frequent

furloughs. In addition to these we could very well do with two industrial missionaries, as often our Christians find it difficult to get work on account of their religion.

There is no very active opposition to Christian work nor to missionaries. The people are very willing to accept anything we can give them in the way of medicine, education, or even Scriptures and religious tracts.

If the field were worked properly, things might begin to move in about 10-20 years. The rate will be largely dependent on the Christ-ward movement in India and Kashmir. 'No man liveth unto himself' is also true of nations. Our chief danger here, as in so many other parts of the world, is Mohammedanism.

The special difficulties in educational work are first and foremost lack of men and means to do this work better or even as well as the Kashmir State is able to do it. Secondly, the surrounding villages are small and widely separated from one another. In medical work the chief trouble is that there is hardly a single place in the whole district where the doctor can find enough work in his own profession, although there are plenty of other things which he can do to fill in his time. However, what medical work he does is always very effective. Medical touring is never very satisfactory, as the small amount of medicine one can give while on such trips will not help the chronic cases. Surgical work is generally more satisfactory when touring, but of this there is very little in this country, apart from cataracts.

In beginning new work among Tibetans, I think one should occupy the strategic centers from which regular systematic touring could be done. These centers would have to be well staffed with clerical, educational and medical missionaries. The educational missionary should try to train teachers in abundance, who should be sent out to teach in surrounding villages. In these villages the doctor should have dispensaries with assistant surgeons who do the general work, leaving only the serious cases to the foreign doctor and sending them to his hospital. Literary work is also necessary.

China Inland Mission—Pioneer work among the Tibetans by various members of the China Inland Mission began from the year 1877 when the late Dr. Cameron visited most of the places on the Szechwan border of Tibet, including Tatsienlu, Batang and Atuntze. In 1885 other members of the mission were doing pioneer work in the Kumbum and Kokonor districts. In the year 1888, Mr. and Mrs. Cecil Polhill opened the Siningfu station in Kansu, and continued pioneer work there among the Tibetans till later on they opened up Sungpan in Szechwan as a center for Tibetan work.

Tatsienlu, a very important Tibetan center, was opened by the China Inland Mission in 1897, and for several years there were no less than ten missionaries engaged in Tibetan work in connection with this center. Pioneering was done in nearly all parts of Eastern Tibet including the Sungpan and Menkong districts. Want of interest, however, has reduced the number of workers to only one family set apart for work among the Tibetans in Tatsienlu and surrounding districts.

A printing press has been established at Tatsienlu, and over 100,000 tracts and booklets have thus far been printed and distributed from this center.

The number of missionaries required to work Tatsienlu and district properly is as follows:

2 men for evangelistic work.
2 men for medical work.
2 men for educational work.
1 man for literary work.
4 men for itineration among the Tibetans.
2 men for the Chinese work in the city.

Christian and Missionary Alliance—The first mission station of the CMA for Tibetan work in Kansu was Taochow, 1895. This city lies within five miles of the boundary line between Kansu and Amdo. Although the population of Taochow is largely Mohammedan and Chinese, the Tibetans live in villages in the immediate neighbourhood of the city. Since 1895 other mission stations have been added. Four missionaries are engaged in Tibetan work, of these two are still exclusively occupied in language study.

The district between Hochow and Taochow is mostly hill country. The people live in villages, although there are some nomads living in tents the year round. Their means of livelihood is rearing cattle, and a little farming round the villages. In the Tao River valley there is more farming than elsewhere.

South of Taochow, the country is, to a great extent, forest clad. The people live mostly off the forests and from farming. The population of these districts is about 100,000 with about 20 monasteries large and small.

Our Tibetan field in western Kansu is immense and we have hardly touched the fringes. The prince of Choni alone governs 48 clans and we can easily travel among these clans, as the prince is friendly and would protect us. In other parts where his jurisdiction does not reach, it is difficult to secure adequate protection if traveling farther inland than two days' journey from the Chinese boundary line. There are no cities, the people living either around the lamaseries, or, as nomads, moving their tents from place to place to find pastures for their large herds of cattle and sheep. For missionaries to live at a lamasery is impossible, as the priests would under no circumstances allow it. For the present extensive work can be done by itineration from border cities in Chinese territory.

If we had the workers to employ we would press toward the west from the line we now are occupying. That district is grass country and the inhabitants mostly nomads.

I think that we could easily employ one dozen foreign missionaries in places that are now accessible to us.

Labrang is a strategic center which soon, no doubt, will be accessible. Two years ago this great place was altogether closed to us, but some changes that took place last year will make it comparatively easy to get a foothold there now.

The main difficulties as they appear to me are:

(a) The food question. The food of the Tibetans is such that for a foreigner it is very hard to partake of, and still harder to digest. And yet the itinerating missionary in this district has to eat it, for if he does not, he greatly offends his host and gets no opportunity to preach the Gospel.

(b) The opposition to the Gospel by all the prelates of the Buddhist religion.

(c) Unsafe travel because of robber bands.

In sending out missionaries for work among the Tibetans, candidates with a strong constitution should be chosen, as missionary work in Tibet is more strenuous than in most places. Missionaries that are afraid to expose themselves to hardship and even danger should not be sent to Tibet. So far no missionary in our mission has written any tracts in the Tibetan language.

After 25 years of work among Tibetans in the Kansu-Tibetan field, the confidence of the people has to a great extent been achieved, and not a few have received an intelligent knowledge of the way of salvation.

Foreign Christian Mission—This society began work among Tibetans in Tatsienlu in 1904, and moved to Batang in 1908. The workers, then occupying rented living rooms, began in a very small way with a preaching place and dispensary combined. Today there are two foreign residences, one modern hospital, and three native buildings, all owned by the mission. A new school building is in the course of construction. At the present time five foreign families reside in Batang. Of these families one is educational, two medical, and two evangelistic. From Batang as a base missionaries itinerate over the country in Shangchen, Litang, Yenjin, Dehyn, Draya, Chamdo, Kiangka and Sangnai districts. The educational work has grown rapidly during recent years, and the school buildings are crowded to overflowing. There is one kindergarten with 59 students, one lower primary school with an enrollment of 47 students, and one higher primary school with 5 students. In 1919 an orphanage was started which today numbers about forty inmates. Special emphasis is given to industrial and manual training classes in which the boys and girls are taught to sew, knit, darn, patch, and make their own clothes. Some are taught shoe-making from tanning the skins to the finished shoe. They learn both the native and foreign processes of making leather. The sales of shoes and leather goods pay all expenses. Soap, chalk, and blacking for blackboards and shoes are also made by the pupils. As a side issue one missionary has about fifty families to whom he teaches farming.

The mission hospital at Batang exerts a wide influence throughout Tibet, and occasionally receives patients from centers as far removed as Lhasa. Nearly five hundred treatments were reported for a single month last year. This institution is the only modern hospital between Yachowfu, Szechwan, and the western confines of Tibet. The splendid preparatory work which has been done through itinerations and the hospital and which has extended far into the interior along the high road to Lhasa as well as in other directions, calls for immediate advance. The Foreign Christian Mission hopes to open a new residential center at Chamdo as soon as workers can be secured. To this end they are asking for three families. Chamdo is a lamasery town seventeen days' journey (150 miles) from Batang. Cordial relations with the officials and people have already been established through the medical work of Dr. Shelton in 1918, after a severe battle between Chinese and Tibetan troops.

The Foreign Christian Mission also asks for three additional families to work in regions beyond Batang and Chamdo. In all the mission is asking for twelve additional families and G.$200,000 during the next five years in order to occupy the places that are now open. No more thrilling missionary event happened during the Great War than the permission granted Dr. Shelton to begin medical work in Lhasa, the long coveted but long forbidden goal alike to missionary and explorer. Tibet is reputed to have 50,000 lamas or priests and 15,000 of these are said to reside in Lhasa, the capital. The British Military Expedition of 1904 under General Younghusband helped greatly in breaking down the barrier of official seclusion.

History of Christian Missions—Tibet had temporary contact with mediaeval Christianity in the fourteenth, seventeenth and eighteenth centuries through venturesome Roman Catholic Church missionaries, who successively withdrew, leaving no organization behind them. Further efforts of the Lazarists last century did not achieve success. The first evangelical attempts were those of the Moravians who settled in Ladak, in Kashmir, about 1850. Between 1880 and 1900 several societies and small independent groups began work on the Indian and Chinese borders. An independent pioneer was the intrepid Hollander, Petrus Rijnhart, who with his wife, Dr. Susie Rijnhart, worked in Amdo province in the nineties, and made an expedition toward Lhasa, on which Mr. Rijnhart lost his life. As a result of the efforts of Mrs. Rijnhart, the FCMS undertook its now famous mission to the "Great Closed Land" by sending Dr. and Mrs. Shelton, together with Mrs. Rijnhart, to begin work on the border between Tibet and Szechwan in Western China.

CHRISTIAN LITERATURE

The first New Testament, in Classical Tibetan, was completed, with the exception of the Epistle to the Hebrews, in 1875. The translator was the Rev. H. A. Jaeschke, a Moravian missionary. This was made with the assistance of a Tibetan lama and Mr. Jaeschke's colleague, A. W. Heyde.

In 1903, the complete New Testament was revised by a committee at Ghoom. The committee included, in addition to A. W. Heyde, David Macdonald, a government translator, J. F. Frederiksen of the Scandinavian Alliance Mission, Graham Sandberg, chaplain at Darjeeling and E. Amundsen (afterwards Sub-Agent of the BFBS in Yünnan) who supervised the printing. This 1903 edition has since been reprinted in China from duplicate and corrected stereos.

In 1905 four Moravian missionaries, T. D. L. Schrey, S. Ribbach, A. H. Francke, and K. Fichtner, prepared for the press a translation of portions of the Pentateuch and Psalms, which had been previously made by F. S. Redslop. This committee also entered upon the task of completing the translation of the Old Testament. The following books have been published :—

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua and the Psalms. The work is still proceeding. The latest translation of the New Testament is in a more popular form of Tibetan.

Tibetan Religious Literature Depot—During the years 1919 and 1920 the Tibetan Religious Literature Depot Press at Tatsienlu printed, for free distribution among the Tibetans, 115,000 tracts and booklets, entitled as follows :—

(1) Buddhist and Christian Explanation of God.
(2) Buddhist and Christian Explanation of Creation.
(3) Buddhist and Christian Explanation of the Origin of Man.
(4) Buddhist and Christian Explanation of Sin.
(5) Buddhist and Christian Explanation of Salvation.
(6) A Short Form of Christian Worship.
(7) The Parable of the Rope.
(8) The difference between Buddhist and Christian Teaching concerning God, Man, Sin, Creation, and Salvation.
(9) Catechism.

Letters received from lamas in various parts of Tibet show the need for Christian literature, and that at last the lamas are beginning to inquire after the Christian religion.

Kurung Tsering, the leading lama of the Kokonor district, writes as follows :—

"I, your humble servant, have seen several copies of the Scriptures and having read them carefully, they certainly made me believe in Christ. I understand a little of the outstanding principles and the doctrinal teaching of the One Son, but as to the Holy Spirit's nature and essence, and as to the origin of this religion, I am not at all clear, and it is therefore important that the doctrinal principles of this religion should be fully explained, so as to enlighten the unintelligent and people of small mental ability."

"The teaching of the science of medicine and astrology is also very important. It is therefore evident if we want this blessing openly manifested, we must believe in the religion of the only Son of God. Being in earnest I therefore pray you from my heart not to consider this letter lightly. With a hundred salutations!"

A very learned and famous lama, an incarnation in Eastern Tibet, recently sent this letter :—

"I herewith present these questions to my good friend, who through long and unfatigued exertion, in many generations of lucky rebirths, has now through merit received the good fruit of study.

According to the Buddhist religion, our place of refuge is in the Three Holy Ones, which in essence is the One supreme or Lama Kou-Chog Chig.

According to your Christian religion, there is also one supreme Holy One; what definition do you give of Him?

If you take refuge in this God, what then is the method for refuge?

How are you delivered from the fear of this God?

Have men former and latter periods of existence?

If so, where will they be born who take their refuge in God, and what bliss will they obtain in the next life?

What merit must they accomplish, by body, speech and mind, who take their refuge in God?

What suffering will they endure in the next existence, who do not live a virtuous life?

There being three kinds of merit, by what method is the great merit accumulated?

How is the middle and the small merit accumulated?

What are the fruits of these proportions of merit and what are they like? Please give me a clear answer.

These ten questions, like a string of precious pearls from a treasury, are presented as a beautiful ornament for the neck of a young, wise and virtuous virgin.

The above is written by the fool of the lower part of Kam, who bears the name of the Draga incarnation."

The object of the Tibetan Religious Literature Depot is (1) to publish suitable tracts and other Christian literature in Standard Tibetan for free distribution throughout Tibet.

(2) To supply all missionaries on the borders of Tibet with literature issued from the Tibetan Religious Literature Depot free of charge, direct to their stations, and to employ a number of colporteurs to travel in all parts of Tibet distributing the literature of the Depot and portions of the Scriptures.

(3) To make a special evangelistic effort at each of the large centers with the help of an organized band of colporteurs and the missionaries in the district.

The need of this work has impressed itself upon one foreign worker very much, and if it could be done on a larger scale, there is no doubt but that it would hasten the evangelization of Tibet and strengthen the hands of the few missionaries now labouring among this people.

Summary—Centers for work among Tibetans given according to their importance :—

(1)	Tatsienlu,	Chwanpien,	China.
(2)	Taochow.	Kansu,	China.
(3)	Batang,	Chwanpien,	China.
(4)	Sungpan.	Szechwan,	China.
(5)	Siningfu,	Kansu,	China.
(6)	Atuntze,	Yünnan,	China.
(7)	Leh, or Ladak,	Kashmir,	India.
(8)	Kalimpong,		India.
(9)	Darjeeling,	Bengal,	India.

When the whole of Tibet is opened to missionaries, places such as Darjeeling and Kalimpong will become the natural connecting links with the greatest of all centers—Lhasa and Shigatze, and the work will, no doubt, divide itself into two large divisions, one part of Tibet to be worked from India and the other part from China.

While nearly all the most important centers on the Tibetan borders are already occupied by Christian missions, it is evident from reports received that a greater number of missionaries are needed at each center if the work is to be done efficiently and the present opportunities fully taken advantage of.

The greatest need is for evangelistic and medical men to itinerate over wide areas, as well as for men with special linguistic abilities for Bible translation and literary work.

Societies intending to work in Tibet should fully understand the special hardship every missionary in this field has to undergo from isolation, food, and climate.

It is, and will be, a very expensive work, and as there are no large places in Tibet, apart from the lamaseries, and as a large proportion of the population are nomads, missionary societies cannot expect the same quick results as are reported elsewhere in China or India.

None of the larger centers should be occupied by any mission that can not guarantee a sufficient staff of workers. Isolated workers are able to do very little good.

When Tibet opens up fully to the Gospel, it is to be expected that the missions now working on the Indian border, and who are only 10 or 12 days' journey from Lhasa, will naturally be in a better position to occupy that strategic center than missions on the Chinese border distant two or three months away.

Roman Catholic Missionary Work—The missionaries of the Paris Roman Catholic Foreign Mission commenced their work among Tibetans in Tatsienlu, now the residence of the Bishop of Tibet. The working force now numbers 20 foreign priests, 6 foreign nuns and 2 Chinese priests. Out of this number only 6 priests are in Tibetan work, the others working among Chinese and half-castes.

Roman Catholic Church stations on the Szechwan border are :—Tatsienlu, Lutingkiao, Lengtsih, Moshimien, Romikianggu, Taofubsien, Kiangyu and Batang, where their work is chiefly among Chinese and half-castes.

On the Yünnan border the stations are :—Doong, Krimbutang, Yagalong, and Tsiking. In all these places their work is among Tibetans, and they report 1,610 Tibetan Christians, including children. On the Indian side two Roman Catholic mission stations are known, one near Petong, and the other in British Bhutan.

Conclusion—It is evident to all who have read this report on work among Tibetans that this difficult and hard mission field, the stronghold of Buddhism, has been very much neglected by the Christian Church. There are only between 30 and 40 missionaries all told on the Chinese and Indian borders of Tibet, and when we examine the list of missionary societies working among Tibetans, we look in vain for the Anglican, Presbyterian, Baptist, and Methodist societies.

It is befitting to close this report with the words of Bishop B. Latrobe of the Moravian Mission, the first pioneer mission to Tibet :—

"Give to Thy people open doors to preach the Gospel,
And set them to Thy praise on earth."

How often as we pray this petition in the Litany appointed for use in the Moravian churches on Sunday mornings do we think of a land in the heart of darkest Asia—a lofty plateau, begirt with mighty mountains, forming a natural barrier which renders easy the exclusion of all foreigners in accordance with the rigid policy of its rulers—a vast, unevangelized country over which the shadow of death still broods. There is, today, no land and no people which stands in sorer need of Christian effort and intercession than Tibet and the Tibetans.

PART V

THE PROVINCES COMPARED

Preliminary Remarks—The three provinces of Manchuria (Fengtien or Shengking, Kirin, and Heilungkiang) will be referred to as one political unit, and in all comparisons will be regarded as a single province, not three, thus making a total of 19 provinces for China Proper and Manchuria.

For reasons obvious to all familiar with China, the Committee has classified these 19 provinces under five geographical groups, i.e. North China, East China, Central China, South China, and West China. Each of these large geographical areas stands for distinct differences in climate as well as in economic and industrial conditions. These directly affect both the character and methods of Christian evangelization, and in comparing the situation as reflected by statistics these fundamental differences must be constantly kept in mind.

Statistics of mission activities in territories beyond the confines of the 19 provinces are grouped under "special administrative districts." Under Mongolia we include all work done in the three administrative districts of Inner Mongolia (Jehol, Chahar, Suiyüan) and Sitao Mongolia, as well as in the greater areas of Outer Mongolia. Under Tibet we include Kokonor, Chwanpien, and Tibet Proper. Figures covering the work of the FCMS, however, in Chwanpien have been included in the statistical tables for Szechwan.

I.—Foreign Residential Centers Arranged Chronologically (a)

	1807 to 1860	1861 to 1880	1881 to 1890	1891 to 1900	1901 to 1910	1911 to 1920	Total
	1	2	3	4	5	6	7
Total (19 Provinces)	**14**	**65**	**99**	**170**	**181**	**146**	**675**
North China	2	17	31	50	38	49	187
Manchuria	...	2	4	13	5	4	28
Chihli	1	5	5	1	10	19	41
Shantung	1	7	6	6	11	8	39
Shansi	...	2	14	13	5	13	47
Shensi	...	1	2	17	7	5	32
East China	4	23	16	45	28	13	129
Kiangsu	2	3	3	8	7	1	24
Chekiang	2	11	2	11	2	6	34
Anhwei	...	4	5	9	4	4	26
Kiangsi	...	5	6	17	15	2	45
Central China	...	7	5	22	54	40	128
Honan	...	...	2	10	26	18	56
Hupeh	...	7	3	9	8	5	32
Hunan	...	...	...	3	20	17	40
South China	8	15	28	27	31	19	128
Fukien	3	9	6	13	7	4	42
Kwangtung	5	6	21	11	20	10	73
Kwangsi	...	...	1	3	4	5	13
West China	...	3	19	26	30	25	103
Kansu	...	1	4	6	2	4	17
Szechwan	...	1	9	16	19	6	51
Kweichow	...	1	1	4	4	6	16
Yünnan	...	...	5	...	5	9	19
Special Administrative Districts	...	...	4	4	7	3	18
Mongolia	...	...	4	2	5	2	13
Sinkiang	...	...	...	2	2	1	5
Tibet	...	...	...	...	...	...	...
GRAND TOTAL (ALL CHINA)	**14**	**65**	**103**	**174**	**188**	**149**	**693**

(a) Prepared from Directory of Protestant Missions 1920. Totals of residential centers as recorded in Part III are based on Survey data received in 1919.

Notes to All-China Tables I-XX

Manchuria includes the three provinces of Fengtien (Shengking), Kirin, and Heilungkiang.

Mongolia includes the special administrative districts of Jehol, Chahar, and Suiyüan, Sitao Mongolia and Outer Mongolia.

Tibet includes Kokonor and Chwanpien (except work of FCMS in Chwanpien which is included with figures for Szechwan).

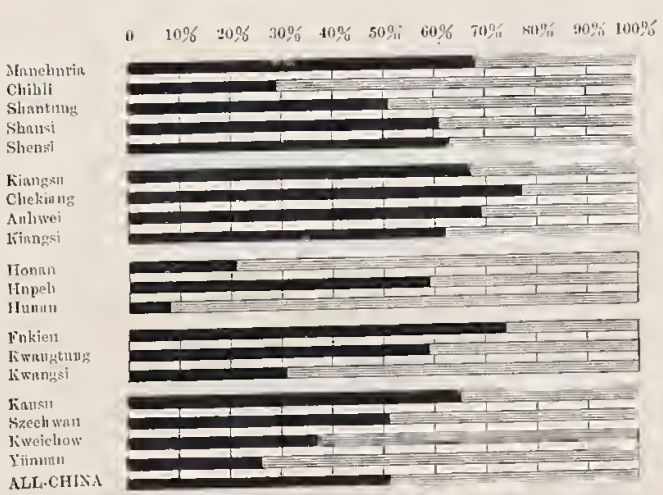
FOREIGN RESIDENTIAL CENTERS ARRANGED CHRONOLOGICALLY

One essential factor, in understanding or interpreting the numerical strength or geographical distribution of Christian forces in China, is time. How old is Protestant Christian work in each province? Where were beginnings made? How rapidly and in what directions have the Christian forces extended their work into interior provinces? Answers to questions like these prepare the student for an intelligent interpretation of present day facts, and clear the ground for an advance from purely quantitative aspects of survey to studies concerning the quality of the work. Such considerations as the degree of self-support attained, the rate of increase during the last 20 years, the development of independence in church organization and leadership, naturally grow out of the more or less quantitative aspects of missionary work when and only when these are viewed against the background of time.

Our study of "Age of Work" is based on the following data: (a) The year when each foreign residential center first became the permanent abode of a foreign missionary; (b) The year when each mission station was first occupied; and (c) Approximate dates when regular weekly services were first begun at the various evangelistic centers. These last-mentioned have been supplied for at least two-thirds of all the evangelistic centers in China, and on the basis of these returns the Committee has ventured to prepare the accompanying maps which, while no claim can be made for their accuracy in details, furnish nevertheless a fairly true picture of the spread of Christian propaganda throughout China during the 19th century.

Foreign Missionary Residential Centers Defined—Any city or town where a foreign missionary permanently resides has been termed a foreign residential center. This center may have missionary representatives of any number of mission societies, e.g. Shanghai is a foreign residential center with representatives of at least 25 mission societies who carry on regular evangelistic work within the city or in its suburbs. Peking is a foreign residential center with representatives of at least 12 mission societies, and Canton with representatives of at least 20 mission societies. In other words these 3 foreign residential centers report more than 50 mission stations, a mission station being defined as any place where a mission society maintains one or more foreign representatives in permanent residence and supports regularly organized missionary work. There are 693 foreign residential centers scattered over China and her special administrative districts.

Previous to 1860 there were 14 foreign missionary residential centers in China. Five of these were located in Kwangtung, 3 in Fukien, 2 in Chekiang, 2 in Kiangsu, one in Shantung, and one in Chihli. Note that all of these centers were located in coast provinces and the larger number in the southern provinces. From 1861 to 1880, 65 new foreign residential



Black portion of each bar represents per cent of residential centers opened before 1900; shaded section, since 1900.

EXTENT OF PROTESTANT CHRISTIAN OCCUPATION IN 1900

Areas unshaded lie within 30 li of evangelistic centers.

centers were opened. The next twenty years (1881-1900) saw 277 additional centers occupied, and from 1901 to 1920 the advance in Christian occupation extended still further to 337 new centers. In other words, the pioneer activities of Protestant missionary agencies may be summarized as follows: 12 per cent of the present total number of missionary residential centers in China were entered before 1880, 40 per cent between 1880 and the Boxer Uprising in 1900, and 48 per cent during the 20 years since. It is surprising to note that the foreign residential centers have been almost doubled within the last 20 years. This fact is significant, and its significance is enhanced by the further fact that over two-thirds of the new foreign residential centers since 1900 have been opened by representatives of the larger mission societies, and not by smaller non-denominational missions as is commonly supposed. Less than 100 of the 337 new centers entered since 1900, have been occupied by representatives of smaller societies.

EXTENT OF PROTESTANT CHRISTIAN OCCUPATION IN 1920

Areas unshaded lie within 30 li of evangelistic centers.

During the last decade, missionary advance in territorial occupation has been at the rate of over 15 new foreign residential centers annually. This increase has been most marked in Chihli (19), Honan (18), Hunan (17) and Shansi (13). As many new centers have been opened since 1910 in the single province of Chihli as have been opened in the provinces of Kiangsu, Kiangsi, Shensi, Anhwei, and Chekiang combined. Almost three-fourths of Chihli's 41 new foreign residential centers have been opened during the last 20 years. The era of greatest advance in North China (if we except Chihli) was the decade immediately preceding the Boxer Uprising. Kiangsi and Szechwan experienced fairly equal development during decades both preceding and following 1900. Kiangsu shows a marked falling off in the number of new missionary residential centers since 1910. On the other hand, Shantung shows a slight increase. Southern and southwestern provinces show a fairly consistent rate of increase in the number of new centers from period to period. In Chekiang Christian missions opened new foreign residential centers rather rapidly between 1861 and 1880; in fact more new centers were opened in Chekiang than in any other province during that period. Hunan was practically closed until after the Boxer Uprising. The early development both in Fukien and Kiangsu accounts in part for the relatively small number of new centers occupied since 1910. No sufficient reason can be given, on the other hand, explaining a drop in Kiangsi from 15 new foreign residential centers between 1901 and 1910, to only 2 new centers since. Nor is it easy to explain the decline in Anhwei from 9 new centers in the decade ending 1900, to 4 new stations for each decade following. The same may be said concerning Manchuria where only 9 new stations have been opened within the last 20 years.

SUMMARY

From a study of the accompanying maps and statistical Table 1, we may summarize the degree of Christian occupation of China in terms of foreign residential centers somewhat as follows: Before 1860 only 6 provinces were entered by Protestant missionaries. The work of these missionaries was restricted largely to the treaty ports, and itineration for any distance inland was either prohibited or, if permitted, was attended by considerable danger and hardship.

Between 1860 and 1880 all 7 coast provinces were occupied, evangelism was considerably extended in the neighbourhood of treaty ports, and the provinces of the Yangtze Valley were explored and entered as far inland as Szechwan. Four new centers were opened in Anhwei, 5 in Kiangsi, and 7 in Hupeh during these 20 years. Hunan, Honan, Kwangsi, and Yünnan were the only provinces of China Proper still unentered by 1880. To be sure, in such distant provinces as Shansi, Shensi, Kansu, Szechwan, and Kweichow only one or two centers at most were occupied in each province; yet a beginning had been made and bases for wide explorations established.

From 1881 to 1900 the advance of Christian missions was more rapid. North China, which hitherto had not experienced such increases as were common in South China, was now to receive special attention. Eighty-one new missionary residential centers were opened in the 5 provinces of North China between 1881 and 1900. Over one-half of these were located in Shansi and Shensi.

A good start was made in Honan with modest beginnings as well in Hunan, Kwangsi, and Yünnan. During this period Kiangsi also experienced relatively rapid missionary advances. By 1900 foreign Protestant missionaries were residing in every province of China.

Then came the Boxer disturbance and its early settlement, since when the number of residential centers in China has almost been doubled. Every province reports an increase of at least 33 per cent in the number of its foreign residential centers, except Fukien, Anhwei, Chekiang, and Manchuria. Since 1900 Honan has opened 44 new residential centers, Hunan 37, Kwangtung 30, Chihli 29, and Szechwan 25. The provinces having the largest numbers of foreign residential centers today follow in order: Kwangtung 73, Honan 56, Szechwan 51, Shansi 47, Kiangsi 45, and Fukien 42.

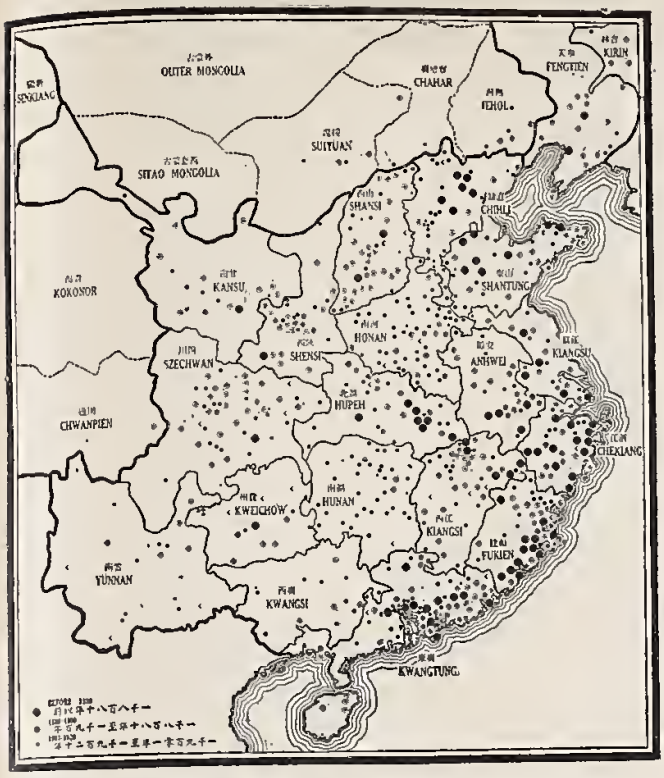
This large increase since 1900 is due in part to the entrance of many new societies, a large number of Lutheran missions being numbered among them. Seventy-one missionary societies began work in China after 1900, chief among these being the ELAug, FMS, MSCC, NMS, SDA, PMU, SA, RCUS, NMF (CIM), and YWCA. At the present time there are over 130 missionary societies with foreign representatives in China engaged in direct evangelistic work. Of these societies over one-half have initiated their work since the Boxer Uprising. Less than one-fourth of the missionary societies now working in China have had representatives here for longer than 40 years. This fact is significant when we consider the value of experience among workers, the training of Chinese leaders, and the development of an indigenous Christianity.

And yet, while new foreign residential centers have greatly increased during the last 20 years due to many new societies coming to China, one must not forget that many of the older mission societies have not been inactive, nor have they been committed wholly to an intensive policy in their advance programs. The CIM and its affiliated missions, for example, have opened over 90 new foreign residential centers since 1900, an average of from 4 to 5 annually. Societies unclassified denominationally together averaged 10 new stations each year.

CHRISTIAN OCCUPATION OF MISSIONARY CENTERS

Christian Occupation of Residential Centers in China in Terms of Missionary Societies—We have already noted that there are 693 foreign residential centers in all China. The first question to arise in connection with the Christian occupation of these centers is, how many societies have representatives in each of these centers and what is the extent of each

MISSIONARY RESIDENTIAL CENTERS CLASSIFIED ACCORDING TO FIRST DATE OF OPENING



society's work. In Table II we see that 578, or 83 per cent of the centers, have representatives of only one mission society. The following provinces show a high percentage of such centers: Manchuria, Shansi, Shensi, Anhwei, Kiangsi, Kwangsi, Kansu, Kweichow, and Yünnan. These provinces have relatively few large cities, and this fact accounts in part for the situation we have just noted. For instance, there are about 50 cities with populations over 50,000 reported for the 9 provinces enumerated above, while in the 10 remaining provinces the missionaries report almost 120 such cities.

About 9 per cent of the foreign residential centers report representatives of two mission societies, 4.4 per cent have representatives of from three to five societies, and 3 per cent, or 22 foreign residential centers, report representatives of six and more mission societies. Naturally one expects to find residential centers with representatives of from two to five societies in every province, since each is not without its large cities which challenge the resources both of men and funds of more than one missionary organization. There are, however, provinces where work is still young, and delay on the part of missions to send workers into interior places accounts for the relative backwardness in occupying larger cities still evident in a few of the provinces; e.g. Kansu has no residential centers with representatives of more than one mission society; Kweichow, Yünnan, and Mongolia have only one each; and Kwangsi, Anhwei, and Shensi report only three each.

No single province except Kiangsu has more than two foreign residential centers where representatives of more than six mission societies reside. Six provinces report two such centers each, and 6 but one each.

Out of the total 693 residential centers in all China, 114 report representatives of two or more societies. The advantages which accrue both to the work and the workers in centers where more than one mission society are represented will be obvious. The workers are frequently of different denominational affiliations; very often they are not of the same nationality. These facts alone call for wider tolerance and encourage a spirit of fraternity and cooperation as well as the desire to place loyalty to a common faith above national and denominational differences.

Christian Occupation of Residential Centers in Terms of Medical Work and Secondary Education—Practically every foreign residential center reports lower primary schools for the use of the children in the Christian community. Approximately one in every two centers reports higher primary facilities, while only one out of every five reports Christian middle schools. There are mission hospitals in one-third of the foreign residential centers. In other words, 456 out of the total 693 centers in China are still without mission hospital facilities. It would be interesting to know the number of foreign missionaries who reside in these centers. A closer study of Columns 6, 7, and 8, Table II, reveals these further striking facts. Proportionately more foreign residential centers in North China offer Christian medical and higher educational facilities than elsewhere. The provinces of West China appear most backward. In these four provinces higher primary schools are found in only one out of every four residential centers, hospitals in one out of every four, and mission middle schools in only one out of every ten.

We find the highest percentages of residential centers with higher primary schools in the provinces of Manchuria, Shantung, Kiangsu, and Fukien, while the lowest percentages are found in Kwangsi and Shansi. Over one-half of the residential centers of Shantung, Manchuria, and Kiangsu report middle schools. Shensi, Kwangsi, Kweichow, Yünnan, and Kansu together have 97 foreign residential centers; only 5 of these report middle schools and 11 report mission hospitals. In connection with the above statements, one must remember that not all middle schools reported offer full four-year courses.

II.—Christian Occupation of Missionary Residential Centers

	Total Residential Centers	Foreign Residential Centers with Representatives of				Foreign Residential Centers with			Per cent of total Chinese Force in Foreign Residential Centers
		one Society	two Societies	3-5 Societies	more than five Societies	Mission Higher Primary Schools	Mission Middle Schools	Mission Hospitals	
	1	2	3	4	5	6	7	8	9
Total (19 Provinces)	**675**	**561**	**61**	**31**	**22**	**300**	**141**	**237**	**52%**
NORTH CHINA	**187**	**154**	**20**	**9**	**4**	**82**	**52**	**65**	**46%**
Manchuria	28	23	4	...	1	19	16	20	44%
Chihli	41	33	4	2	2	12	8	15	58%
Shantung	39	27	7	4	1	30	22	20	35%
Shansi	47	42	3	2	...	16	5	8	61%
Shensi	32	29	2	1	...	5	1	2	45%
EAST CHINA	**129**	**109**	**7**	**5**	**8**	**59**	**30**	**42**	**62%**
Kiangsu	24	18	1	1	4	17	13	18	80%
Chekiang	34	27	3	2	2	17	7	12	43%
Anhwei	26	23	2	...	1	15	7	7	68%
Kiangsi	45	41	1	2	1	10	3	5	64%
CENTRAL CHINA	**128**	**104**	**12**	**8**	**4**	**64**	**27**	**43**	**62%**
Honan	56	48	5	2	1	24	8	12	55%
Hupeh	32	24	4	2	2	21	9	16	70%
Hunan	40	32	3	4	1	19	10	15	60%
SOUTH CHINA	**128**	**105**	**12**	**7**	**4**	**69**	**22**	**61**	**42%**
Fukien	42	34	5	1	2	29	6	31	42%
Kwangtung	73	61	7	3	2	38	15	27	40%
Kwangsi	13	10	...	3	...	2	1	3	65%
WEST CHINA	**103**	**89**	**10**	**2**	**2**	**26**	**10**	**26**	**52%**
Kansu	17	17	...	...	...	4	...	2	84%
Szechwan	51	39	9	1	2	13	9	20	55%
Kweichow	16	15	1	...	...	4	...	2	33%
Yünnan	19	18	...	1	...	5	1	2	33%
SPECIAL ADMINISTRATIVE DISTRICTS	**18**	**17**	...	**1**	...	**6**	...	**3**	...
Mongolia	13	12	...	1	...	6	...	...	90%
Sinkiang	5	5	...	...	...	...	...	3	100%
Tibet	...	...	...	...	...	...	...	...	...
GRAND TOTAL (ALL CHINA)	**693**	**578**	**61**	**32**	**22**	**306**	**141**	**240**	

In Fukien and Kiangsu three-fourths of the residential centers are provided with mission hospital facilities. On the other hand, by way of contrast, more than three-fourths of the foreign residential centers in Shensi, Shansi, Kiangsi, Honan, Kwangsi, Kansu, Kweichow, and Yünnan are not so provided. Or, to express the inadequacy even more pointedly, only 6 per cent of the centers in Shensi report hospitals, and only 11 per cent in Kiangsi.

Missionary Residential Centers, Showing Centers where Representatives of Only One Society reside, and those where there are Representatives of More Than One Society

New Residential Centers to be Occupied within the Next Five Years—Mission correspondents have reported 82 new centers for the opening of which definite plans have been made (see Table XX, Col. 7). The provinces most favoured with prospective new centers are Honan (11), Szechwan (10), Anhwei (9), Kiangsi (8), Shantung (8), and Hunan (8).

New hospitals are to be built in 38 residential centers, the largest number being reported for North and Central China.

Approximately 12 cities with populations exceeding 50,000 remain unoccupied by Protestant missions as foreign residential centers.

MISSION STATIONS

Age of Work in Terms of Mission Stations—The term "mission station" is always used in connection with the work of a single society, while the term "residential center" relates to the Christian occupation of the cities of China by foreign representatives of one or any number of missionary societies, and has no regard to the number of "stations" which different societies may maintain in each such "center." When computing the number of mission stations in any province, independent missionaries in any city (regardless of their number) have constituted one station. In a number of places representatives of missionary societies are allocated to special work (educational, literary, etc.) although no organized evangelistic work may be done or church organized. Wherever this is the case the Committee has not credited such societies having single representatives in special, general, or union work, with a mission station.

Mission Stations Established Before 1860—As early as 1860, we find 35 mission stations in 14 residential centers. One-third of these were in Shanghai and Ningpo; another third in Canton, Amoy, Foochow, Swatow, and Hongkong. Shanghai alone reported 8 mission stations, while Ningpo and Canton followed with 4 each.

During the years 1861 to 1880, the number of mission stations increased three-fold. From Chefoo and Tientsin the number of mission stations increased in Chihli and Shantung from 2 to 24. An extension of similar importance took place in Kiangsu and Chekiang, from Shanghai and Ningpo as initial starting points. The increase in Chekiang was largely the result of CIM activities. That the great bulk of the work during these 20 years was pioneer in its nature is evident from the following observations. Wholly new ground was broken in Kansu (CIM), Kweichow (CIM), Shensi (CIM), Szechwan (CIM), and Shansi (CIM and BMS). Extensive itinerations in Anhwei and Kiangsi resulted in 9 new stations being opened here by the CIM. During this period the MEFB drove its first stakes at Kinkiang, and lest one be given the impression that all of the increase during this period took place in interior provinces, let it also be noted that the number of mission stations in Fukien and Kwangtung doubled between 1861 and 1880.

The years 1881 to 1900, just preceding the Boxer Uprising, witnessed a magnificent advance on the part of Christian missions in China, not only in extending lines further inland but more especially in fuller occupation of areas already claimed. During these 20 years the number of mission stations in China advanced from 132 to 498, making an annual rate of increase of 18 new stations. The CIM opened over 80 new stations, and its affiliated societies 30, making a total of 126, or an average of over 6 a year between 1881 and 1900. Two-thirds of all the mission stations opened in Honan, one-half of all opened in Chekiang, four-fifths of all opened in Szechwan and practically all the mission stations opened in Kweichow, Shansi, and Shensi were opened by the CIM. These years immediately preceding the Boxer Uprising were also years of great extension for the CMS (30 new stations). American Lutheran societies began to make their appearance on the field. As yet, few of the smaller societies, unclassified denominationally, were represented.

After 1900 all China was opened to the Christian missionary as it had never been before, and the 20 years since then have borne testimony to the stimulating effect of Boxer experiences, as well in the home lands as on the field. The period not only stands for a great increase in the number of new societies entering China, but also for a return to many stations opened before the Boxer Uprising, the rebuilding of mission schools and churches, the adoption of an intensive policy, the inauguration of strong educational and medical work, and the development of inter-mission cooperation in institutional forms of missionary propaganda.

The number of new mission stations increased during these 20 years (1901-1920) from 498 to 1,037. In other words, Christian missions during the last two decades have averaged 26 new mission stations in China annually. Over one-half of the total number opened since 1900 (269) are credited to larger missionary societies. The CIM again stands out as the most active in pioneer work, 90 new stations being opened by this society. These years also saw a large increase in Lutheran stations, namely 78. Anglican, Baptist, Methodist, and Presbyterian societies made modest advances averaging over 35 new stations each, while Congregational missions appear to have made little gain. Societies unclassified denominationally (exclusive of the CIM) opened over 200 new mission stations during the last 20 years.

The provinces where the greatest advance in the number of new mission stations has been made during the last two decades are Honan, Hunan, Kwangtung, Chihli, Shantung, Kiangsi, Szechwan, and Hupeh. In some of these provinces the increase has been startling, e.g. before 1900, Honan had only 12 mission stations, now Honan has 67; and Hunan with only 5 mission stations before 1900 now reports 63. The 3 provinces of Central

III.—Mission Stations Arranged Chronologically

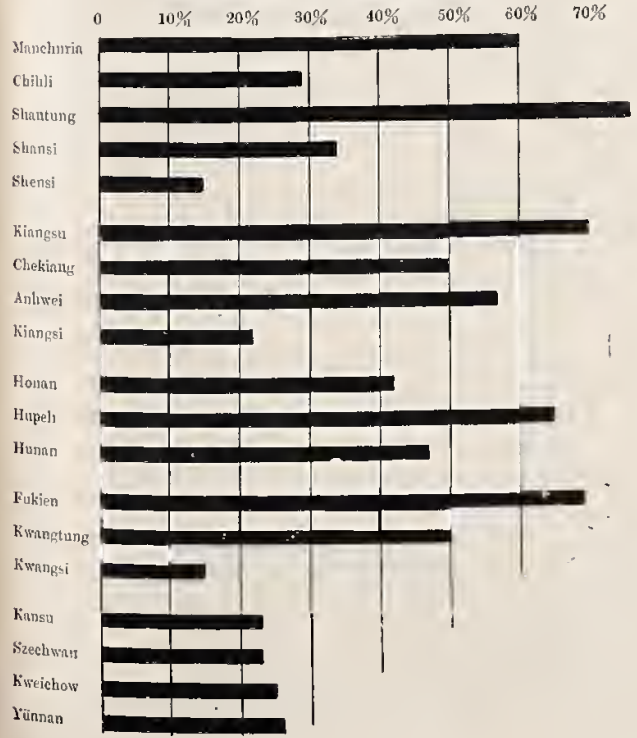
	1807 to 1860	1861 to 1880	1881 to 1890	1891 to 1900	1901 to 1910	1911 to 1920	Total
	1	2	3	4	5	6	7
Total (19 Provinces)	**35**	**97**	**134**	**225**	**274**	**251**	**1,016**
North China	2	29	36	54	55	75	251
Manchuria	...	2	6	9	8	12	37
Chihli	1	13	7	5	20	21	67
Shantung	1	11	6	9	16	19	62
Shansi	...	2	15	13	6	14	50
Shensi	...	1	2	18	5	9	35
East China	14	34	30	63	48	40	229
Kiangsu	9	7	15	16	21	17	85
Chekiang	5	18	4	15	4	0	55
Anhwei	...	4	6	13	6	4	33
Kiangsi	...	5	5	19	17	10	56
Central China	...	11	8	32	83	54	188
Honan	...	...	2	10	31	24	67
Hupeh	...	11	6	17	14	10	58
Hunan	...	...	...	5	38	20	63
South China	19	20	38	41	50	40	208
Fukien	7	10	9	16	10	11	63
Kwangtung	12	10	28	18	35	24	127
Kwangsi	...	...	1	7	5	5	18
West China	...	3	22	35	38	42	140
Kansu	...	1	4	6	1	7	19
Szechwan	...	1	12	25	27	11	76
Kweichow	...	1	1	4	5	6	17
Yünnan	...	...	5	...	5	18	28
Special Administrative Districts	...	...	4	3	8	6	21
Mongolia	...	...	4	2	6	4	16
Sinkiang	...	...	...	1	2	2	5
Tibet	...	...	...	...	...	...	...
GRAND TOTAL (ALL CHINA)	**35**	**97**	**138**	**228**	**282**	**257**	**1,037**

IV.—Force at Work—Foreign

	Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
	1	2	3	4	5	6	7	8
Total... ... (19 Provinces)	**1,299**	**345**	**112**	**204**	**1,912**	**2,466**	**4,096**	**6,562**
North China ...	**311**	**102**	**35**	**52**	**468**	**666**	**1,040**	**1,706**
Manchuria	49	20	11	3	39	73	99	172
Chihli ...	100	41	14	22	186	256	408	664
Shantung	109	30	9	21	137	192	312	504
Shansi ...	29	8	...	5	74	92	148	240
Shensi ...	24	3	1	1	32	53	73	126
East China ...	**270**	**71**	**18**	**50**	**599**	**568**	**1,112**	**1,680**
Kiangsu ...	161	36	15	29	331	327	611	938
Chekiang	63	19	1	12	109	116	228	344
Anhwei ...	32	11	1	7	55	62	110	172
Kiangsi ...	14	5	1	2	104	63	163	226
Central China	**317**	**59**	**15**	**43**	**258**	**486**	**695**	**1,181**
Honan ...	100	19	4	12	87	152	242	394
Hupeh ...	122	16	7	17	85	167	222	389
Hunan ...	95	24	4	14	84	167	231	398
South China ...	**279**	**75**	**32**	**44**	**405**	**460**	**800**	**1,260**
Fukien ...	70	26	15	22	198	135	319	454
Kwangtung	188	42	17	16	188	295	435	730
Kwangsi ...	21	7	...	6	19	30	46	76
West China ...	**122**	**38**	**12**	**15**	**184**	**286**	**449**	**735**
Kansu ...	11	2	...	2	19	29	43	72
Szechwan	91	32	12	11	138	204	339	543
Kweichow	6	2	...	1	10	20	25	45
Yünnan ...	14	2	...	1	17	33	42	75
Special Administrative Districts ...	**11**	**3**	**4**	**2**	**27**	**29**	**45**	**74**
Mongolia...	4	...	...	...	22	20	36	56
Sinkiang...	7	3	4	2	5	9	9	18
Tibet ...	...	...	...	...	...	...	...	...
GRAND TOTAL (ALL CHINA)	**1,310**	**348**	**116**	**206**	**1,939**	**2,495**	**4,141**	**6,636**

China (Honan, Hupeh, and Hunan) have trebled the number of their mission stations since 1900, while the remaining sections of the country have only doubled their numbers.

Per cent of Missionary Residential Centers with Mission Higher Primary Schools



Mission Stations—General Remarks—Of the total 1,037 mission stations in all China, approximately one-fourth are mission stations of the CIM or its affiliated missions, and approximately one-fifth are mission stations of relatively small, young, and denominationally unclassified societies. The 11 mission societies in China having the largest number of mission stations are as follows: CIM 246, CMS 58, PN 36, MEFB 28, CMA 25, SBC 24, YMCA 24, CMML 23, SDA 21, WMMS 19, and ABF 19.

FOREIGN MISSIONARIES

The Foreign Force—When this Survey material was gathered in 1919, there was a Protestant missionary enrollment of 6,636. Since then, changes due to resignation, sickness, or death, as well as to the addition of new recruits, have altered the number, personnel, and distribution of these foreign workers. Many British missionaries, absent on War service, have since returned; others, detained on the field during the War and with furloughs long overdue, have since returned home in larger numbers than usual. We may safely conclude that at the present time (1921) there are at least 7,000 regularly employed Protestant missionaries assigned to China. Of the total enrolled at the time of the Survey, 1919-20, 38 per cent were men, 33 per cent married woman, and 29 per cent unmarried women. The ratio between men and women, therefore, was something like two to three.

Of all male missionaries slightly more than one-half are ordained (52 per cent). Too much emphasis upon these figures for ordained workers, however, must be discouraged. A number of mission societies employ male missionaries who, while they have not been ordained by any recognized ecclesiastical body, still exercise the full privileges and assume the full duties of regularly ordained men.

Approximately 10 per cent of the missionary force consists of medical workers, either physicians or registered nurses. The inequality of distribution even between coast provinces is shown in the fact that, while 9 per cent of the foreign force in South China are doctors, only 5 per cent in the provinces of East China are thus professionally trained. Or again, each of the following 6 provinces, Kwangtung, Szechwan, Fukien, Kiangsu, Chihli, and Shantung, has approximately as many foreign physicians as the following 8 provinces combined: Kweichow (2), Yünnan (2), Kansu (2), Kwangsi (7), Kiangsi (6), Anhwei (12), Shensi (4), Shansi (8).

LENGTH OF SERVICE

Arrivals—The number of new missionaries arriving in China each year has steadily increased, and in 1910 exceeded the 300 mark. From that time until the opening of the War there was an average of approximately 325 new missionaries entering China annually (see graph on page 289). During the first year or two of the War there was a noticeable decline, especially in the number of British and Continental missionaries. The American societies, however, continued to send increasing numbers, so that the average never fell below 300 annually during the first three years of the War. In 1916 the number of new missionaries reaching China rose above 400, then, with the entrance of the United States into the War a temporary drop was recorded, although it is possibly accurate to state that during all the years of the War, an average of 325 to 375 new missionaries to China per year was maintained. In 1920 (as shown by the Directory of Protestant Missions for 1921, and by a count of new arrivals made in the office of the "Chinese Recorder") approximately 450 new missionaries entered the China field. It is impossible to state with any degree of accuracy what proportion of missionaries already on the field withdraw, die, or are invalided home each year.

Some of the following facts regarding the term of service of missionaries now on the field may be of interest. Five per cent of the present missionary body reached China before 1891, and 14 per cent between 1891 and 1900. In other words, one out of every five missionaries in China today began his or her work on the field before the Boxer Uprising. Eighty-one per cent of the present missionary body have been in China less than 20 years, 20 per cent arriving between 1901 and 1910, and 51 per cent, or more than one-half of the present missionary body, arriving in China during the last decade, or since 1911. This last fact is significant, for as another has stated, "almost one-half of the present missionary body are still junior missionaries."

SINGLE WOMEN MISSIONARIES

Single Women Missionaries—Almost 30 per cent of the foreign missionary force consists of single women, while approximately 5 to 6 per cent are unmarried men. The Lutheran societies report the lowest proportion of single women. In East China the single women missionaries outnumber the men, and constitute approximately 35 per cent of the total missionary force. In Kiangsi the single women constitute almost one-half of the foreign missionary force, there being 104 single women to 63 men. Among all these women only one woman physician is reported. In South China the single women constitute one-third of the missionary body. This is chiefly due to the large number of single women connected with the CEZMS. There are 198 single women in Fukien to 135 men. Contrary to a common impression, the CIM throughout China numbers fewer single women than total male missionaries, while the CMS, MEFB, and MES report more single women than men. One naturally expects to find in both Kiangsi and Fukien, where so many single women missionaries are at work, a proportionately large number of women communicants than reported elsewhere. This, however, is not the case. Kiangsi is only 3 per cent and Fukien only 2 per cent above the average of women communicants for all China.

V.—Distribution of Foreign Missionary Force

	Missionary Residential Centers	Centers with 1-5 Missionaries		Centers with 6-10 Missionaries		Centers with 11-25 Missionaries		Centers with 26-50 Missionaries		Centers with 51-100 Missionaries		Centers with over 100 Missionaries		Per cent of Foreign Force in Centers with less than 26 Missionaries
		No.	Total Missionaries	No.	Total Missionaries	No.	Total Missionaries	No.	Total Missionaries	No.	Total Missionaries	No.	Total Missionaries	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Total (19 Provinces)	**675**	**430**	**1,166**	**120**	**854**	**87**	**1,335**	**18**	**609**	**12**	**840**	**8**	**1,757**	**51%**
North China	**187**	**126**	**316**	**27**	**192**	**25**	**369**	**4**	**130**	**3**	**229**	**2**	**469**	**51%**
Manchuria	28	20	64	5	26	2	26	...	...	1	56	...	...	67%
Chihli	41	29	62	4	34	5	76	1	32	1	85	1	375	26%
Shantung	39	17	49	6	54	13	188	1	30	1	88	1	91	57%
Shansi	47	33	80	8	52	5	79	1	29	...	...	...	...	88%
Shensi	32	27	61	4	26	...	...	1	39	...	...	...	...	69%
East China	**130**	**87**	**239**	**21**	**153**	**9**	**151**	**7**	**245**	**4**	**246**	**2**	**646**	**32%**
Kiangsu	25	6	20	10	75	3	38	2	63	2	96	2	646	11%
Chekiang	34	24	64	3	21	4	77	1	32	2	150	...	...	47%
Anhwei	26	18	44	5	37	1	20	2	71	...	...	...	...	59%
Kiangsi	45	39	111	3	20	1	16	2	79	...	...	...	...	65%
Central China	**128**	**68**	**210**	**29**	**192**	**25**	**385**	**2**	**54**	**3**	**230**	**1**	**110**	**68%**
Honan	56	30	92	15	95	9	129	1	26	1	52	...	...	80%
Hupeh	32	15	50	10	70	4	63	1	28	2	178	...	...	47%
Hunan	40	23	68	4	27	12	193	...	...	...	...	1	110	72%
South China	**127**	**76**	**213**	**28**	**210**	**17**	**265**	**3**	**118**	**1**	**75**	**2**	**379**	**55%**
Fukien	41	20	54	11	82	7	98	2	70	...	...	1	150	52%
Kwangtung	73	47	137	16	122	7	119	1	48	1	75	1	229	52%
Kwangsi	13	9	22	1	6	3	48	...	...	...	...	...	...	100%
West China	**103**	**73**	**188**	**15**	**107**	**11**	**165**	**2**	**62**	**1**	**60**	**1**	**153**	**63%**
Kansu	17	11	28	5	33	1	11	...	...	...	...	...	...	100%
Szechwan	51	30	86	8	60	10	154	1	30	1	60	1	153	55%
Kweichow	16	14	31	2	14	...	...	...	...	...	...	...	...	100%
Yünnan	19	18	43	...	...	...	...	1	32	...	...	...	...	57%
Special Administrative Districts	**18**	**12**	**40**	**6**	**36**	...	...	...	...	...	...	...	...	...
Mongolia	13	8	28	5	30	...	...	...	...	...	...	...	...	100%
Sinkiang	5	4	12	1	6	...	...	...	...	...	...	...	...	100%
Tibet	...	...	...	...	...	...	...	...	...	...	...	...	...	...
GRAND TOTAL (ALL CHINA)	**693**	**442**	**1,206**	**126**	**890**	**87**	**1,335**	**18**	**609**	**12**	**840**	**8**	**1,757**	**52%**

THE MISSIONARY AT WORK

Classification of the Foreign Force—The Survey Committee has no data on which to classify missionaries according to forms of work to which each devotes the major part of his or her time. So many mix a bit of educational work with evangelistic, or literary and administrative with evangelistic, all in a single day, that it is difficult to say in what proportion one's time is being given to different types of missionary activity. Moreover, for many missionaries, especially in the interior, no two days are alike, and all forms of work are engaged in. Generally speaking, in Shansi, Chekiang, Kiangsi, Honan, Hunan, Kwangsi, Kansu, Kweichow, and Yünnan, over three-fourths of the missionary body devote the major part of their time to evangelistic work. In other provinces the majority of missionaries are also giving their entire attention to evangelistic work, and to the care and nurture of the Chinese Church. Some light may be thrown on the whole subject by tabulating the information given in the South China Missionary Diary for 1921, although one does not know how nearly the proportions for South China obtain throughout the other sections of the country. According to the South China Missionary Diary, if we classify the wives of missionaries with their husbands, 54 per cent of the missionary body devote the major part of their time to evangelistic work, 25 per cent to educational, 18 per cent to medical, 2 per cent to literary, and 1 per cent remaining unclassified.

Working Force at any Given Time—In passing judgment on the work of missionaries in China at any given time, we must remember that the total number enrolled does not represent the number in active work on the field. Allowance must always be made for one-sixth of the total force being out of the country on furlough, and approximately one-twelfth being engaged in language study. In addition, not all of the married women find it possible to devote their whole time to missionary activity, and at least one-third of these women must be excluded when reckoning up the exact working force. If we accept the above reservations we may venture the conclusion that approximately two-thirds of the enrolled missionary force in China is actively at work on the field at any given time. In other words, instead of 6,636 missionaries giving full-time service in China today, there are probably less than 4,500.

Distribution of Foreign Missionaries Among the Provinces—Kiangsu, Kwangtung, Chihli, Szechwan, and Shantung report the highest enrollments (over 500 missionaries each). Obviously the large attendance of students at the Nanking and Peking language schools greatly augments the number of missionaries credited to Kiangsu and Chihli. Looking at China as a whole, 57 per cent of the Protestant missionaries reside in the seven coast provinces, and 26 per cent in the five interior provinces of the Yangtze Valley. This leaves only 17 per cent for the remaining provinces away from the coast and the main course of the Yangtze.

DISTRIBUTION OF THE FOREIGN FORCE IN MISSIONARY RESIDENTIAL CENTERS

Eighteen per cent of the missionary body live in foreign residential centers with 1 to 5 missionaries; 13 per cent in centers with 6-10; 21 per cent in centers with 11-25; 9 per cent in centers with 26-50; 13 per cent in centers with 51-100; and 26 per cent in residential centers with over 100 missionaries. Let us express these facts in a slightly different way, for they are significant. Eighty-two per cent of the foreign residential centers have less than one-third of the missionary body. Forty per cent of the missionaries (or 2,597) congregate in 20 large cities. There are 38 cities in China reporting over 25 resident missionaries each. Of these, 9 are located in North China, 13 in East China, 6 each in Central and South China, and 4 in West China. The provinces reporting the largest numbers of small

Per cent of Missionary Residential Centers with 1-5 Resident Missionaries

foreign residential centers (each with from 1 to 5 missionaries) are: Kwangtung 47, Kiangsi 39, Shansi 33, Szechwan 30, Honan 30, Chihli 29, Shensi 27, Chekiang 24, Hunan 23, Manchuria and Fukien 20 each. Eight provinces have only one or no foreign residential center where more than 25 missionaries reside, 3 provinces have only two such centers. Chihli, Shantung, Kiangsu, Hupeh, Chekiang, Fukien, Kwangtung, and Szechwan have three or more such centers. Shantung, Hunan, and Szechwan report a surprisingly large number of foreign residential centers with anywhere from 11 to 25 missionaries. Eighty-six per cent of the total missionary force in Kiangsu and 74 per cent in Chihli reside in centers with 25 or more resident missionaries.

The following cities report 100 missionaries or over: Shanghai, Peking, Canton, Nanking, Foochow, Changsha, Chengtu, and Tsinan. These cities contain 26 per cent of the entire missionary body. Sixty-five per cent of all foreign residential centers throughout China report from one to five resident missionaries. The fact is significant, when we think of the sacrifices and loneliness which attend the life of missionaries, scattered so thinly over great areas.

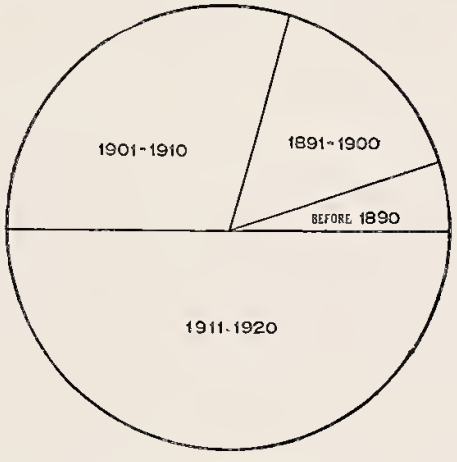
CHINESE CHRISTIAN WORKERS

The Chinese Employed Force—In this study of the numerical strength and distribution of the employed Chinese force, the following considerations must be kept in mind: (1) In all provinces where the Chinese Church is relatively strong and the work old, the names of many employed workers no longer appear on the payroll of the mission. For this reason they may or may not be entered on the mission statistical blanks returned to the Survey Committee. Moreover, in the early years of mission work, or in provinces where the Church is still young, all Christian workers, however menial their service, are often entered on the books of the mission treasurer and are therefore reported as full-time workers. As the work advances self-support develops and many of those who serve as gate-keepers and chapel attendants, etc., who were formerly paid by the mission, now become the financial responsibility of the local church and therefore may or may not be included longer in mission reports. (2) The statistics supplied for medical workers are incomplete. Contrary to previous practice, nurses in training have been included in the total medical force credited to each mission. (3) The number of ordained Chinese workers is exclusive of a large number of evangelists and elders, who, although not ordained by any regular ecclesiastical body, are empowered by the mission to exercise the full privileges of ordained workers. There are a number of reasons which could be given for this practice on the part of missions. (4) In some cases the total number of educational workers credited to any mission may be too low, due to the fact that in gathering information the Committee specifically requested statistics covering teachers of middle school grade and below only, hoping later to add all teachers in higher educational institutions to these totals. Unfortunately, statistics of Normal Schools, Bible Schools, Seminaries, and Colleges are still very unsatisfactory. (5) While it might be illuminating to know the full number of voluntary workers in the Chinese churches, the Committee feels that the figures supplied should be used with caution. The definition adopted by the Committee to guide mission correspondents was as follows: "It is assumed that all church members do some Christian work; therefore enter in the column appointed for voluntary workers only those who give on an average at least 2 days regularly each week to such work." Many missions, moreover, have discontinued the practice of enumerating voluntary workers. These, therefore, were unable to give any returns under this heading

Distribution of Chinese Force—The Protestant Churches in China employ full-time almost 25,000 Chinese Christian workers. The largest numbers are reported for Shantung, Kiangsu, Fukien, and Kwangtung. Except in the case of Kwangtung, for which the Committee feels it has not full returns, the distribution of workers between the provinces is fairly proportionate to the age of the work and the numerical strength of the communicant body. Seventy-one per cent of the Protestant church members in China reside in the coast provinces. We should naturally expect, therefore, that at least 66 per cent of the Chinese workers are resident in these areas. This is exactly what we find to be true. The provinces showing the highest ratios of workers to communicants are Anhwei, Hunan, and Szechwan; those reporting the lowest ratios are Kweichow, Yünnan, and Manchuria. The returns for all China show that 7 out of every 100 church members are employed as full-time workers by churches or missions. (See Table XVII, Column 9).

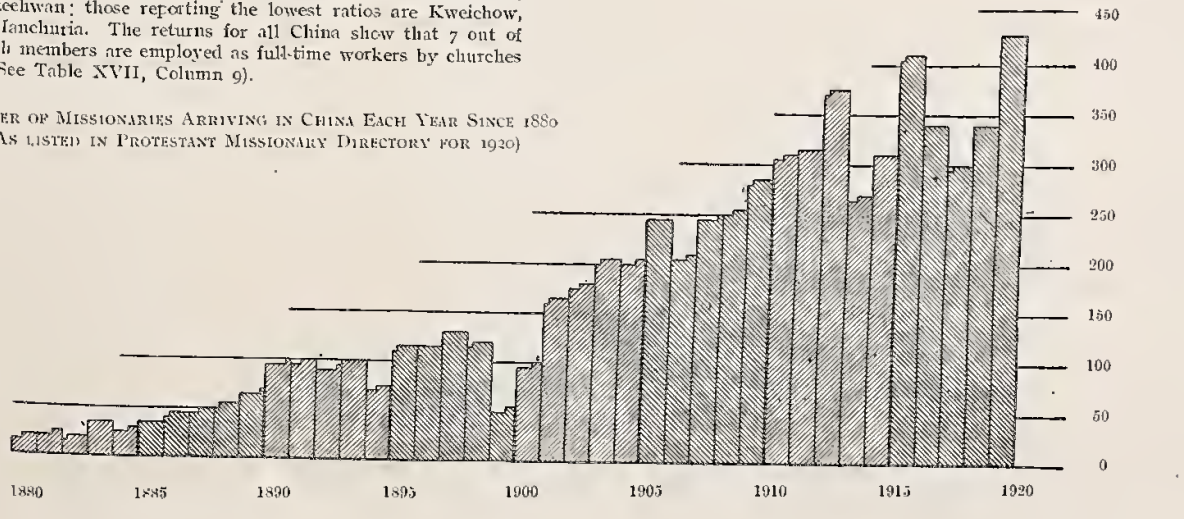
Distribution of the Foreign Missionary Body

Foreign Missionary Body Classified According to First Date of Arrival in China



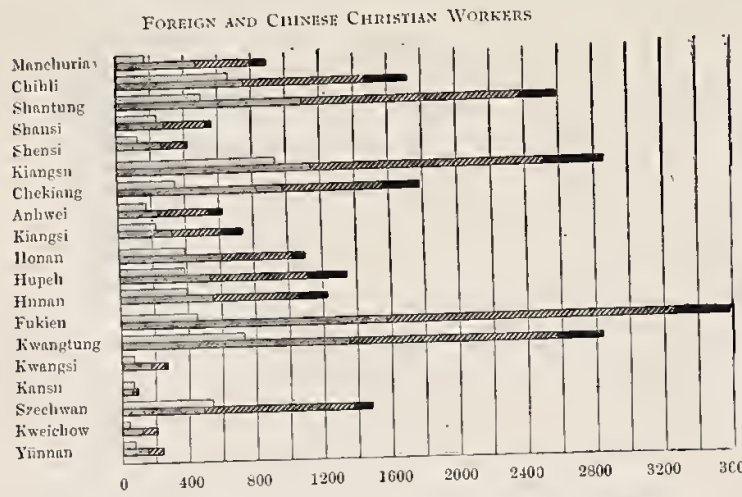
Note that 51% of the Protestant missionaries have been in China less than 10 years.

Number of Missionaries Arriving in China Each Year Since 1880
(As listed in Protestant Missionary Directory for 1920)

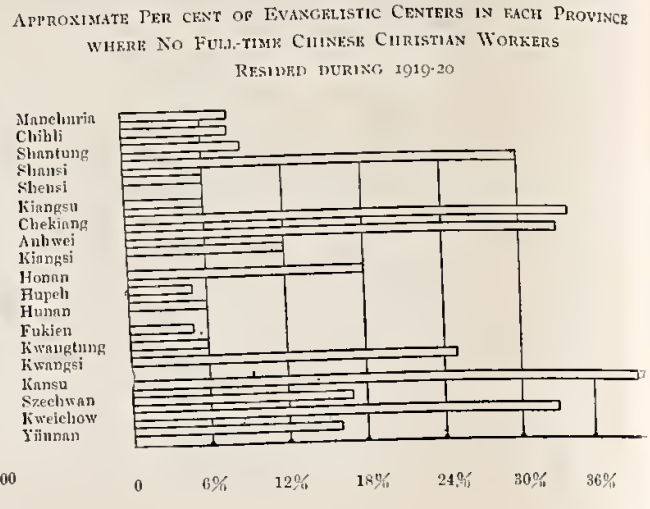


Christian Occupation in Terms of Workers, Foreign and Chinese, per Million Inhabitants—Let us first consider the degree of Christian occupation in terms of workers per million inhabitants. The provinces of West China, as we should expect, are most poorly provided. The figures for this section of the country are 8 foreign and 23 Chinese workers per million people. South China, and this is again just as one would expect, appears best provided, with 20 foreign and 106 Chinese workers per 1,000,000. Among the provinces, Fukien leads with 27 foreign and 211 Chinese for every million inhabitants, followed by Kiangsu. In 12 provinces the number of Chinese workers falls below the average recorded for all China, i.e. in Manchuria, Shensi, and Shansi in North China, in Anhwei and Kiangsi, in Kwangsi, and in all 7 provinces of Central and West China. The area in greatest need of more Chinese workers, when we consider the non-Christian population, is West China. It is an interesting fact that with the exception of Shansi, the 12 provinces just enumerated, as being below average in the number of Chinese workers per million inhabitants, are also below average in the number of foreign workers. This is to be expected.

Let us turn now to consider the degree of Christian occupation in terms of workers per 1,000 communicants. In other words, in which provinces is the Protestant Christian community best cared for? A study of the two accompanying maps showing Christian Workers per Million Inhabitants, and Christian Workers per Thousand Communicants, will quickly reveal the fact that a province may have such a large non-Christian population, and such a small church enrollment, that while its inhabitants are poorly supplied with Christian workers in relation to other provinces, its church members may be relatively well supplied. This is clearly illustrated in



The upper bars represent foreign and the lower Chinese Workers. The different shadings on the lower bars from left to right represent Evangelistic, Educational, and Medical Chinese Workers.



VI.—Force at Work—Chinese

	Ordained	Unordained Pastors and Evangelists—Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers—Men	Teachers—Women	Total Educational Force (a) (all grades)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work (a)	Total Voluntary Workers reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Total (19 Provinces)	**1,058**	**7,799**	**2,330**	**11,187**	**7,757**	**3,060**	**10,817**	**407**	**55**	**459**	**1,702**	**2,623**	**24,627**	**3,505**	**76%**	**3.8**
North China	219	2,102	558	2,879	1,956	749	2,705	130	3	99	382	614	8,198	771	77%	3.6
Manchuria	18	376	79	473	203	120	323	13	...	14	70	97	893	76	75%	5.2
Chihli	62	567	124	753	485	228	713	53	2	44	161	260	1,726	181	77%	2.6
Shantung	124	727	247	1,098	969	317	1,286	49	...	32	127	208	2,592	359	77%	5.2
Shansi	9	216	62	287	184	58	242	12	1	7	17	37	566	48	78%	2.3
Shensi	6	216	46	268	115	26	141	3	...	2	7	12	421	107	83%	3.3
East China	343	1,767	572	2,682	1,821	737	2,558	86	12	133	540	771	6,011	1,049	75%	3.6
Kiangsu	183	686	276	1,145	957	410	1,367	38	6	57	247	348	2,860	251	73%	3.1
Chekiang	103	735	139	977	423	173	596	31	1	48	135	215	1,788	526	82%	5.3
Anhwei	31	151	58	240	235	66	301	12	1	13	56	82	623	98	77%	3.6
Kiangsi	26	195	99	320	206	88	294	5	4	15	102	126	740	174	69%	3.3
Central China	71	1,300	330	1,701	1,162	323	1,485	59	3	87	347	496	3,882	261	82%	3.1
Honan	11	462	141	614	312	97	409	17	1	20	45	83	1,106	161	77%	2.8
Hupeh	44	406	88	538	416	156	572	14	...	41	182	237	1,347	47	78%	3.4
Hunan	16	432	101	549	434	70	504	28	2	26	120	176	1,229	53	84%	3.1
South China	366	1,990	741	3,097	1,943	1,050	2,993	113	34	124	343	614	6,704	833	70%	5.3
Fukien	220	948	403	1,571	1,051	648	1,699	54	15	78	173	320	3,590	589	67%	7.9
Kwangtung	135	912	305	1,352	849	369	1,218	49	18	39	162	268	2,838	227	74%	3.9
Kwangsi	11	130	33	174	43	33	76	10	1	7	8	26	276	17	74%	3.6
West China	59	640	129	828	875	201	1,076	19	3	16	90	128	2,032	591	82%	2.8
Kansu	...	48	15	63	16	6	22	1	...	3	7	11	96	37	75%	1.2
Szechwan	35	366	89	490	696	188	884	17	2	12	80	111	1,485	167	80%	2.7
Kweichow	11	102	8	121	79	3	82	...	...	1	3	4	207	359	95%	4.5
Yunnan	13	124	17	154	84	4	88	1	1	...	...	2	244	28	94%	3.2
Special Administrative Districts	7	51	11	69	22	9	31	...	...	...	5	5	105	14	81%	1.4
Mongolia	7	49	11	67	18	9	27	...	...	...	...	...	94	14	79%	1.6
Sinkiang	...	2	...	2	4	...	4	...	...	...	5	5	11	...	100%	0.6
Tibet	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
GRAND TOTAL (ALL CHINA)	**1,065**	**7,850**	**2,341**	**11,256**	**7,779**	**3,069**	**10,848**	**407**	**55**	**459**	**1,707**	**2,628**	**24,732**	**3,5 9**	**77%**	**3.7**

(a) This column includes workers connected with educational institutions above Middle School grade.

the case of Szechwan and Anhwei. The non-Christian population of Szechwan and Anhwei is served by few Christian workers per 1,000,000, yet the average of workers per 1,000 communicants is high comparing very favourably with other provinces. In fairness also to provinces where work is still young, it should be said that the ratio between workers and church members is inevitably higher for very obvious reasons during the first few years or decades than later. On the accompanying map showing the number of Christian Workers per Million Inhabitants, the lower the columns the greater the need for increased workers. On the map showing Christian Workers per Thousand Communicants wherever we find the largest number of dots we may conclude that there the church members are most adequately shepherded, granted of course that the consecration, zeal, and ability of the workers in each province is about the same. Note the relatively few dots in Kweichow, where among the tribes people there is a large Christian constituency.

Distribution of Chinese Workers in Terms of Foreign Residential Centers and Evangelistic Centers or Outstations—Over 50 per cent of the Chinese full-time force resides in cities occupied by foreign missionaries. This concentration is due to a deliberate policy on the part of some missions, as well as to the existence of higher educational and medical work in larger cities, thus demanding an increased staff of Chinese assistants. In provinces where the work is still very young or is attended with some opposition we still find most of the Chinese workers living in the same centers with the foreign workers, e.g. Kansu, Sinkiang, and Mongolia. The tribal work in Kweichow and Yünnan is characterized by a scattering of the workers over the field rather than by any concentration in foreign residential centers. As a result, these provinces report the lowest proportions of Chinese workers in foreign residential centers. The general impression gained by a careful study of the distribution of workers throughout China is that as the work progresses and leaders are developed, they are encouraged to assume the responsibility of field work, and to locate at some place away from centers where the foreign missionary resides. (See Table II, Column 9).

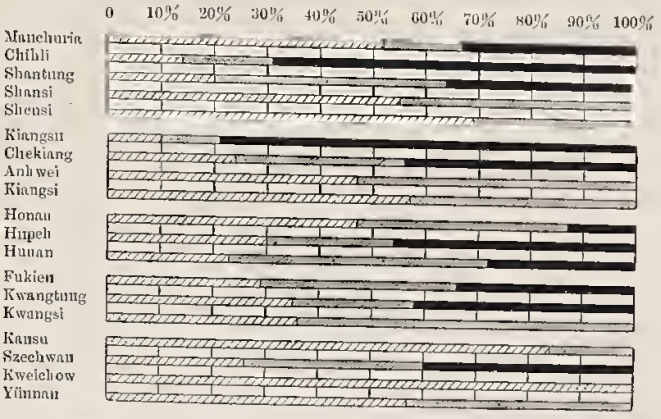
The proportion of evangelistic centers without resident Chinese workers in each province will serve to confirm some of the above statements. With the exception of Chekiang, where the CIM and GCAM (CIM) occupy large areas, and where, therefore, the policy of concentrating workers in foreign residential centers is in force, the coast provinces average 93 per cent of their evangelistic centers where one or more Chinese workers reside. In West China we find 79 per cent of the evangelistic centers with resident Chinese workers. In Shansi, Chekiang, Anhwei, Kwangsi, Kansu, and Kweichow, Chinese workers are found residing in less than 3 out of every 4 evangelistic centers.

Classification of Chinese Workers—All Chinese workers have as their chief object the evangelization of their own countrymen. When, however, we classify them in terms of that special form of work to which they devote the major portion of their time, we find that 46 per cent of the total force devote their whole time to evangelism and the spiritual oversight of the Church, 44 per cent to Christian education, and 10 per cent to Christian medical work. The above proportions vary little for the different sections of China, except in West China where the percentage of educational workers is rather high and that of medical workers low.

As to the distribution of these Chinese workers it is interesting to note that 65 per cent of the evangelistic force, 66 per cent of the educational, and 65 per cent of the medical reside in the 7 coast provinces.

From a study of Table VII, as well as of the accompanying map showing the classification of workers in each province, the following observations might well be noted. Over one-half of the Chinese workers reported for Manchuria, Shansi, Shensi, Chekiang, Honan, Kwangsi, Kansu, Kweichow, and Yünnan are evangelistic. Shantung, Kiangsu, Anhwei, Hupeh, Fukien, and Szechwan have larger percentages of Chinese workers in educational than in evangelistic work. On the other hand,

DISTRIBUTION OF MISSIONARIES IN SMALL OR LARGE FOREIGN RESIDENTIAL CENTERS



Light shading represents percentage of centers with 1-10 resident missionaries, darker shading centers with 11-50 missionaries, and black centers with over 51 missionaries.

VII.—Chinese Employed Workers

	Total Employed Chinese Force	Total Evangelistic Force	Total Educational Force	Total Medical Force	Per cent of Total Force in Full Time: Evangelistic Work	Per cent of Total Force in Full Time: Educational Work	Per cent of Total Force in Full Time: Medical Work	Evangelistic Workers per Million Inhabitants	Educational Workers per Million Inhabitants	Medical Workers per Million Inhabitants	Evangelistic Workers per Thousand Communicants	Educational Workers per Thousand Communicants	Medical Workers per Thousand Communicants	Per cent of Church Communicants who are Employed Christian Workers
	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Total (19 Provinces)	**24,627**	**11,187**	**10,817**	**2,623**	**46%**	**44%**	**10%**	**25**	**25**	**6**	**32**	**31**	**8**	**7.2%**
NORTH CHINA	6,198	2,879	2,705	614	46%	44%	10%	29	27	6	29	27	6	6.2%
Manchuria	893	473	323	97	53%	36%	11%	24	16	4	23	15	5	4.4%
Chihli	1,726	753	713	260	44%	41%	15%	28	26	9	34	32	12	7.7%
Shantung	2,592	1,098	1,286	208	42%	50%	8%	35	41	7	26	31	5	6.2%
Shansi	566	287	242	37	50%	42%	8%	26	22	3	35	30	4	6.8%
Shensi	421	268	141	12	63%	33%	4%	30	6	1	38	31	2	6.0%
EAST CHINA	6,011	2,682	2,558	771	44%	43%	13%	26	35	8	38	36	11	8.6%
Kiangsu	2,860	1,145	1,367	348	40%	48%	12%	34	41	1	39	46	12	9.6%
Chekiang	1,788	977	596	215	54%	33%	13%	42	26	9	35	21	8	6.5%
Anhwei	623	240	301	82	38%	49%	13%	12	15	4	48	60	16	12.3%
Kiangsi	740	320	294	126	43%	40%	17%	13	12	5	41	38	16	9.4%
CENTRAL CHINA	3,682	1,701	1,485	496	46%	40%	14%	19	16	5	45	39	13	9.7%
Honan	1,106	614	409	83	55%	37%	8%	19	13	2	50	33	7	9.2%
Hupeh	1,347	538	572	237	40%	42%	18%	19	20	8	37	39	16	9.2%
Hunan	1,229	549	504	176	45%	41%	14%	19	17	6	50	46	16	11.2%
SOUTH CHINA	6,704	3,097	2,993	614	46%	45%	9%	49	47	10	30	29	6	6.4%
Fukien	3,590	1,571	1,699	320	43%	47%	10%	92	100	19	41	44	8	9.3%
Kwangtung	2,838	1,352	1,218	268	48%	43%	9%	39	35	8	22	20	4	4.7%
Kwangsi	276	174	76	26	63%	26%	11%	16	7	2	37	14	5	5.9%
WEST CHINA	2,032	828	1,076	128	41%	53%	6%	9	12	1	26	34	4	6.5%
Kansu	96	63	22	11	66%	23%	11%	10	4	2	48	17	8	7.4%
Szechwan	1,485	490	884	111	33%	60%	7%	8	14	2	38	68	8	11.4%
Kweichow	207	121	82	4	58%	40%	2%	11	7	0.4	13	9	0.4	2.2%
Yünnan	244	154	88	2	62%	37%	1%	18	10	0.2	20	11	0.3	3.0%
SPECIAL ADMINISTRATIVE DISTRICTS	105	69	31	5	...	...	...	...	...	...	...	...	...	...
Mongolia	94	67	27	...	72%	28%	...	9	4	...	79	32	...	11.0%
Sinkiang	11	2	4	5	18%	36%	46%	1	2	3	87	174	216	48.0%
Tibet	...	...	...	...	...	...	...	...	...	...	...	...	...	...
GRAND TOTAL (ALL CHINA)	**24,732**	**11,256**	**10,848**	**2,628**	**46%**	**44%**	**11%**	**25**	**24**	**6**	**33**	**31**	**8**	**7.0%**

the percentage of educational workers in Chekiang, Shensi, Kwangsi, Kansu, and Manchuria is strikingly below the average for the rest of China. Szechwan leads in its emphasis on Christian education, as judged by the high percentage of Chinese workers in mission schools. Kansu, Kweichow, Yünnan, Kwangsi, Chekiang, Shensi, Honan, and Manchuria lead in evangelistic emphasis. The provinces of East and Central China report the largest percentages of medical workers. Note the total absence of medical workers in Mongolia, and the relatively small numbers reported for Yünnan, and Kweichow. The more one studies the accompanying map the more difficult it becomes to state just what proportion or balance between different types of workers represents the ideal. There is Szechwan at the one end, and Kwangsi at the other. Suppose these two provinces were to maintain such proportions between different types of workers for a period of years, what results could be expected in the growth of the Church, the training of able Church leaders, and the growth of indigenous Christianity?

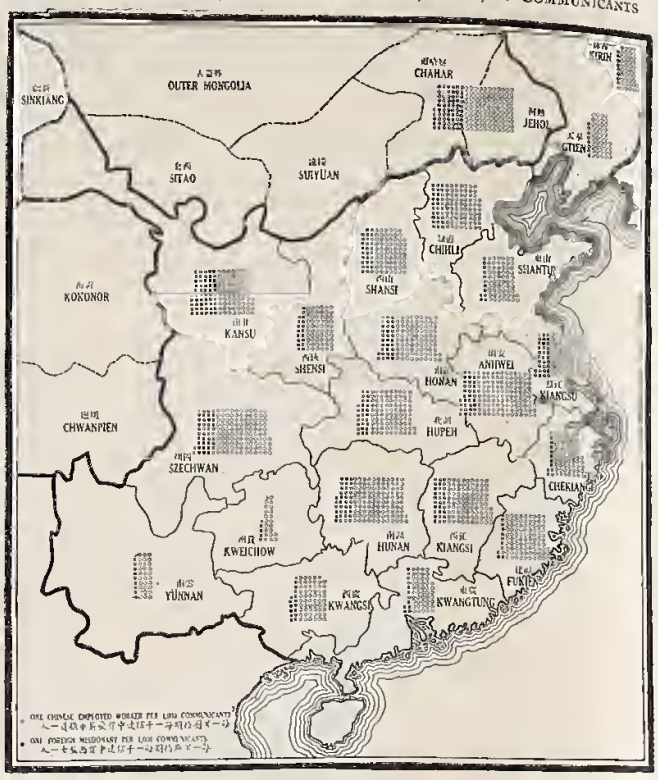
Christian Occupation in Terms of Classified Chinese Workers—In all of China we have 25 evangelistic, 25 educational, and 6 medical paid Chinese Christian workers for every million inhabitants. In the number of evangelistic workers per million, Szechwan falls far below this general average, reporting only 8 per million, while Fukien ranks far in the lead with 92, followed by Chekiang with 42, and Kwangtung with 39. The areas of greatest need so far as Chinese evangelistic workers are concerned are the whole of West China, the provinces of Anhwei and Kiangsi in East China, and Kwangsi in South China.

Four provinces report very low averages of Christian educational workers for every million inhabitants, i.e. Shensi, Kwangsi, Kansu, and Kweichow. In fact the majority of provinces rank below the average for all China. Some indication of the different emphasis placed upon the education of the Christian community in the various provinces is shown by the following: Fukien reports 100 Chinese educational workers, and Honan only 13, for every million inhabitants. The supply of Christian medical workers is at best appallingly inadequate, the average being 6 medical workers per million inhabitants (including nurses in training). Such provinces as Shensi, Kiangsu, Kweichow, and Yünnan report one or one and a fraction Christian medical workers for every million. No single province reports more than a score. Fukien with 19 medical workers per million inhabitants has almost twice as many as is reported by any other province.

But, it may be said that the responsibility of missions and the Christian Church in the matter of employed Chinese Christian workers is chiefly towards the Christian community. Is the occupation of the provinces any more encouraging if considered from this point of view? The averages for all China are approximately as follows: 32 evangelistic, 31 educational, and 8 medical workers for every 1,000 church members. Kwangtung, with a Protestant Church membership exceeding 60,000, ranks low in the number of employed workers per 1,000 communicants. Szechwan and Anhwei lead in the number of educational workers per 1,000 communicants, reporting almost twice as many as the average for all China. On the other hand, Manchuria and Kwangsi have only one-half as many as the average calls for, while Kweichow and Yünnan report still fewer. Or, in other words, the wide differences in emphasis on the education of the Christian community may be summarized as follows: Anhwei reports

Classification of Employed Chinese Workers

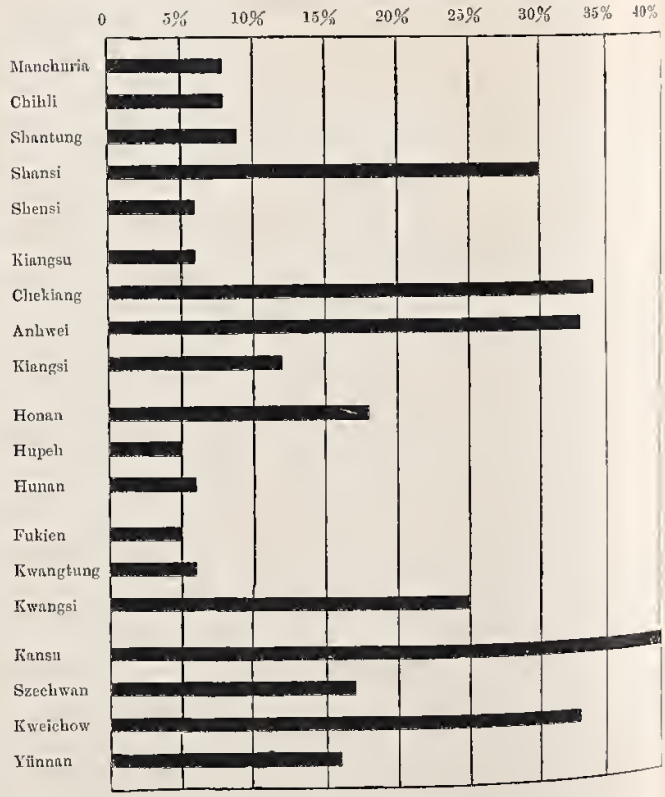
Employed Workers (Chinese and Foreign) per 1,000 Communicants



almost three times as many educational workers per 1,000 communicants as Chekiang; Szechwan reports twice as many as either Chihli or Shantung; while the Christians in Hunan are three times better cared for in the supply of Chinese teachers than the Christians of Kwangsi.

The provinces of East and Central China show the highest average numbers of medical workers per 1,000 communicants, although these are not high if one considers that 8 is the average for all China. Two provinces report less than 1 medical worker per 1,000 church members. When we recollect how widely distributed over the province communicants may be, and how impossible it undoubtedly is for two workers to meet the needs of more than a few hundred church members within easy reach, the desperate need for a very large increase of workers, especially evangelistic, comes home with new force.

Approximate Percentage of Total Evangelistic Centers Without Resident Full-time Chinese Workers (Table XVIII, Col. 6)



Ratio of Foreign to Chinese Workers—The ratio of Chinese to foreign workers in China, as reported by the Survey, is 3.7 to 1. This is fairly consistent throughout North and East China, although Chekiang, Manchuria, and Shantung show somewhat higher ratios, approximately 5 to 1. In West China the provinces fall considerably below the all-China average, the ratio being only 2.8 Chinese to each foreigner. A good deal is told by these figures regarding the degree of devolution which has thus far taken place in the administration of the Chinese Church. The high ratio between the Chinese and foreign workers in Fukien, namely 7.9 to 1, bears some relation to the age of work, the development in self-support, independence, and a larger degree of Chinese initiative and responsibility. Were the wives of Chinese leaders included in the total Chinese force, in the same way as the wives of foreign workers are included in the total foreign force, the ratio between Chinese and foreign workers would be considerably higher in every case.

Ratio of Employed Chinese to Communicants—Slightly more than 7 out of every 100 Protestant church members are employed full-time in Christian service. So many varying factors, however, enter into the work of different missions and affect this ratio between employed workers and total church communicants that care must always be taken against hurried or unfair judgments based solely upon a numerical ratio. In Manchuria, for example, only 4 out of every 100 church members are reported to be employed by the missions or churches, while in Anhwei the ratio is as high as 12 employed workers for every 100 communicants. Kweichow and Yünnan report the very low ratio of 2 and 3 employed respectively per 100 communicants. This is due to the special characteristics of tribal work and to the large number of voluntary workers. If the ratio is low for Kweichow and Yünnan, it is relatively high for Szechwan and Hunan, each reporting more than 11 employed out of every 100 communicants. It would be interesting to know whether or not the rate of growth in church membership is any greater in provinces where the proportion of employed workers to communicants is relatively high. The churches and missions of East and Central China employ 1 out of every 10 church members, while those in North, South, and West China employ on an average 1 in every 16.

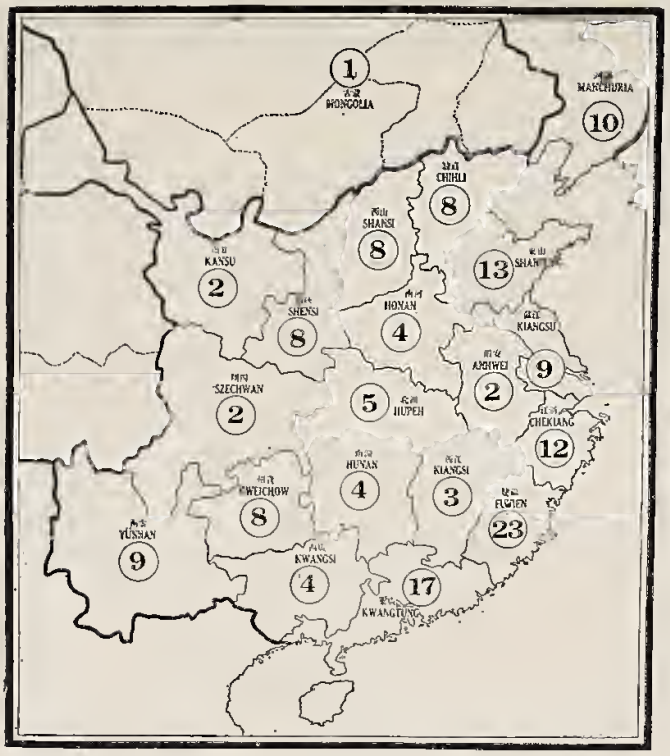
Strength and Distribution of Protestant Communicants—The communicant strength of the Protestant Church throughout China approximated 350,000 in 1919 (345,853). The Christian community may safely be estimated, therefore, to equal at least three-quarters of a million. Unfortunately, reports received covering the number of baptized non-communicants and of candidates preparing for baptism (catechumens) are incomplete. Moreover, a very large number of people interested in Christianity and under the influence of the Gospel message can not be classified under these two groups and therefore remain uncounted. Protestant

EMPLOYED CHRISTIAN WORKERS (CHINESE AND FOREIGN) PER MILLION INHABITANTS

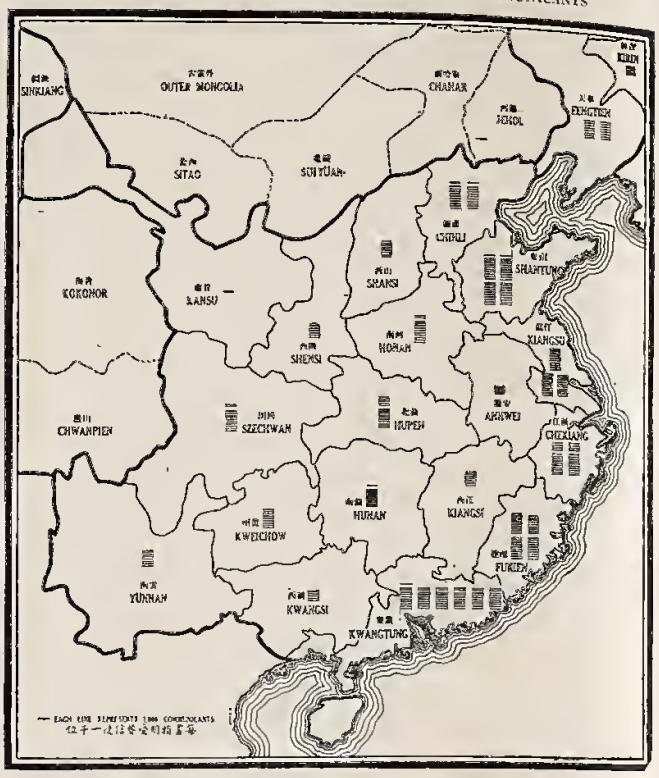
VIII.—Extent of Occupation—The Christian Community

	Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Proportion of Men Communicants	Proportion of Communicants in Cities over 50,000	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars	Average Number of Communicants in each Evangelistic Center
	1	2	3	4	5	6	7	8	9	10	11	12	13
Total (19 Provinces)	**1,016**	**6,374**	**8,831**	**216,559**	**128,415**	**344,974**	**617,194**	**63%**	**24%**	**60%**	**41%**	**220,883**	**39**
NORTH CHINA	**251**	**1,518**	**2,639**	**65,943**	**34,168**	**100,111**	**146,699**	**66%**	**17%**	**59%**	**36%**	**48,475**	**38**
Manchuria	37	85	294	13,898	6,688	20,586	30,575	68%	17%	52%	30%	6,586	70
Chihli	67	365	471	14,585	7,698	22,283	37,089	65%	34%	60%	43%	13,432	48
Shantung	62	663	1,330	26,970	14,851	41,821	53,480	64%	12%	57%	30%	23,661	31
Shansi	50	223	296	5,950	2,390	8,340	13,298	71%	4%	81%	51%	3,071	28
Shensi	35	176	248	4,540	2,541	7,081	12,257	64%	15%	61%	32%	1,725	28
EAST CHINA	**229**	**1,523**	**1,839**	**43,765**	**26,817**	**70,582**	**145,090**	**62%**	**33%**	**65%**	**49%**	**67,321**	**38**
Kiangsu	85	314	460	18,281	11,502	29,783	70,084	62%	53%	69%	58%	36,699	65
Chekiang	55	859	918	17,412	10,490	27,902	48,079	62%	16%	60%	43%	16,618	30
Anhwei	33	127	189	3,434	1,636	5,070	11,608	68%	23%	67%	42%	6,681	27
Kiangsi	56	225	272	4,638	3,189	7,827	15,319	59%	33%	71%	14%	7,323	29
CENTRAL CHINA	**188**	**744**	**1,208**	**25,774**	**12,387**	**38,161**	**69,383**	**68%**	**23%**	**64%**	**40%**	**25,928**	**32**
Honan	67	247	455	8,344	4,074	12,418	20,636	66%	12%	58%	34%	5,689	27
Hupeh	58	262	344	10,054	4,671	14,725	26,364	68%	27%	60%	28%	9,339	43
Hunan	63	235	409	7,376	3,642	11,018	22,383	67%	27%	82%	61%	10,900	27
SOUTH CHINA	**208**	**1,951**	**2,296**	**62,766**	**41,802**	**104,568**	**166,974**	**60%**	**29%**	**65%**	**45%**	**50,272**	**46**
Fukien	63	965	1,164	23,133	15,451	38,584	86,094	60%	20%	70%	49%	33,022	33
Kwangtung	127	924	1,061	36,889	24,373	61,262	78,519	60%	35%	62%	43%	14,367	58
Kwangsi	18	62	71	2,744	1,978	4,722	5,361	58%	40%	61%	30%	2,883	66
WEST CHINA	**140**	**636**	**849**	**18,311**	**13,241**	**31,552**	**86,048**	**58%**	**11%**	**56%**	**34%**	**28,887**	**37**
Kansu	19	33	38	838	498	1,336	2,519	62%	9%	50%	30%	693	35
Szechwan	76	369	487	8,230	4,724	12,954	32,942	63%	23%	74%	54%	21,567	27
Kweichow	17	106	150	5,100	4,346	9,446	20,873	54%	1%	33%	17%	3,367	63
Yünnan	28	128	174	4,143	3,673	7,816	29,714	53%	1%	53%	29%	3,260	45
SPECIAL ADMINISTRATIVE DISTRICTS	**21**	**17**	**55**	**592**	**287**	**879**	**147**	**67%**	...	...	...	**676**	**22**
Mongolia	16	13	50	571	282	856	1,360	67%	28%	67%	38%	621	17
Sinkiang	5	4	5	18	5	23	57	78%	17%	...	...	55	5
Tibet	...	...	...	...	...	...	...	...	...	...	...	...	...
GRAND TOTAL (ALL CHINA)	**1,037**	**6,391**	**8,886**	**217,151**	**128,702**	**345,853**	**618,611**	**62%**	**24%**	**60%**	**41%**	**221,559**	**39**

NUMBER OF PROTESTANT CHURCH COMMUNICANTS PER 10,000 INHABITANTS

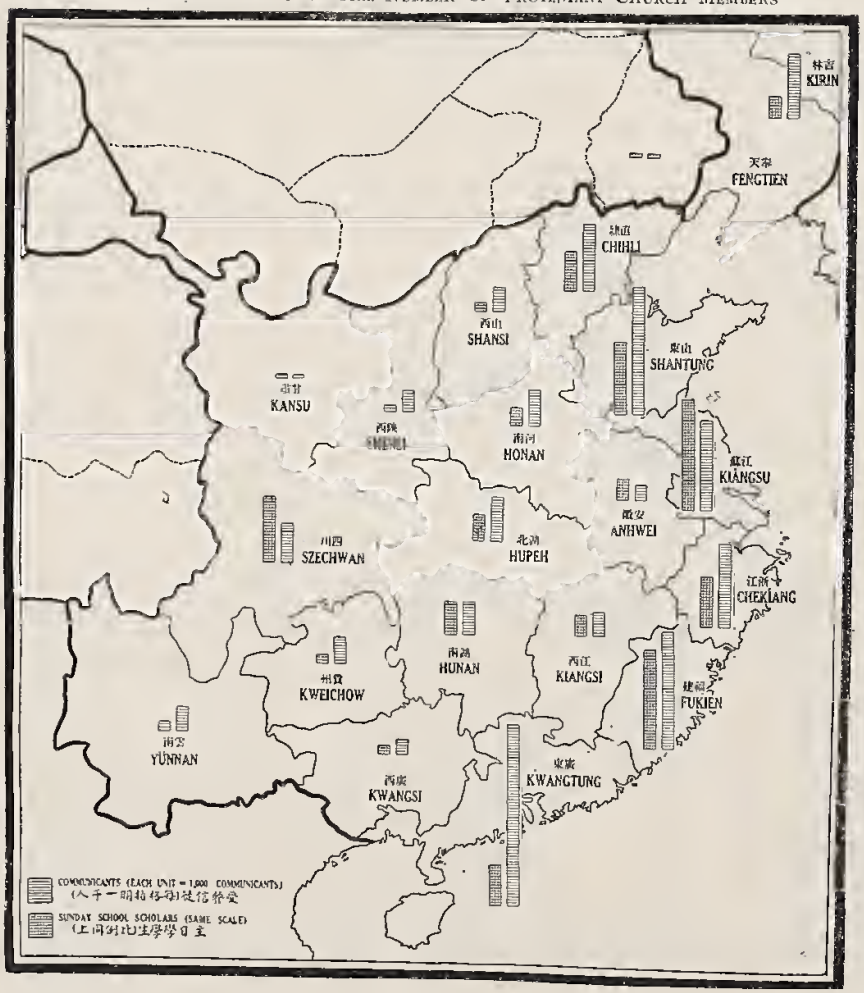


DISTRIBUTION OF PROTESTANT CHURCH COMMUNICANTS



Church communicants are found in largest numbers along the coast, and along the lower reaches of the Yangtze. Seventy-one per cent of the Protestant church members reside in the 7 coast provinces and over 80 per cent reside either along the coast or in the lower Yangtze Valley. This superiority of numbers in the coast provinces is well shown on the accompanying map. Kwangtung, where Christian work is oldest, leads with over 60,000 Protestant church members. Shantung ranks second with over 40,000, Fukien third with a membership exceeding 38,000, followed in order by Kiangsu, Chekiang, Chihli, and Manchuria. Among the provinces in Central China, Hupeh ranks first, though each of the three provinces exceeds 10,000. The provinces at the end of the list are Anhwei, Kwangsi, and Kansu.

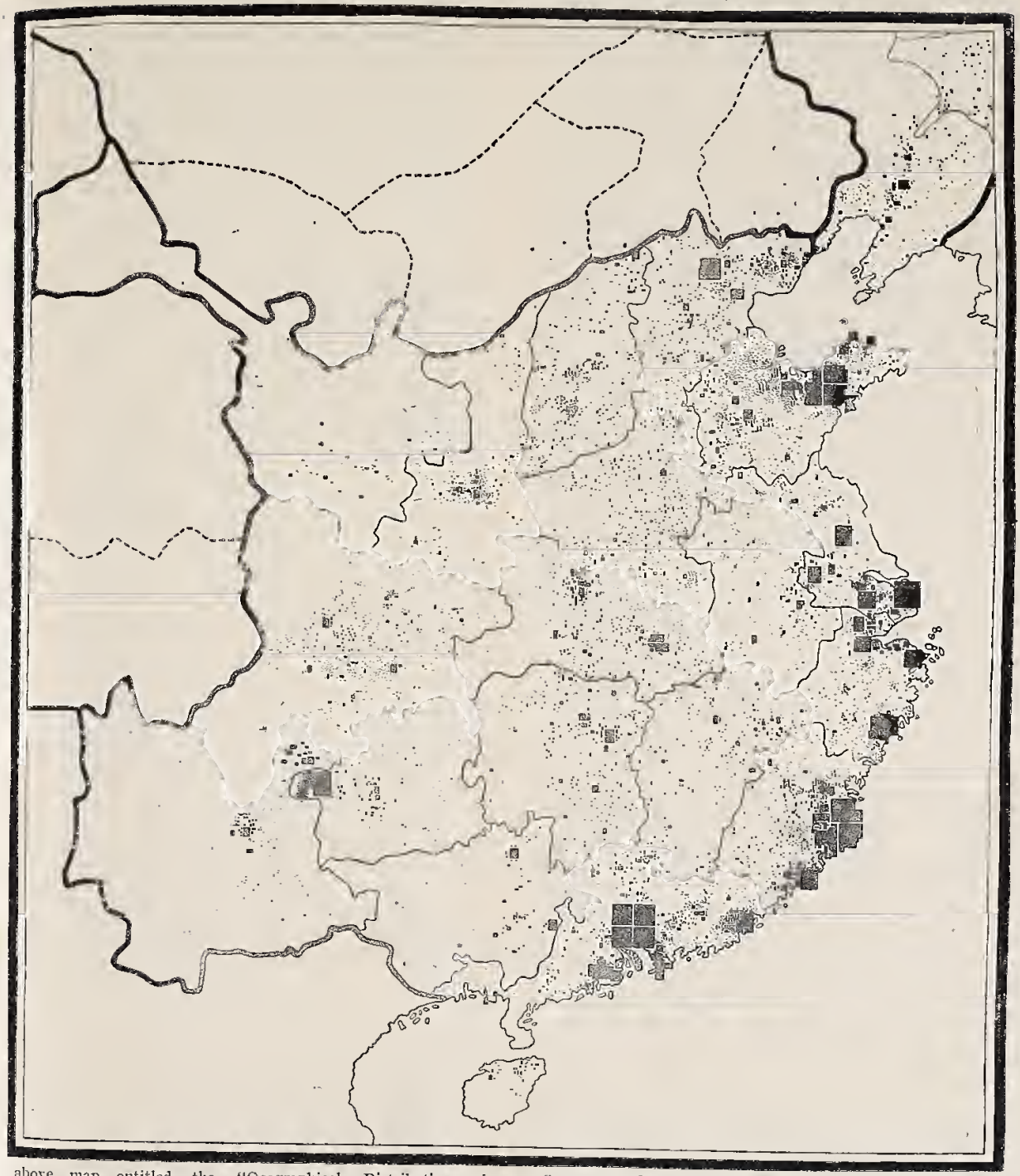
COMPARISON BETWEEN THE NUMBER OF STUDENTS REPORTED IN REGULARLY ORGANIZED SUNDAY SCHOOLS AND THE TOTAL NUMBER OF PROTESTANT CHURCH MEMBERS



Literacy Among Protestant Church Members—From figures received from mission correspondents, one may safely venture the conclusion that 40 per cent of the male and almost 60 per cent of the female church members are still unable to read the Gospels in the vernacular with any degree of fluency or understanding. The highest degree of illiteracy appears in Kweichow, Kansu, Manchuria, and Yünnan. In many cases, mission correspondents who were unable to give exact statistics refrained even from rough estimates, so that figures given in Table VIII are in most cases for only a fraction of the total number of communicants. This fact, however, should not vitiate the conclusions reached, since it is safe to assume that the ratio obtaining among three-fourths of the missions in any given province, or for three-fourths of the church membership, obtains as well for the remainder.

Religious Instruction of Children of Communicants—Wherever Christian schools are maintained, we may assume a certain amount of religious instruction both in the Bible and in Christian conduct. The amount and quality of this teaching depend largely on the conscience, mental ability, and spiritual consecration of those doing the teaching. No political restrictions are imposed. For purposes of the Survey, the Sunday School has been defined as "any group of people, adults or children, definitely organized to meet once a week for Bible study, having a school system, and following a course of study." Wherever, therefore, students in day schools have been enrolled in such regularly organized Sunday Schools, their number has been reported to the Survey Committee. If, however, as has frequently been the case, no regularly organized Sunday School exists, although the day school students and other children in the community may receive religious instruction on Sunday in ways differing from prescribed International Sunday School lines, the number of such students has not been reported. For this reason a generous allowance must be made for all figures appearing in columns where Sunday School scholars are enumerated. If mindful of this fact, we may venture a few comments based on the accompanying map: Anhwei, Kiangsu, and Szechwan have more students in regularly organized Sunday Schools than they have church communicants; Fukien, Hunan, and Kiangsi report almost equal numbers; while the remaining 13 provinces present less favourable totals.

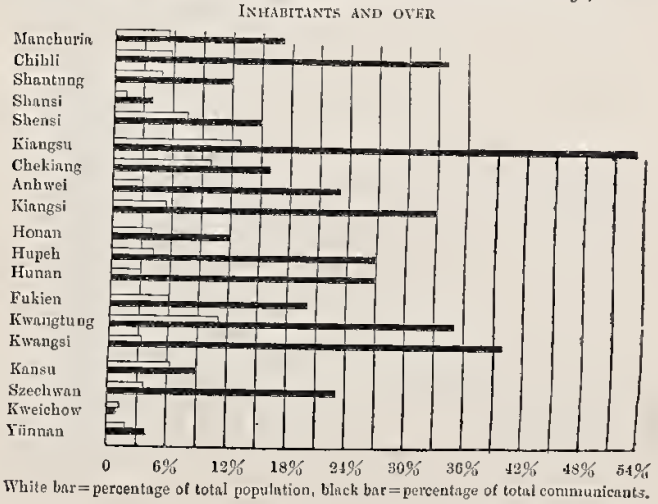
GEOGRAPHICAL DISTRIBUTION OF PROTESTANT COMMUNICANTS



The above map entitled the "Geographical Distribution of Protestant Communicants" shows in a very satisfactory way the exact location of areas where Protestant church members are most numerous. The Christians in Anhwei and Kiangsi appear few in comparison with Fukien and Shantung. Among the coast provinces, Manchuria and Chihli are most backward. It is possible to associate one or two missions with each of the denser areas (except for large city centers), e.g. the CMS and MEFB work along the coast in central Fukien, the CIM and UMC work in southeastern Chekiang around Wenchow, and the UMC and CIM are responsible for the work in western Kweichow. It is interesting to compare this map on the Distribution of the Communicant Body with other maps, such as those on the Density of Population, the Distribution of Missionaries, and the Location of Mission Middle Schools, or Hospitals.

As far as the Survey Committee is able to estimate, approximately 24 per cent of the Protestant church members of China reside in cities of over 50,000 inhabitants. Against this estimate, we must place the following: approximately 66 per cent of the foreign missionaries and 34 per cent of the employed Chinese workers also reside in these larger cities. On the other hand, (and again one hesitates to place too great an emphasis on the statement, although it represents the result of as careful and complete a study as conditions in China make possible), only 6 per cent of the entire population of China reside in these cities of 50,000 inhabitants and above. This fact is significant when we come to consider whether or not we ought to strengthen the present emphasis on country evangelism at the expense of greater concentration of effort in the larger cities. In

COMPARISON BETWEEN PERCENTAGE OF TOTAL POPULATION AND PERCENTAGE OF TOTAL PROTESTANT CHURCH COMMUNICANTS IN CITIES OF 50,000 INHABITANTS AND OVER



White bar = percentage of total population, black bar = percentage of total communicants.

provinces like Chihli, Kiangsu, Kwangtung, Kiangsi, and Kwangsi, over one-third of the Protestant church body reside in the larger cities. Yet, in none of these 5 provinces have more than 13 per cent of the population concentrated in these cities. In Kiangsu 53 per cent of the church members live in cities of 50,000 and over. Compare conditions in Kiangsu with conditions in Honan. At once the differences in the problems of evangelism become apparent. East China reports 33 per cent of the communicant body in centers having less than 9 per cent of the total population.

ECCLESIASTICAL LEADERSHIP

Pastoral Oversight of the Churches—Out of a total of almost 25,000 employed Chinese workers, 1,065 or less than 5 per cent are ordained. We have already noted the fact that 20 per cent of the foreign missionary force consists of ordained male missionaries. If we limit our comparison to men only, then 52 per cent of the foreign male workers and only 12 per cent of the Chinese male evangelists are ordained. In other words, there are in China today 245 more ordained foreign than Chinese workers. The fact that there are a number of Chinese evangelists and pastors who, while not as yet ordained, exercise the full privileges of ordained men, hardly affects the above comparison, since the same may be said of the foreign force. For any society which does not recognize the generally accepted procedure in ordination for its Chinese workers will hardly recognize such procedure in the case of its foreign missionaries.

The main purpose of the Survey Committee in gathering statistics covering ordained workers has not been to ascertain what the policies of various missionary societies are on this point. Rather, the question has been asked because its answer throws not a little light on the problems of church organization, independence, the training of Chinese leaders, and the general spiritual oversight of church members.

Distribution of Ordained Workers—Naturally, we expect to find the largest number of ordained Chinese workers in provinces where the Christian Church is oldest, and its membership largest. That this is the case will be made evident in the following table:

	Total Protestant Communicants	Ordained Chinese Workers	Communicants per Ordained Worker
Kwangtung	61,262	135	454
Shantung	41,821	124	337
Fukien	38,584	220	175
Kiangsu	29,783	183	163
Chekiang	27,902	103	271
Chihli	22,283	62	359
Manchuria	20,586	18	1,144

Obviously, from the above table, the number of ordained workers is determined by factors other than the age of the work and the strength of the communicant body, else Kwangtung and Shantung would not be outdone in the number of ordained workers by Fukien and Kiangsu, nor would Manchuria be outdone by Szechwan and Anhwei, the latter two provinces reporting 35 and 31 ordained Chinese workers respectively. The policies of missions regarding the ordination of their evangelists, the conditions which govern the establishment of their organized churches, and the system of administration of local church affairs greatly affect the number of workers ordained. Compare in this connection the policy of the PN in North Anhwei with that of the MEFB in Fukien. It would be interesting to discuss here how greatly the growth of the Christian Church and the development of Chinese leadership are affected by these different policies.

Over 78 per cent of all Chinese ordained workers reside in coast provinces, 33 per cent being found in the two southern provinces of Fukien and Kwangtung. There are more ordained Chinese clergymen in the single province of Fukien than in all the 12 interior provinces of China (although these 12 provinces report three times as many church members). In other words, Fukien with 11 per cent of the communicant body in China reports 21 per cent of the ordained clergymen. The provinces of West China, together with Shensi and Shansi in the north, and Kiangsi in the south, appear most poorly provided with native ordained leaders.

Chinese Ordained Workers and Male Evangelists Compared—As already stated, 12 per cent of the Chinese evangelists are ordained, 10 provinces reporting 10 per cent or more. The ratio between ordained and unordained evangelists is highest in Kiangsu (21 per cent ordained), and Fukien (19 per cent ordained), and is lowest in Manchuria, Shansi, Shensi, Kansu, Honan, and Hunan. In each of these last-named provinces less than 5 per cent of the male evangelistic force enjoy the rights and privileges of ordination. Obviously, the problem of church leadership assumes a different meaning in Honan, Shensi, and Shansi, where there is a total of only 26 ordained men, than elsewhere, let us say, in Shantung with its 124 ordained workers. In practically two-thirds of China the leadership of the Church is still largely in the hands of the foreign missionary who alone receives converts into church membership and administers the sacraments.

There is one evangelistic worker for every 56 of the Christian constituency, and if we include educational and medical workers there is one Christian Chinese employed by the missions and churches for every 25 in the Christian community. On paper, therefore, it would appear that the Protestant Church constituency is being intensively cared for.

Ordained Workers and Organized Churches—The following definition of an organized church was adopted by the Survey Committee and printed on its questionnaire forms in order to standardize returns: "Any church organization which is recognized by the mission as having taken permanent form, whatever that form of administration may be, is to be counted as an organized congregation." According to this definition, 6,391 organized congregations were reported, an average of less than 6 per mission station. The average membership of these organized churches, if we assume that all communicants are enrolled in some organized church or other, is 54. In North China, the average appears higher than elsewhere.

Here again, in the matter of organized churches, wide differences in policy between missions are to be observed. As a rule the smaller missions devote themselves almost exclusively to evangelistic activities. These report an organized church wherever they maintain an evangelistic center or outstation. Other missions report organized churches only at central places, so that members of these churches are frequently scattered in a dozen or more surrounding evangelistic centers. In some missions every organized church must be self-supporting, and still in others, the number of organized churches exactly corresponds with the number of ordained Chinese clergymen.

There is an average of 6 organized churches to each Protestant Chinese ordained worker in China. Extremes are found in the case of Kansu, Shansi, Shensi, and Honan, where a single ordained worker will average as many as 22 to 33 organized churches.

In provinces where the Christian Church is still young and trained leaders are few, it may be fairer to compare the number of organized churches with the combined Chinese and foreign ordained force. Certainly the result is more encouraging, for instead of an average of 6 organized churches to each ordained Chinese pastor, there is an average for all China of 3 organized churches for every ordained worker, Chinese and foreign. The only provinces where the proportion of organized churches to a single ordained worker, Chinese and foreign, exceeds 3 to 1 are Shensi, Shansi, Kiangsi, Kweichow (each 6 to 1), and Chekiang and Yünnan (each 5 to 1).

Shepherding Church Members—In a few provinces the average number of church communicants per Chinese ordained clergyman appears very high, especially when we consider the large area over which these communicants are likely to be scattered and the impossibility for one person, however active, to minister to such a large and widely scattered flock. In Shansi, Hunan, Kweichow, and Yünnan the number of communicants per ordained clergyman exceeds 500, while in Manchuria, Shensi, Honan, and Kansu the figures mount above 1,000.

These figures are considerably changed as soon as we include the foreign ordained clergymen with the Chinese. Taking the combined total (Chinese and foreign) we find that in 10 provinces the average number of communicants per ordained clergyman is less than 150, and in only 5 provinces does this average exceed 200. The relatively high figures still reported for Manchuria (307) and Kweichow (556) challenge thought; next to these provinces come Yünnan, Shensi, and Shansi. Throughout

IX.—Pastoral Oversight of Churches

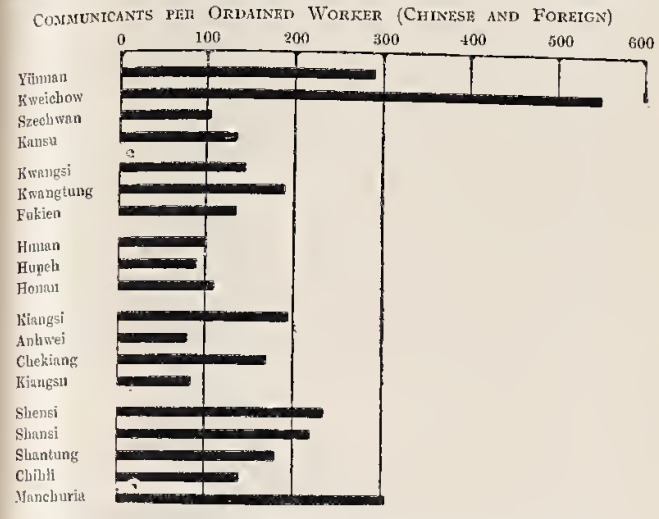
	Ordained Chinese Workers	Ordained Foreign Workers	Per cent of Male Evangelists who are Ordained	Organized Congregations per Ordained Chinese Worker	Communicants per Ordained Chinese Worker	Evangelistic Centers per Ordained Chinese Worker	Communicants per Ordained Worker (Chinese and Foreign)	Organized Congregations per Ordained Worker (Chinese and Foreign)
	1	2	3	4	5	6	7	8
Total (19 Provinces)	**1,058**	**1,239**	**12%**	**6**	**326**	**8**	**146**	**3**
NORTH CHINA	219	311	9%	7	457	12	189	3
Manchuria	18	49	4%	5	1,144	16	307	1
Chihli	62	100	10%	6	359	8	138	2
Shantung	124	109	14%	5	337	11	180	3
Shansi	9	29	4%	25	927	33	219	6
Shensi	6	24	3%	29	1,182	41	236	6
EAST CHINA	343	270	16%	4	296	5	115	2
Kiangsu	183	161	21%	2	163	3	87	1
Chekiang	103	63	12%	8	271	9	168	5
Anhwei	31	32	17%	4	163	6	81	2
Kiangsi	26	14	12%	9	301	15	196	6
CENTRAL CHINA	71	317	5%	10	537	17	98	2
Honan	11	100	2%	22	1,129	41	111	3
Hupeh	44	122	10%	6	335	8	89	2
Hunan	16	95	3%	15	689	26	99	2
SOUTH CHINA	366	279	16%	5	286	6	162	3
Fukien	220	70	19%	4	175	5	133	3
Kwangtung	135	188	13%	7	454	8	190	3
Kwangsi	11	21	8%	6	429	6	147	2
WEST CHINA	59	122	8%	11	535	14	174	4
Kansu	...	11	...	33	1,336	38	133	3
Szechwan	35	91	9%	11	370	14	103	3
Kweichow	11	6	10%	10	859	14	556	6
Yünnan	13	14	9%	10	601	13	290	5
SPECIAL ADMINISTRATIVE DISTRICTS								
Mongolia	7	4	12%	2	122	7	78	1
Sinkiang	...	7	...	...	...	...	3	0.6
Tibet	...	...	...	...	...	...	...	...
GRAND TOTAL (ALL CHINA)	**1,065**	**1,310**	**12%**	**6**	**325**	**8**	**146**	**3**

these 5 provinces communicants are widely scattered over rural areas and long periods of time must elapse during which church members are without the ministration of either a foreign or Chinese ordained clergyman. The Chinese Church averages 325 communicants per Chinese ordained pastor, and 146 communicants per ordained worker, Chinese and foreign.

Some wide differences between provinces in the degree of their Christian occupation when considered in terms of Chinese ordained ministers are made even more apparent by the following observation. In Fukien, Chekiang, and Shantung, each Chinese ordained worker has a parish averaging 210, 356, and 452 sq. mi. respectively. In all other provinces the areas are larger, frequently ranging from 5,000 sq. mi. upwards. It would be interesting to compare various mission fields on this point, e.g. there is one ordained worker for every 12,200 sq. mi. in the PN field in North Anhwei while in the field of the MEFB in Fukien there is one for every 101 sq. mi.

CHRISTIAN WORK AMONG WOMEN

Almost simultaneously with or shortly after the opening of any mission station special work for women was begun by the wives of missionaries or by single women missionaries. We have already directed attention to the fact that 1,939 or 29 per cent of the foreign missionary force are single women, and if we consider married and single women together they outnumber the men in the ratio of over 5 to 3. This excess in numbers should ensure strong emphasis on evangelistic work among women. Practically every foreign residential center has foreign women representatives. Out of 675 such centers in China Proper, 89 or 13 per cent have women missionary representatives only (Fukien and Kiangsi reporting the most centers). In other words, one foreign residential center in every 8 is staffed by foreign women missionaries only, and centers of this kind may be found in every province in China except Hupeh. Mission societies reporting the largest percentages of women missionaries are the MEFB, CMS (+ CEZMS), and CIM. In terms then of foreign workers, may we not venture to believe that the religious claims of the women of China are as adequately met in certain parts of China as the religious claims of the men?



X.—Work Among Women *(see diagrams on page 304)*

	Residential Centers with Women Missionaries Only	Per cent of Total Foreign Force who are Women	Per cent of Total Chinese Force who are Women	Per cent of Church Communicants who are Women	Per cent of Total Primary School Students who are Girls	Per cent of Total Middle School Students who are Girls	Per cent of Women Communicants who are Literate	Foreign Women Physicians	Per cent of Total Mission Hospital Beds which are for Women
	1	2	3	4	5	6	7	8	9
Total 19 Provinces	**89**	**62%**	**24%**	**37%**	**31%**	**17%**	**41%**	**112**	**40%**
North China	22	61%	23%	34%	29%	19%	36%	35	40%
Manchuria	1	58%	25%	32%	41%	3%	36%	11	45%
Chihli	7	61%	23%	35%	32%	15%	43%	14	46%
Shantung	2	62%	23%	36%	24%	30%	30%	9	34%
Shansi	5	62%	22%	29%	20%	22%	51%	...	31%
Shensi	7	58%	17%	36%	21%	0%	32%	1	24%
East China	26	66%	25%	38%	32%	19%	49%	18	43%
Kiangsu	2	65%	27%	38%	35%	19%	58%	15	46%
Chekiang	4	66%	18%	38%	30%	19%	43%	1	34%
Anhwei	5	64%	23%	32%	29%	7%	42%	1	33%
Kiangsi	15	72%	31%	41%	33%	42%	44%	1	67%
Central China	4	59%	18%	32%	33%	16%	40%	15	32%
Honan	1	62%	23%	34%	29%	15%	34%	4	33%
Hupeh	...	58%	22%	32%	38%	14%	28%	7	25%
Hunan	3	58%	16%	33%	30%	19%	61%	4	39%
South China	26	64%	30%	40%	32%	14%	45%	32	45%
Fukien	16	70%	33%	40%	31%	15%	49%	15	49%
Kwangtung	8	59%	26%	40%	32%	12%	43%	17	42%
Kwangsi	2	61%	26%	42%	37%	53%	30%	...	46%
West China	11	61%	18%	42%	33%	10%	34%	12	34%
Kansu	1	60%	25%	38%	25%	...	30%	...	36%
Szechwan	6	62%	20%	37%	39%	10%	54%	12	30%
Kweichow	2	55%	5%	46%	6%	...	17%	...	33%
Yünnan	2	56%	6%	47%	8%	...	29%	...	40%
Special Administrative Districts									
Mongolia	2	65%	21%	33%	42%	...	...	...	...
Sinkiang	...	50%	...	22%	25%	...	...	4	...
Tibet	...	...	...	...	...	...	...	...	...
Grand Total (all China)	**91**	**62%**	**23%**	**38%**	**31%**	**17%**	**41%**	**116**	**40%**

Chinese Women Workers—When comparing the number of Chinese women employed in Christian service with the number of men, the comparison is so unfavourable that any advantages evident in the larger proportion of women to men in the foreign force are more than offset. Only 1 in every 4 employed Chinese workers is a woman. This fact is significant and fundamental, when planning any extended program for winning the women and therefore the homes of China for Christ. Even were the wives of all Chinese male workers added to the figures given (as is the case with foreign workers), we still would have a ratio of 4 Chinese women to 3 Chinese men as against 5 to 3 in the foreign force.

The provinces where the percentage of women workers is lowest are Kweichow, Yünnan, Shensi, Chekiang, and Hunan. The low proportion in the first two provinces is accounted for by the unusual conditions which prevail in tribal work, the disadvantages of male evangelists and teachers having been found by experience to be less than in work among Chinese. Fukien and Kiangsi report the highest proportions of Chinese women workers. This is undoubtedly due to the large majority of foreign women workers in both these provinces.

In Table VII, Columns 8, 9, 10, we are given the number of Chinese employed workers per million inhabitants for each province. By taking these figures and multiplying these by the percentages given in Column 3 of Table X, one may very easily determine for himself the number of women workers (evangelists, teachers, and medical assistants) per million inhabitants in each province. For example, in all China there are 14 employed Christian women workers per million population. In one province (Kweichow) the number of women workers per million is less than 1, while in a province like Szechwan, where we should expect a more favourable balance between men and women workers, we find less than 5 employed women Christian workers per million inhabitants. (See also Table XVII, Column 7).

It is interesting to take the number of Chinese workers giving major time to different forms of missionary activity, and to notice the various proportions between men and women from this angle. Twenty per cent of the Chinese evangelistic force, 28 per cent of the educational force, and 12 per cent of the physicians are women. These ratios are fairly consistent for most of China, with a few exceptions, as for example Szechwan and Fukien which show larger proportions of women teachers than other provinces. Sixty-six per cent of all the women employed in Christian service reside in the 7 coast provinces.

Reaching the Women in the Homes—Let us confine ourselves to the question of whether or not we are evangelizing the homes of Christians, and so winning the whole family. These homes number anywhere from 200,000 to 300,000. The lists of church members record 6 men to every 4 women. Is it not permissible to infer from this fact alone that there are a large number of families directly connected with the Church through their male members where, as yet, the mothers or the unmarried daughters have not been won? In other words, does the proportion between men and women church members suggest a healthy balance when the winning of the Chinese home is the main consideration? In the provinces of North and Central China the minority of women communicants is particularly noticeable. Kweichow and Yünnan report the highest percentages of women within the Church, namely, 46 and 47 per cent respectively.

Are the Girls of Christian Parents Being Educated?—Our best way of answering this question is first to study the figures appearing in Column 12, Table XVII. This gives us the number of children under Christian instruction for every thousand communicants. The second step will then be to study Column 5, Table X. It is not enough, for example, to know that 31 per cent of the primary students in mission schools are girls, however encouraging this may be, especially when we read that in government schools the proportion of girls is still below 5 per cent. We must also know "31 per cent of how many" students. If in one province there are 100 students in mission primary schools for every 100 communicants, the fact that 31 per cent of these students are girls means one thing, but if in another province only 20 students are being educated for every 100 communicants, then the fact that 31 per cent of these students are girls means quite another thing. In other words Column 5, Table X takes on significance and value when it is studied with Column 12, Table XVII as a background. The same may be said of Column 6, Table X. Strangely enough, Manchuria and Szechwan report the highest proportions of girls in primary schools. The average percentages for all China are 31 per cent in mission primary schools and 17 per cent in mission middle schools.

The following comparisons, giving the percentages of communicants, of employed workers, and of primary students who are women or girls, will serve to show how the emphasis on work among females varies between provinces, as well as what progress has been made or still remains to be made.

	Percentage of Communicants who are Women	Percentage of Employed Workers who are Women	Percentage of Primary Students who are Girls
Yünnan	47 per cent	6 per cent	8 per cent
Kweichow	46 per cent	5 per cent	6 per cent
Shensi	36 per cent	17 per cent	21 per cent
Manchuria	32 per cent	25 per cent	41 per cent

Note the low percentages in the last two columns. In this respect no one of the provinces is any exception. The provinces of South China report lower percentages of girls in mission middle schools than the provinces of either North or East China. Szechwan is the only province in West China where girls receive middle school education. Only 3 per cent of all mission middle school students in Manchuria are girls; only 7 per cent in Anhwei; and in Shensi, Kweichow, Yünnan, and Kansu no girl middle school students are reported.

Hospital Facilities for Women—In the foreign missionary medical staff the men outnumber the women by 3 to 1. Five provinces are without any active foreign women physicians, and four report only one each. In all China the average is 6 foreign women physicians per province. The total number of hospital beds ranges from 2,722 in Kwangtung to less than 100 in Kweichow or Yünnan. The proportion of beds reserved for women in each province is fairly consistent. In no province is the proportion lower than 24 per cent, while in one it is as high as 67 per cent. The average for all China is 40 per cent.

What Proportion of Women in the Church are Literate—By the term 'literate' we imply the ability to read the Gospels in the vernacular with fluency and understanding. Approximately 4 out of every 10 women communicants possess this ability. In five provinces the ratio is as high as 5 or more out of every 10. Hunan reports the surprisingly high ratio of 6 in every 10. These figures are significant and have a direct bearing on Bible study, evangelism through the home, and the Christian nurture of the future generation. No data is available on which to base any estimate of literacy among women outside of the Christian Church and in China generally. A statement commonly made is that less then one in every 100 women in China are able to read or write in the vernacular. The promotion of the phonetic and the increase in the number of girl students in primary schools, both mission, government, and private, will gradually increase this number, and in certain districts has already noticeably raised the degree of literacy among women.

CITY EVANGELISM

Christian Occupation of Large Cities—After carefully compiling and studying all information on the population of large cities obtained from many sources, the Committee estimates that there are anywhere from 125 to 175 cities in China with populations exceeding 50,000 each. All of these cities are foreign missionary residential centers except 12, of which 9 are situated in North and East China. These cities of over 50,000 inhabitants represent an aggregate population exceeding 25,000,000, or over 5 per cent of the total population of China. Sixty-six per cent of the Protestant foreign missionary force reside in these larger cities, as well as 34 per cent of the employed Chinese force, and 24 per cent of the total Protestant communicant membership in China. In Kweichow and Shansi slightly more than 1 per cent of the total population of the provinces is concentrated in large cities. The proportion among other provinces ranges upwards as high as 10 per cent for Chekiang, 11 per cent for Kwangtung, and 13 per cent for Kiangsu. The average percentage of inhabitants in cities of 50,000 and above for the majority of provinces is between 3 and 6 per cent.

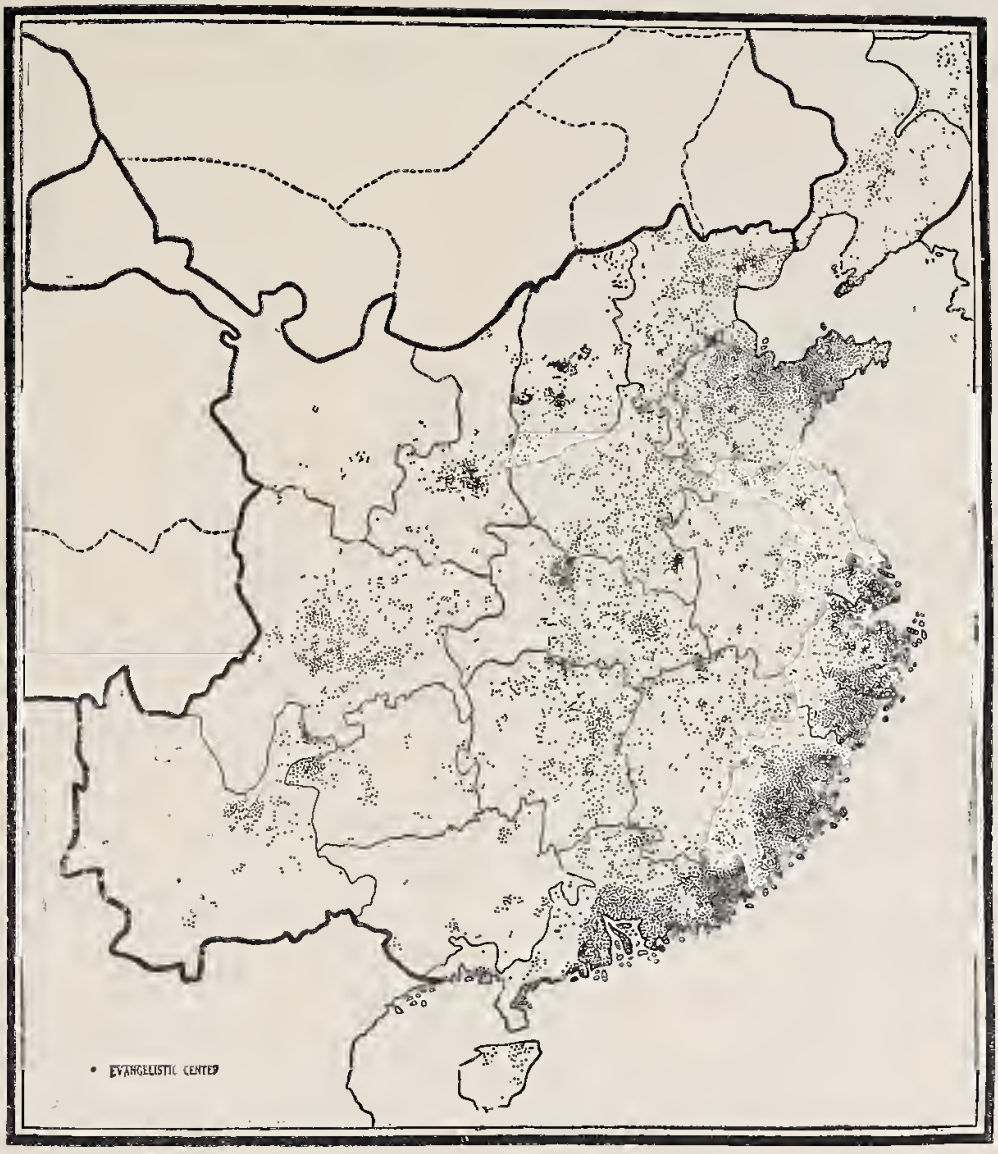
There are sufficient reasons for the concentration of Christian workers both Chinese and foreign in these larger cities. They are strategic centers into which the life of the surrounding country constantly flows, and from which influences radiate which effect the life and thought of the entire province. These larger cities, moreover, are usually points of easiest access, and constitute the natural centers for higher educational and strong medical work. Kiangsu has 97 per cent of its Protestant foreign missionaries residing in these larger cities. Chihli, Chekiang, Hupeh, and Kwangsi report somewhere between 75 and 80 per cent. Most provinces, however, show a wider distribution of foreign workers among smaller cities, and so report a lower percentage of the total force in cities of 50,000 and above, e.g. Shansi reports only 19 per cent of the foreign missionaries in larger cities, Kweichow 27 per cent, Honan 29 per cent, Yünnan 32 per cent, and Shensi 46 per cent. Upon closer study of these figures one discovers that, in most cases where the percentage of the missionary force residing in large cities is small, the percentage of the total population in the province is also small. Take for example Shansi where the great majority of the missionaries are in smaller centers. The majority of the people and a large proportion of the church communicants are also found in small cities and rural districts.

XI.—Relation of Population to Evangelism

	Population	Density per square mile	No. of Cities of 50,000 and over	Estimated Total Population in Cities of 50,000 and over	Estimated per cent of Total Population in Cities of 50,000 and over	Estimated per cent of Total Church Communicants in Cities of 50,000 and over	Per cent of Total Foreign Missionary Force in Cities of 50,000 and over	Per cent of Total Chinese Force in Cities of 50,000 and over	Estimated per cent of Total Population in Towns of 10,000 or less and in Rural Communities	Number of Inhabitants per Individual Protestant Church Communicant	Number of Inhabitants per Individual Christian (Protestant and Roman Catholic)
	1	2	3	4	5	6	7	8	9	10	11
Total (19 Provinces)	**440,925,836**	**250**	**167**	**25,558,000**	**5.8%**	**24%**	**66%**	**34%**	**88%**	**1,278**	**201**
North China	**98,246,135**	**159**	**43**	**5,303,000**	**5.4%**	**17%**	**60%**	**28%**	**89%**	**981**	**98**
Manchuria	19,998,989	54	12	1,088,000	5.4%	17%	68%	25%	93%	971	263
Chihli	27,312,673	455	6	1,855,000	5.7%	34%	77%	45%	86%	1,221	45
Shantung	30,955,307	553	16	1,525,000	4.9%	12%	69%	22%	90%	1,389	153
Shansi	10,891,878	181	2	145,000	1.3%	4%	19%	12%	94%	1,305	148
Shensi	9,087,288	126	7	890,000	7.5%	15%	46%	18%	88%	1,283	162
East China	**101,081,286**	**505**	**49**	**8,733,000**	**8.6%**	**33%**	**84%**	**54%**	**87%**	**1,432**	**219**
Kiangsu	33,678,611	872	20	4,568,000	13.0%	53%	97%	77%	83%	1,131	108
Chekiang	22,909,822	627	11	2,255,000	9.9%	16%	79%	23%	87%	821	273
Anhwei	20,002,166	364	7	595,000	3.0%	23%	59%	40%	93%	3,945	272
Kiangsi	24,490,687	352	11	1,315,000	5.3%	33%	55%	48%	90%	3,129	280
Central China	**90,640,960**	**405**	**24**	**2,969,000**	**3.3%**	**23%**	**55%**	**32%**	**92%**	**2,367**	**403**
Honan	32,547,366	479	7	800,000	4.0%	12%	29%	12%	91%	2,621	508
Hupeh	28,574,322	400	9	1,172,000	4.1%	27%	77%	53%	92%	1,940	241
Hunan	29,519,272	355	8	997,000	3.0%	27%	58%	28%	93%	2,680	709
South China	**63,134,613**	**382**	**28**	**5,561,000**	**8.7%**	**29%**	**62%**	**26%**	**78%**	**603**	**237**
Fukien	17,067,277	388	6	1,045,000	6.1%	20%	53%	22%	83%	442	171
Kwangtung	35,195,036	352	16	4,156,000	11.0%	35%	65%	25%	70%	574	234
Kwangsi	10,872,300	140	6	360,000	3.3%	40%	79%	55%	94%	2,302	1,117
West China	**87,822,842**	**175**	**23**	**2,992,000**	**3.4%**	**11%**	**58%**	**28%**	**91%**	**2,783**	**375**
Kansu	6,083,565	48	5	387,000	6.2%	9%	51%	42%	98%	4,553	708
Szechwan	61,444,699	384	14	2,305,000	3.7%	23%	67%	34%	89%	4,743	392
Kweichow	11,470,099	170	2	150,000	1.3%	1%	27%	5%	96%	1,213	256
Yünnan	8,824,479	60	2	150,000	1.7%	4%	32%	10%	96%	1,129	363
Special Administrative Districts											
Mongolia	7,780,000	5	3	200,000	2.5%	28%	27%	16%	95%	9,088	73
Sinkiang	1,750,000	3	2	125,000	1.0%	17%	74%	63%	71%	76,086	520
Tibet	2,200,000	4	...	...	...	...	...	...	98%	...	563
GRAND TOTAL (ALL CHINA)	**452,655,836**	**106**	**172**	**25,883,000**	**5.4%**	**24%**	**66%**	**34%**	**89%**	**1,302**	**196**

The above estimates represent the conscientious attempt of the Survey Committee to present the most reliable information possible regarding the distribution of population throughout China. Every known available source has been consulted, various estimates for the same city have been compared, and the judgment of local missionaries consulted in the majority of cases. However the results remain very incomplete and unsatisfactory (most estimates still falling under the category of 'guesses') and the Committee records them here merely as its contribution to the whole subject, regarding them as valuable in so far as they represent the best light obtainable.

DISTRIBUTION OF EVANGELISTIC CENTERS (EXCLUSIVE OF THOSE LOCATED IN LARGE CITIES OF 50,000 INHABITANTS AND ABOVE)



Over against the fact that 66 per cent of the foreign missionary force reside in cities of 50,000 and above, must be placed the following fact, that 34 per cent of the Chinese force also reside in these larger cities. As one compares Columns 7 and 8 of Table XI he realizes that because a province has a high percentage of missionaries in large cities it does not follow that the percentage of Chinese workers will also be relatively high; in fact little relationship is seen between these two. Chekiang, for example, reports 79 per cent of its missionary force in large cities and only 23 per cent of its Chinese force in these same centers. Manchuria with 68 per cent of the foreigners in large cities reports only 25 per cent of the Chinese force so located. The percentage of Chinese in large cities ranges anywhere from 5 to 77 per cent among the various provinces.

City versus Country Evangelism—There are two very natural approaches to the problem of the extent to which evangelism in China is a city or a rural problem. Naturally, it is both. The real problem lies in the relative emphasis to be placed upon each. One approach is through a comparison of the number of cities of 50,000 inhabitants or more with their aggregate population. The other approach is through a study of the proportion of people within each province who reside in small towns and rural districts. We have dealt with the first approach in the preceding paragraph. The statistics for our second approach are to be found in Column 9, Table XI. Eighty-eight per cent of China's millions still live in relatively small cities and in rural districts. In 12 out of 21 provinces this percentage is even higher, exceeding 90 per cent, while in Kansu it runs as high as 98 per cent. When one places these figures for each province along side of the population estimates, he realizes their significance and the essentially rural character of the problem of evangelism in great sections of China. This country cannot be won by the more adequate occupation of large cities alone. The high percentage of rural inhabitants in China calls for serious consideration. The questions of church leadership, self-support, the training of men for the ministry, the spiritual oversight of communicants, and a resident pastorate, as these relate to rural districts, are no less pressing than the same questions when related to large cities. The following provinces report the highest percentages of population in small cities and rural districts. Note how closely the figures in the two columns compare.

	PERCENTAGE OF TOTAL POPULATION IN SMALL CITIES AND RURAL DISTRICTS	PERCENTAGE OF PROTESTANT COMMUNICANTS IN SMALL CITIES AND RURAL DISTRICTS
Kansu	98	91
Kweichow	96	99
Yünnan	96	96
Shansi	94	96
Manchuria	93	83
Honan	91	88
Shantung	90	88
Shensi	88	85
Chekiang	87	84
Fukien	83	80

Roman Catholic Church Statistics—Before any study of the Christian occupation of China in terms of both Protestant and Roman Catholic Churches is possible, the following explanatory notes regarding the gathering of Roman Catholic Church statistics must be made. Only recently have statistics of Roman Catholic Church activities, arranged by provinces, been made available to the public. The notes appended to the statistical table appearing in Appendix C, page lvi, explain the paucity of the source material and the difficulties experienced in arriving at any complete and satisfactory totals. "Les Missions de Chine et du Japon," which has appeared as an annual each year since 1917, has proved to be the Committee's most reliable source. Figures in Column 1, Table XII represent the total of Protestant and Roman Catholic foreign missionaries, both men and women. Mongolia, Chihli, Shantung, Kwangtung, and Szechwan report the largest numbers of foreign Roman Catholic representatives. There is no province or special administrative district of China where priests of the Roman Catholic Church do not reside. Yünnan reports the smallest number of foreign priests. The ratio between foreign Roman Catholic priests and sisters is almost 3 to 1. Unfortunately,

figures for the foreign women representatives of the Roman Catholic Church are less complete than figures reporting the number of priests. As far as is known, there are less than 700 foreign Roman Catholic sisters in China today. The number of Chinese Roman Catholic priests is greatest in Chihli, 234, followed by Szechwan, 134. There are more Chinese Roman Catholic priests in Chihli than in all 7 provinces of East and Central China combined. The total number of Chinese Roman Catholic priests in China is 941, as against 1,351 foreign ecclesiastical representatives. No information has been obtained on the number of Chinese workers apart from Chinese priests. We may safely conclude that there are a large number of Chinese sisters and a still larger number of evangelistic, educational, medical, or specialized workers. The ecclesiastical force is distributed in 1,350 centers with supervision over almost 10,000 churches and chapels.

Column 2 of Table XII gives the combined Protestant and Roman Catholic Church enrollment. The term "Christians," under which the numerical strength of the Roman Catholic Church has been recorded, is much more inclusive than the term "communicants" as used by Protestant churches. For this reason, it is manifestly unjust to conclude that because the Roman Catholic Church reports 1,961,592 Christians in China, and the Protestant Church reports 345,853, that therefore the Roman Catholics outnumber the Protestants in the ratio of over 5 to 1. A fairer ratio might be 3 or less to 1. The following 6 provinces are reported as having over 100,000 Roman Catholic Christians each: Chihli, Kiangsu, Shantung, Szechwan, Mongolia, and Hupeh. Chihli alone reports 578,573 Christians, a number considerably greater than the total communicant strength of Protestant churches throughout China. The weakest provinces so far as the Roman Catholic church membership is concerned are: Shensi, Hunan, Kwangsi, Kansu, Kweichow, and Yünnan. Whereas the Protestant churches report 71 per cent of their communicants in the 7 coast provinces, the Roman Catholic Church reports 61 per cent.

The figures in Column 3, Table XII represent the totals of Protestant mission stations, Protestant evangelistic centers, and Roman Catholic churches and chapels. Figures in Column 5, Table XII are printed with reluctance, for although all students in Roman Catholic primary and secondary schools, colleges, and seminaries, as reported in "Les Missions de Chine et du Japon," have been added to Protestant figures, they nevertheless are so small in comparison, that the Committee feels there must be incompleteness. The Roman Catholic schools total 136,960 students as against 199,694 students reported to be in Protestant mission schools. In this connection it is worth while remembering that the Roman Catholic Church is carrying on extensive orphanage work, reporting over 16,000 orphans. Few of these have been included in Roman Catholic educational figures.

XII.—Combined Work of Protestant and Roman Catholic Churches

	Protestant and Roman Catholic				Students under Protestant and Roman Catholic Christian Instruction*
	Foreign Missionary Force	Church Enrollment	Places of Regular Worship	Christians Per Ten Thousand	
Total (19 Provinces)	**8,410**	**2,196,648**	**18,829**	**49**	**326,043**
NORTH CHINA	**2,297**	**1,007,819**	**6,432**	**103**	**100,887**
Manchuria	240	75,894	574	38	10,126
Chihli	848	600,856	2,157	220	53,051
Shantung	706	201,560	2,199	65	23,249
Shansi	311	73,480	906	67	12,189
Shensi	192	56,029	596	61	2,272
EAST CHINA	**2,097**	**463,690**	**4,207**	**46**	**83,472**
Kiangsu	1,126	218,929	1,307	65	45,189
Chekiang	403	83,953	1,549	36	16,133
Anhwei	274	73,388	660	36	12,883
Kiangsi	294	87,420	691	35	9,267
CENTRAL CHINA	**1,448**	**224,106**	**2,684**	**25**	**44,321**
Honan	463	64,010	990	19	12,305
Hupeh	532	118,473	900	41	21,138
Hunan	453	41,623	794	14	10,878
SOUTH CHINA	**1,574**	**266,710**	**3,360**	**42**	**65,734**
Fukien	541	100,296	1,575	58	36,575
Kwangtung	932	156,686	1,652	44	27,564
Kwangsi	101	9,728	133	9	1,595
WEST CHINA	**994**	**234,323**	**2,146**	**27**	**31,629**
Kansu	105	8,585	120	14	975
Szechwan	690	156,701	1,389	25	26,633
Kweichow	94	44,732	299	38	1,966
Yünnan	105	24,305	338	27	2,055
SPECIAL ADMINISTRATIVE DISTRICTS					
Mongolia	182	106,551	374	137	11,071
Sinkiang	22	336	10	1	531
Tibet	25	3,910	18	18	99
GRAND TOTAL (ALL CHINA)	**8,639**	**2,307,445**	**19,231**	**51**	**337,744**

* Figures obtainable from Roman Catholic Church statistical sources seem very incomplete.

Christian Occupation in Terms of Both Protestant and Roman Catholic Churches—First, in terms of foreign force. Chihli, Fukien, Kiangsu, Kwangtung, Shantung, Szechwan, and Hupeh report over 500 foreign missionaries each, Protestant and Roman Catholic. In Column 1, Table XII, the large number of missionaries in Mongolia is due wholly to the large Roman Catholic addition. The following table of comparisons may be of value, as well as of interest, if we keep in mind how incomplete our information is, especially for the Roman Catholic employed Chinese force.

	Protestant and Roman Catholic Combined			
	Missionaries per 1,000,000 Inhabitants	Employed Chinese Workers per 1,000,000 Inhabitants	Missionaries per 1,000 Communicants	Employed Chinese Workers per 1,000 Communicants
Grand Total (all China)	**19**	**60**	**3.7**	**11.6**
NORTH CHINA				
Manchuria	12	50	3	13
Chihli	31	74	1	3
Shantung	23	88	4	14
Shansi	29	56	4	8
Shensi	21	50	3	8
EAST CHINA				
Kiangsu	33	89	5	14
Chekiang	18	85	5	23
Anhwei	14	38	4	10
Kiangsi	12	35	3	10
CENTRAL CHINA				
Honan	14	35	7	18
Hupeh	18	53	5	13
Hunan	15	43	11	30
SOUTH CHINA				
Fukien	32	216	5	37
Kwangtung	26	85	6	19
Kwangsi	9	26	10	26
WEST CHINA				
Kansu	17	16	12	12
Szechwan	11	26	4	10
Kweichow	9	20	2	5
Yünnan	12	37	4	13
SPEC. ADMIN. DIST.				
Mongolia	24	18	2	1
Sinkiang	12	16	5	30
Tibet	11	29	6	16

Note from the above columns that the 3 provinces best provided with foreign missionaries, Protestant and Roman Catholic, are Kiangsu, Fukien, and Chihli, while the 3 provinces most poorly provided are Kwangsi, Kweichow, and Szechwan. In the matter of employed Chinese workers per 1,000,000 inhabitants, Fukien ranks high above all other provinces, followed by Kiangsu, Shantung, Chekiang, and Kwangtung. It is interesting to note further that the same 3 provinces which are so poorly provided with foreign workers, rank lowest in respect to the number of Chinese workers to each million of inhabitants as well.

But it is not enough to compare the Christian occupation of the province in terms of workers, foreign and Chinese, per million inhabitants. We must also study the Christian occupation in terms of workers per 1,000 communicants. The Christians of Kansu, Kwangsi, and Hunan appear best cared for by foreign workers, while the churches of Chihli, Kweichow, Shensi, Kiangsi, and Manchuria report the lowest percentages. Chihli and Kweichow also report the lowest numbers of employed Chinese workers per 1,000 communicants, the provinces ranking highest in this respect being Fukien, Hunan, Kwangsi, and Chekiang.

Christian Occupation in Terms of Protestant Communicants and Roman Catholic Christians Combined—China averages 49 Christians per 10,000 inhabitants, or 1 Christian to every 200 inhabitants. Because of the large Roman Catholic church membership in both Chihli and Inner Mongolia, this section of China ranks above all others, reporting 220 and 137 Christians per 10,000 inhabitants respectively. Next in rank is Shansi with 67 Christians per 10,000, followed by Kiangsu with 65. The provinces with the lowest ratios, and therefore with the most urgent challenge to evangelistic endeavour, are Kwangsi, Kansu, Hunan, Honan, Szechwan, and Yünnan. The above facts might be put more strikingly, if grouped as follows:

Provinces where there are less than 100 non-Christians for every Protestant Communicant or Roman Catholic Christian	Provinces where there are between 100 and 250 non-Christians for every Protestant Communicant or Roman Catholic Christian	Provinces where there are from 250 to 500 non-Christians for every Protestant Communicant or Roman Catholic Christian	Provinces where there are over 500 non-Christians for every Protestant Communicant or Roman Catholic Christian
Chihli 45	Shansi 148	Kweichow.....256	Honan..... 508
Inner Mongolia.. 73	Kiangsu.....153	Manchuria 263	Sinkiang 520
	Shantung 153	Anhwei 272	Tibet 563
	Shensi 162	Chekiang 272	Hunan..... 709
	Fukien 171	Kiangsi 280	Kansu 780
	Kwangtung 224	Yünnan.....363	Kwangsi.....1,111
	Hupeh 241	Szechwan 392	

DISTRIBUTION OF MISSION LOWER PRIMARY SCHOOLS

CHRISTIAN EDUCATION.

The Christian School—The responsibility of the Christian Church is not limited to its communicant membership. The children of church members are a very important element in every Christian community, and through the Christian school it is possible to make distinct contributions not only to the religious training of the younger generation, but also to the social, economic, and physical welfare of society in general. As long as government educational facilities remain inadequate to meet the large demands, and as long as the management and religious atmosphere of these schools continue non-Christian, the purely Christian school has a large and natural place in China. Its importance in advancing the welfare of the younger generation of Christians and especially in training future church leaders cannot be overemphasized.

Mission Lower Primary Schools—The total number of mission lower primary schools (5,637) compares very favourably with the total number of evangelistic centers (8,886). Considerably more than one-half of the centers where at least 10 communicants reside and a weekly service is held, report Christian lower primary schools. In some mission fields this proportion appears much higher, while in others, chiefly due to policies which discourage the establishment of lower primary schools unless self-support be locally assured, the proportion is much lower. Wherever the Church is relatively old and well established, e.g. in South China, and many of the individual churches are self-supporting, we may expect to find Christian primary schools connected with the majority of organized churches. Sometimes these schools are reported in the statistical returns of the mission, sometimes not.

The greatest development in Christian lower primary schools has taken place very naturally in provinces where mission work is oldest and strongest. Kwangtung, Fukien, and Shantung together report 43 per cent of all mission lower primary schools in China. The 7 coast provinces, where 71 per cent of the communicants reside, report 63 per cent of the lower primary students. It is rather surprising to find that Szechwan ranks fourth among the provinces, with a lower primary student enrollment (15,954) considerably larger than the total communicant church membership in the province. With the exception of Shantung, North China appears rather backward. Undoubtedly the total number of lower primary students reported for Kwangtung (19,057) is incomplete, for it represents less than one-third of the church membership. However, after granting that it may be so, the corrected proportion, we imagine, will still call for serious thought.

Mission Higher Primary Schools—Approximately 22 per cent of the lower primary students continue their education in mission schools of higher primary grade. Undoubtedly some accessions are made from non-mission lower primary schools, and for this reason we may safely put

the percentage of mission students who leave school after or during the first four years at 78 per cent as the minimum. The percentage of girls who continue from lower to higher primary schools is not as high as that of the boys. These facts are very significant. The Protestant churches and missions are touching the lives of 120,000 children in their schools only for four years or less. Questions like the following naturally arise: Is the education given during these few years of the best possible kind? Are the missions and churches giving sufficient attention to lower primary school work? What percentage of these children relapse into illiteracy? Are the subjects taught sufficiently practical and closely related to life, enhancing the future economic and social welfare of the Christian community? What is the quality of the teaching? There are almost 8,000 men and over 3,000 women teachers (Chinese) employed in mission schools. Approximately 7,000 of these are connected with lower primary schools and are scattered among almost 4,000 centers. They labour from year to year with little supervision, low salaries, few advantages by way of technical training or literature on the latest methods of teaching and the best text-books. What of the religious life and Bible knowledge of these teachers? What efforts are being made by the missions to raise the educational qualifications of primary school teachers and to extend help and inspiration to them? In many places the school teacher is also burdened with church duties.

The total number of students in mission higher primary schools is 32,899. These schools are found in less than one-half of the foreign missionary residential centers, namely 306 out of 693. The largest numbers of students are found in Kiangsu, Kwangtung, Fukien, and Chihli. There is considerable variation between provinces in the proportion of lower primary students who advance to higher primary schools; e.g. the proportions for Kiangsu and Chihli are 44 per cent and 37 per cent respectively, while the proportions for neighbouring provinces, namely Chekiang and Manchuria, are as low as 22 per cent and 14 per cent respectively. The percentages are highest in East and South China. In West China the provinces appear most backward, only 12 per cent of the lower primary students continuing their education in schools of higher grade. North China, with the exception of Chihli, shows percentages only slightly higher. When we consider the additions from non-mission schools, which mission higher primary schools record, we are forced to the conclusion that at least 80 per cent, if not 82 per cent of the boys, and even a higher percentage of the girls, discontinue their education after or before the completion of lower primary school work.

XIII.—Extent of Occupation—The Christian School

	Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students —Boys	Lower Primary Students —Girls	Total Lower Primary Students	Higher Primary Students —Boys	Higher Primary Students —Girls	Total Higher Primary Students	Middle School Students —Boys	Middle School Students —Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys to Girls in Mission Primary Schools	Proportion of Boys to Girls in Mission Middle Schools	Proportion of Lower Primary School Students entering Higher Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Total (19 Provinces)	**5,607**	**956**	**291**	**102,747**	**48,032**	**150,779**	**23,453**	**9,376**	**32,829**	**12,644**	**2,569**	**15,213**	**198,821**	**69%**	**83%**	**22%**
North China	**1,711**	**260**	**88**	**26,513**	**10,726**	**37,239**	**5,546**	**2,096**	**7,642**	**3,444**	**809**	**4,253**	**49,134**	**71%**	**81%**	**20%**
Manchuria	223	39	16	3,584	2,601	6,185	585	308	893	507	14	521	7,599	59%	97%	14%
Chihli	316	44	24	5,418	3,136	8,554	2,480	708	3,188	1,660	293	1,953	13,695	68%	85%	37%
Shantung	942	142	40	13,196	3,887	17,083	1,872	910	2,782	1,045	444	1,489	21,354	76%	70%	16%
Shansi	139	26	7	2,779	689	3,468	382	123	505	209	58	267	4,240	80%	78%	15%
Shensi	91	9	1	1,536	413	1,949	227	47	274	23	...	23	2,246	79%	100%	14%
East China	**981**	**236**	**87**	**18,495**	**9,059**	**27,554**	**6,274**	**2,485**	**8,759**	**3,901**	**932**	**4,833**	**41,146**	**68%**	**81%**	**31%**
Kiangsu	354	120	51	7,483	4,067	11,550	3,586	1,429	5,015	2,705	618	3,323	19,888	67%	81%	44%
Chekiang	283	53	19	5,573	2,293	7,872	1,147	599	1,746	792	182	974	10,592	70%	81%	22%
Anhwei	185	39	11	2,998	1,320	4,318	768	248	1,016	251	19	270	5,601	71%	93%	23%
Kiangsi	159	24	6	2,435	1,379	3,814	773	209	982	153	113	266	5,062	67%	58%	26%
Central China	**768**	**159**	**41**	**13,506**	**6,825**	**20,331**	**3,426**	**1,335**	**4,761**	**1,507**	**279**	**1,786**	**26,878**	**67%**	**84%**	**23%**
Honan	257	45	10	4,096	1,754	5,850	757	225	982	240	35	275	7,107	71%	85%	17%
Hupeh	288	58	17	5,085	2,964	8,049	1,338	847	2,185	734	118	852	11,086	62%	86%	27%
Hunan	223	56	14	4,325	2,107	6,432	1,331	263	1,594	533	126	659	8,685	70%	81%	25%
South China	**1,576**	**224**	**59**	**31,216**	**14,671**	**45,887**	**6,499**	**2,857**	**9,356**	**2,992**	**464**	**3,456**	**58,699**	**68%**	**86%**	**26%**
Fukien	852	96	20	17,526	8,042	25,568	3,284	1,328	4,612	1,291	219	1,510	31,690	69%	85%	18%
Kwangtung	675	122	37	12,872	6,185	19,057	3,086	1,421	4,510	1,693	236	1,929	25,496	68%	88%	24%
Kwangsi	49	6	2	818	444	1,262	129	105	234	8	9	17	1,513	63%	47%	19%
West China	**571**	**77**	**16**	**13,017**	**6,751**	**19,768**	**1,708**	**603**	**2,311**	**800**	**85**	**885**	**22,964**	**67%**	**90%**	**12%**
Kansu	18	4	...	330	93	423	36	27	63	...	...	...	486	75%	...	16%
Szechwan	408	59	15	9,531	6,423	15,954	1,306	529	1,835	790	85	875	18,664	61%	90%	12%
Kweichow	84	8	...	1,516	93	1,609	187	2	189	...	...	...	1,798	94%	...	11%
Yünnan	61	6	1	1,640	142	1,782	179	45	224	10	...	10	2,016	92%	100%	13%
Special Administrative Districts	**30**	**6**	...	**485**	**318**	**803**	**37**	**33**	**70**	...	...	...	**873**	**41%**	...	**9%**
Mongolia	27	6	...	429	300	729	37	33	70	...	...	...	799	58%	...	10%
Sinkiang	3	...	...	56	18	74	...	...	...	...	...	...	74	75%	...	0%
Tibet	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
GRAND TOTAL (ALL CHINA)	**5,637**	**962**	**291**	**103,232**	**48,350**	**151,582**	**23,490**	**9,409**	**32,899**	**12,644**	**2,569**	**15,213**	**199,694**	**69%**	**83%**	**22%**

If we combine lower and higher primary students, we find that the boys outnumber the girls by more than 2 to 1. In the higher primary schools a proportion still more advantageous to the boys is reported. Variations between provinces are slight, exeept in the case of Kweichow and Yünnan where tribal work with its special characteristics partly accounts for the high proportion of boys in primary schools, namely, 94 and 92 per cent respectively. On the other hand both in Manchuria and Szechwan the disproportion between boys and girls is not very noticeable. One might almost say that the ratio between boys and girls in these two provinces, when considered in respect to population, is approximately normal, Manchuria and Szechwan reporting 59 per cent and 61 per cent respectively of their primary students who are boys.

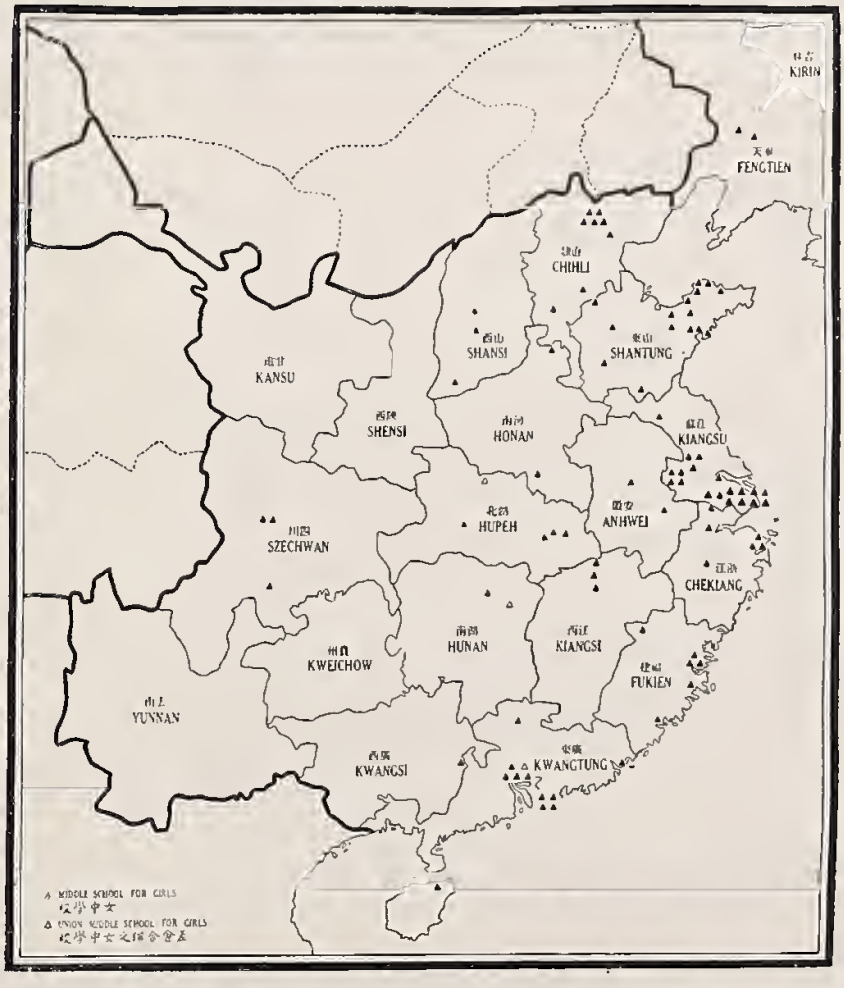
A total of 291 mission middle schools are located in 141 of the 693 foreign residential centers. Kansu and Kweichow report no middle schools. Only 4 provinces, namely Shantung, Manchuria, Kwangtung and Kiangsu, report middle schools in more than 10 cities (See Table 11, Col. 7). In the whole of West China there are only 10 centers with mission middle schools. In some provinces there is a noticeable concentration of middle schools in a few centers, e.g. Chihli has 24 middle schools located in 8 cities; Kiangsu 51 middle schools in 13 cities. In other provinces there is a noticeable scattering of middle schools, e.g. 16 middle schools are reported for Manchuria, located in 16 different centers; Honan has 10 middle schools in 8 centers and Shansi 7 middle schools in 5 centers. How strategically Christian middle schools are located over China may be seen from a study of the accompanying maps, and by comparing these maps on the location of middle schools with other maps appearing in this section giving, (1) The Distribution of Communicants over China, (2) The Distribution of Evangelistic Centers, (3) The Distribution of Higher Primary Schools, (4) The Distribution of Government Schools, and (5) The Distribution of Mission Hospitals. A further insight into the inadequate occupation of many sections of China in terms of Christian middle schools may be gained by a careful comparison of Column 1 with Columns 6 and 7 of Table II. The comparison will be most illuminating to those interested in the future program of Christian education. Consult Appendix E for a full list of mission societies which are offering educational facilities of middle school grade.

The 291 mission middle schools in China report an enrollment of 15,213, or an average of 52 students for each middle school. Yünnan and Shensi report only boy students. In Manchuria, Anhwei, and Szechwan the proportion in favour of boys is also high, being 97 per cent, 93 per cent, and 90 per cent respectively. The average ratio for all China is 83 boys in middle schools to every 17 girls. The single province of Kiangsu reports almost as many middle school students as are reported by the 12 interior provinces combined. Seventy-seven per cent of students in mission middle schools reside in the 7 coast provinces.

The importance of mission middle schools in their relation to the training of Christian workers and as feeders to higher educational institutions cannot be overestimated. The location and justification of a Christian college should largely depend on the location of middle schools and the percentage of middle school students which may fairly be expected to continue educational work beyond middle school grade. For instance, Southwest China with only 3 middle schools is hardly ready as yet for any higher educational work in such a center as Yünnanfu. Even in Fukien with 20 middle schools, or Manchuria with 16 middle schools, the supply of students who elect to pursue studies of college grade constitutes a real limit to the number of higher educational institutions which need to be provided. The location of government middle schools also affects the question of the number and location of Christian higher educational institutions, since a small number of students from non-Christian schools are constantly matriculating in Christian colleges.

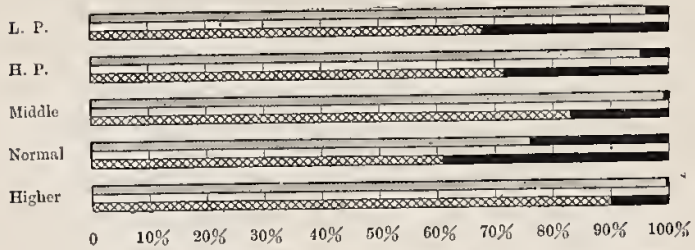
MISSION MIDDLE SCHOOLS FOR BOYS

MISSION MIDDLE SCHOOLS FOR GIRLS



Relative Emphasis on Christian Education—The total number of students receiving instruction from Christian schools of all grades approximates 200,000. This number compares favourably with the total communicant strength of the Protestant Church. There are 53 students in Christian schools to every 100 church members (See Table XVII, Col. 12). The emphasis on Christian education in the different provinces varies considerably. Szechwan and Anhwei report more primary students than church members. Fukien, Hunan, and Hupeh each average approximately 75 students to every 100 communicants. Chihli, Shantung, Kiangsu, Honan, Shansi, and Kiangsi average one-half as many students in Christian schools as members in their churches. For Manchuria, Chekiang, Shensi, Kwangsi, and Kansu the proportions are not very encouraging. In Kweichow only 19 students are reported in mission schools for every 100 adult communicants. This comparison of emphasis on Christian education is of even greater interest and value when made between various mission societies.

PER CENT OF BOYS AND GIRLS IN GOVERNMENT AND MISSION SCHOOLS



Upper bars = Government students, lower = Mission. Black = percentage of Girls.

XIV.—Emphasis on Christian Education

	Total Church Communicants	Total under Christian Instruction	Per cent of Students under Christian Instruction who are enrolled in Mission Lower Primary Schools	Per cent of Primary Students who are Boys	Per cent of Middle School Students who are Boys	Per cent of Total under Christian Instruction who are enrolled in Mission Higher Primary Schools	Per cent of Total under Christian Instruction who are enrolled in Mission Middle Schools	Number of Students in Mission Primary Schools (lower and higher) for each 100 Communicants
	1	2	3	4	5	6	7	8
Total (19 Provinces)	**344,974**	**198,821**	**76%**	**69%**	**83%**	**16%**	**8%**	**53**
NORTH CHINA ...	**100,111**	**49,134**	**76%**	**71%**	**81%**	**16%**	**9%**	**45**
Manchuria ...	20,586	7,599	81%	59%	97%	12%	7%	34
Chihli	22,283	13,695	62%	68%	85%	24%	14%	53
Shantung	41,821	21,354	80%	76%	70%	13%	7%	47
Shansi	8,340	4,240	82%	80%	78%	12%	6%	48
Shensi	7,081	2,246	87%	79%	100%	12%	1%	32
EAST CHINA	**70,582**	**41,146**	**67%**	**68%**	**81%**	**21%**	**12%**	**52**
Kiangsu	29,783	19,888	68%	67%	81%	26%	16%	56
Chekiang	27,902	10,592	74%	70%	81%	17%	9%	34
Anhwei	5,070	5,604	77%	71%	93%	18%	5%	105
Kiangsi	7,827	5,062	75%	67%	58%	19%	6%	62
CENTRAL CHINA ...	**38,161**	**26,878**	**76%**	**67%**	**84%**	**17%**	**7%**	**66**
Honan	12,418	7,107	82%	71%	85%	14%	4%	55
Hupeh	14,725	11,086	73%	62%	86%	19%	8%	70
Hunan	11,018	8,685	74%	70%	81%	18%	8%	73
SOUTH CHINA ...	**104,568**	**58,699**	**78%**	**68%**	**86%**	**16%**	**6%**	**53**
Fukien	38,584	31,690	81%	69%	85%	15%	4%	78
Kwangtung ...	61,262	25,496	74%	68%	88%	17%	9%	38
Kwangsi	4,722	1,513	83%	63%	47%	16%	1%	32
WEST CHINA	**31,552**	**22,964**	**86%**	**67%**	**90%**	**10%**	**4%**	**70**
Kansu	1,336	486	88%	75%	0%	12%	...	36
Szechwan	12,954	18,664	86%	61%	90%	10%	4%	138
Kweichow	9,446	1,798	89%	94%	0%	11%	...	19
Yünnan	7,816	2,016	88%	92%	100%	11%	1%	25
SPECIAL ADMINISTRATIVE DISTRICTS								
Mongolia	856	799	91%	58%	...	9%	0%	93
Sinkiang	23	74	100%	75%	...	0%	0%	321
Tibet	...	...	...	...	...	...	...	...
GRAND TOTAL (ALL CHINA)	**345,853**	**199,694**	**77%**	**69%**	**83%**	**16%**	**8%**	**57**

Classification of Students Under Christian Instruction—Seventy-six per cent of the students who are receiving Christian instruction belong to lower primary schools, 16 per cent to higher primary schools, and 8 per cent to middle schools. In West China the percentage of lower primary students is notably higher than elsewhere; although Shensi, Shansi, Honan, Manchuria, Fukien, and Kwangsi also report over 80 per cent of their students in lower primary schools. Kiangsu and Chihli lead with the highest percentages for higher primary and middle school students. In schools of this grade West China compares unfavourably with the rest of China, as does North China also, if we except Chihli and Manchuria. The training of highly educated church leaders is still largely restricted to the coast provinces, where the need of better trained workers is perhaps most urgent. Almost one-half of the mission middle school students in China are in the Peking, Shanghai, and Canton provinces. In Chihli there is one middle school for every two higher primary schools, while in Shensi, by way of contrast, there is one middle for every 9 higher primary schools.

GOVERNMENT SYSTEM OF EDUCATION

Government Education—In Table XV the Committee has given the latest statistical information obtainable for all government schools. Unfortunately these figures represent conditions which prevailed either in 1916 or 1918 and are therefore not as up-to-date as we should like to have them. Since 1916, political unrest and economic changes, favourable in some provinces and unfavourable in others, have greatly altered the status of government education. Moreover, personal investigation, as well as comparison of figures given in official publications in Peking with official provincial reports, reveal numerous inaccuracies and inconsistencies. Since 1916, the statistics have been less complete, due to the fact that educational authorities in seceded provinces throughout the South have stopped sending in educational reports to the Central Government. As a result, the Committee hesitates to attach very much importance to the figures here given, but presents them as better than nothing and merely as a contribution to our study, since they represent all the light obtainable at present.

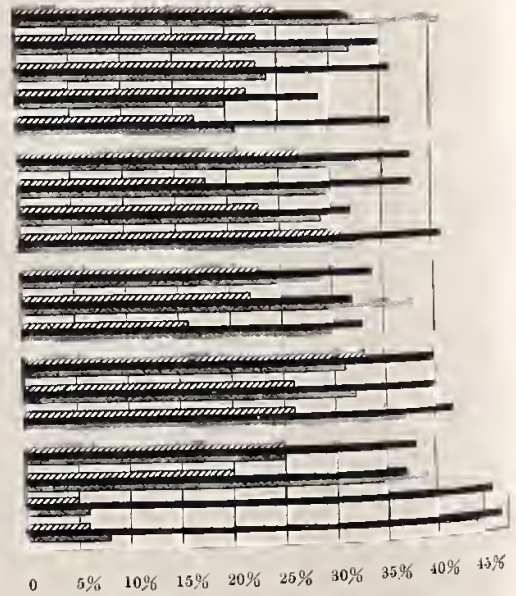
China has approximately 1 out of every 75 inhabitants in school. Approximately four million (3,725,982) are enrolled in registered lower primary schools in 1916. Of this number 10 per cent advance to higher primary schools. Of the 388,941 students in government higher primary schools, 18 per cent continue their educational work in middle schools, while others matriculate in vocational or technical schools of middle school grade or higher. The following statistical summary, printed in the China Year Book for 1921-2, may throw additional light on government education. See also the special section on Educational Work, and Appendix D., pages lxviii-lxxix.

The most accurate information obtainable on the distribution of government elementary and secondary schools has been given on a map for each province in connection with the study of the Christian Occupation of the Provinces, Part III.

PER CENT OF TOTAL CHINESE CHRISTIAN WORKERS WHO ARE WOMEN

PER CENT OF TOTAL CHURCH COMMUNICANTS WHO ARE WOMEN

PER CENT OF TOTAL PRIMARY SCHOOL STUDENTS WHO ARE GIRLS



The following statistical summary, printed in the China Year Book for 1921-2, may throw additional light on government education. See also the special section on Educational Work, and Appendix D, pages lxviii-lxxix.

SUMMARY OF GOVERNMENT EDUCATIONAL STATISTICS FOR 1916

Kind of School	No. of Schools	No. of Students	No. of Teachers
Lower Primary	118,852	3,700,604	155,759
Higher Primary...	7,862	386,358	27,685
Industrial of Class B, etc.	1,711	53,104	3,255
Middle	444	69,770	5,061
Normal	211	27,905	2,399
Industrial of Class A, etc.	455	28,710	2,447
Higher Normal	10	2,357	285
College and Professional	94	25,373	2,086
Total...	129,739	4,294,251	198,976

XV.—Summary of Christian and Non-Mission Education (a)

	Government Lower Primary Students (1916)	Government Higher Primary Students (1916)	Government Middle School Students (1918)	Total Christian and Non-Mission Primary School Students (lower and higher)	Total Christian and Non-Mission Middle School Students	Per cent of Government Primary School Students who are Boys
	1	2	3	4	5	6
Total (19 Provinces)	**3,752,982**	**388,941**	**69,902**	**4,422,219**	**403,773**	**95%**
NORTH CHINA	1,542,652	95,437	18,370	1,705,270	85,082	96%
Manchuria	246,532	24,842	3,387	251,526	25,735	93%
Chihli	472,645	32,078	7,193	555,821	20,077	96%
Shantung	401,562	16,899	3,406	440,221	16,873	98%
Shansi	301,198	14,091	2,854	327,211	14,596	97%
Shensi	120,715	7,527	1,530	130,491	7,801	97%
EAST CHINA	680,210	85,700	12,783	844,549	94,459	92%
Kiangsu	260,738	25,679	3,119	328,283	30,694	87%
Chekiang	288,578	31,144	5,525	334,881	32,890	95%
Anhwei	41,074	9,998	1,125	63,685	11,014	96%
Kiangsi	89,820	18,879	3,014	117,700	19,861	97%
CENTRAL CHINA ...	576,977	54,230	14,442	672,742	58,991	97%
Honan	185,360	12,554	2,932	209,944	13,536	98%
Hupeh	215,736	10,256	2,896	245,278	12,441	96%
Hunan	175,881	31,420	8,614	217,520	33,014	96%
SOUTH CHINA	268,007	75,253	12,314	405,457	84,609	97%
Fukien	49,678	14,436	2,636	99,158	19,048	96%
Kwangtung	162,748	47,534	7,105	235,917	52,044	98%
Kwangsi	55,581	13,283	2,573	70,382	13,517	94%
WEST CHINA	685,136	78,321	11,993	794,201	80,632	94%
Kansu	35,435	4,250	667	40,660	4,313	99%
Szechwan	436,535	43,757	8,008	506,050	45,592	94%
Kweichow	47,068	10,020	1,664	59,054	10,209	90%
Yünnan	166,098	20,294	1,654	188,437	20,518	94%

(a) Including all students of middle school grade and below reported by Protestant, Roman Catholic, and Chinese Government authorities; but excluding all students enrolled in private, unregistered, and old-style Chinese schools.

MISSION MEDICAL WORK

Christian Hospitals—Statistics covering mission medical work in China have been compiled from several sources. (1) The China Medical Missionary Association recently adopted new and full statistical blanks which were sent out to all medical workers and which have been made accessible to the Survey Committee. (2) Considerable information of a statistical nature was embodied in the returned questionnaire blanks used by Dr. Harold Balme in his recent survey of "Hospital Efficiency." To this the Committee has also had access. In all cases where statistical blanks have not been sent in to the China Medical Missionary Association, or where missions have been discovered in the material supplied by Dr. Balme, the Survey Committee has attempted to fill in the gaps by referring to Home Board reports, and to CCC statistics for previous years. The present statistical tables, therefore, covering Medical Workers and the Christian Hospital, while obviously not complete, nevertheless represent the most reliable information available anywhere.

Almost one-third or 240 out of 693 foreign residential centers report mission hospitals. In cities where the men's department and the women's department of the same hospital are separately administered, two hospitals are frequently reported, instead of one, although both buildings are located on the same compound. This, as well as the fact that in some larger cities we have more than one mission doing medical work, gives over 326 hospitals in 237 cities. Fukien leads in the number of foreign missionary residential centers which report Christian hospitals (31), followed by Kwangtung (27), Shantung (20), Szechwan (20), Manchuria (20), Kiangsu (18), Hupeh (16), Chihli (15), and Hunan (15). There are only 21 out of the 240 centers reporting mission hospitals where more than one mission society engages in medical missionary work. These cities are: Peking, Shanghai, Canton, Tsinan, Foochow, Tientsin, Wuchow, Moukden, Nanking, Ningpo, Hankow, Swatow, Chengtu, Chungking, Siangyangfu, Yenchowfu, Chefoo, Soochow, Paoking, Huchowfu, and Taichowfu (See List of Residential Centers with Mission Hospitals, Appendix E).

The following provinces have mission hospital facilities in only two centers: Shensi, Kweichow, Kansu, and Yünnan. The need for wider distribution of mission hospitals is made very evident by the following comparisons: Shensi reports mission hospitals in only 2 of its 32 foreign residential centers, Kiangsi in 5 out of its 45, Yünnan in 2 out of 19, Shansi in 8 out of 47, and Honan in 12 out of its 56 foreign residential centers.

GOVERNMENT MIDDLE SCHOOLS

LOCATION OF HOSPITALS

A study of the map on the next page showing the Distribution of Mission Hospitals over China will reveal clearly enough the larger areas where the witness of the Christian hospital is still comparatively unknown. In many of these areas evangelistic and educational work has already being done. In some of these the healing ministry of a medical missionary would do much to open the country and create a favourable attitude toward the preaching of the Gospel. In Table XVIII, Column 7, the average area for each mission hospital throughout China is given as 5,449 sq.mi. In some provinces this average is greatly exceeded, e.g. Yünnan has one Christian hospital for every 73,350 square miles, Kansu one for every 62,700 sq.mi., Shensi one for every 37,645 sq.mi., Kweichow one for every 33,591 sq.mi., and Kwangsi one for every 19,300 sq.mi. Some idea of the relative unoccupation of the above provinces in terms of mission hospitals may be gained by a comparison of conditions in these provinces with conditions prevailing in a province like Fukien where there is one mission hospital for every 1,130 square miles. Some care needs to be taken in the use of these figures, however, for mission hospitals are not distributed evenly over any province, nor are all mission hospitals equally efficient or equally provided with physicians and equipment. On the other hand, after granting all this, the above comparison presents a real appeal. In Table XVII, Column 14, the number of hospital beds per million of population furnishes another method of approach in any study of the relative needs for medical work in the various provinces.

New Hospitals—Mission correspondents have reported definite plans officially sanctioned for the erection of 38 new mission hospitals within the next five years. A list of the centers where these hospitals are to be built is given in Appendix E. The following impressions are gained by a casual study of this list: (1) No new hospitals are planned for 7 provinces; these provinces, with the exception of Chekiang, being the most poorly occupied of all the provinces of China from many points of view. They are Shensi, Chekiang, Kiangsi, Kwangsi, Kansu, Kweichow, and Yünnan. (2) Two-thirds of all the new hospitals to be built are to be located either in North or Central China where, with the exception of one or two provinces, medical work is relatively well advanced. (3) The majority of these new hospitals are being built by British or Continental mission societies.

MISSION HOSPITALS AND DISPENSARIES IN CHINA

Note.—Dispensaries located on hospital premises or in same city not located on this map.

Foreign Physicians—The ideal for every mission hospital of 50 beds as set by the China Medical Missionary Association is two foreign doctors and one foreign nurse. Were an attempt to be made by mission societies throughout China to reach this standard and were provision also to be made for filling places vacated by those on furlough, we would need 780 physicians in China instead of the present 457, and 390 registered nurses instead of 206. In other words, the foreign medical force would need to be almost doubled. Meanwhile, it would also be necessary, in order to bring the Chinese force up to standard requirements, to increase the number of Chinese doctors and nurses in approximately the same proportion. There is one foreign physician and approximately one Chinese physician under mission employ for every million inhabitants in China. The supply of foreign medical workers is best in the coast provinces, although even in Fukien which leads in this respect there are only 2.4 foreign physicians per million population. Five provinces in China report less than one foreign or Chinese employed doctor for every two million inhabitants.

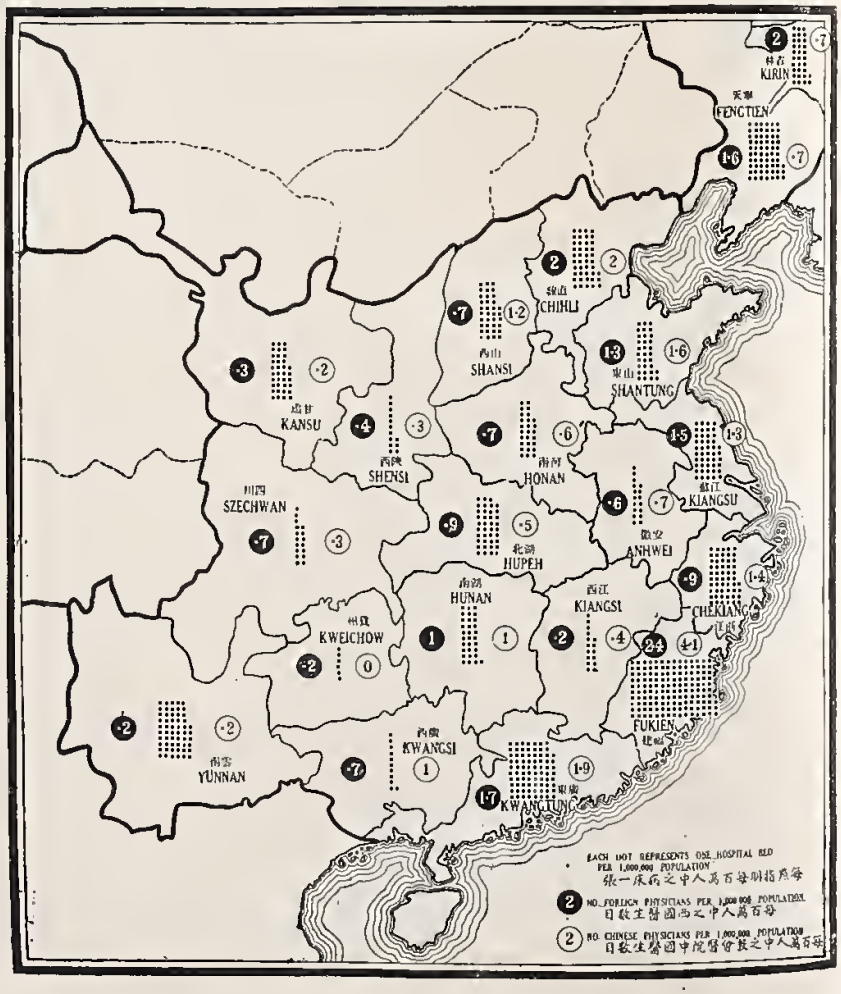
Hospital Beds—The 326 mission hospitals report 16,737 beds, or an average of 51 beds each. This average is highest in South China (62), and lowest in North and West China (40 each), Fukien and Kwangtung naturally reporting the largest numbers. Throughout China the ratio of hospital beds for men to those for women is more favourable so far as women are concerned than similar ratios between male and female communicants or male and female students. The average number of hospital beds for each foreign physician is 37, for each foreign registered nurse 82, and for each foreign and Chinese physician 20 (compare Table XVI, Columns 8 and 9). The burden, as represented by the number of beds, weighs heaviest in Kansu (110), Kiangsi (67), Chekiang (61), Fukien (59), and Shansi (50). How inadequate the supply of hospital beds in relation to the total population really is may be gained from a study of Column 14, Table XVII. Here we see that in 7 provinces (Anhwei, Kiangsi, Kwangsi, Kweichow, Shensi, Yünnan and Szechwan) there are less than 20 mission hospital beds for every 1,000,000 inhabitants.

The total number of inpatients annually reported is 144,477. Obviously these figures for the various provinces are not complete. As they stand at present, there is an average of only 9 inpatients per hospital bed annually, which would indicate that a number of beds are unoccupied for comparatively long periods each year.

Dispensaries—In addition to those dispensaries which are located on hospital premises, and which number over 500, we have dispensaries located in centers where mission hospitals are not found. These number 244. If we combine centers where mission hospital facilities are offered, with foreign residential centers where dispensaries under foreign supervision are maintained, we find that in almost two-thirds of the missionary residential centers of China some form of medical help is given. No reliable figures covering the number of patients treated in mission dispensaries, both those connected with hospitals and those independent of hospitals, are available. Certainly the number exceeds one million, and very likely approaches two million annually.

Schools for Nurses—Although this form of work has been developed only recently, approximately one out of every 3 hospitals reports a school for the regular training of nurses, under the direction of a registered foreign nurse or the physician in charge. The Nurses' Association of China attempts to keep a complete and up-to-date list of all such schools, as well as of all registered foreign

DEGREE OF CHRISTIAN OCCUPATION IN TERMS OF PHYSICIANS AND HOSPITAL BEDS PER 1,000,000 POPULATION



XVI.—Extent of Occupation—The Christian Hospital

	Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Physician (Foreign and Chinese)
	1	2	3	4	5	6	7	8	9
Total (19 Provinces)	**323**	**234**	**9,983**	**6,730**	**144,437**	**106**	**1,380**	**37**	**20**
NORTH CHINA...	**90**	**78**	**2,190**	**1,438**	**23,544**	**22**	**292**	**26**	**13**
Manchuria	25	3	537	423	5,217	2	11	31	22
Chihli ...	24	6	634	534	9,548	10	161	21	11
Shantung ...	28	36	654	332	5,981	8	108	25	11
Shansi ...	11	12	278	122	2,256	2	12	50	19
Shensi ...	2	21	87	27	542	...	...	29	16
EAST CHINA ...	**63**	**42**	**2,005**	**1,522**	**38,397**	**34**	**538**	**40**	**20**
Kiangsu ...	29	11	829	718	17,537	15	247	30	15
Chekiang ...	19	9	811	422	13,216	10	135	61	24
Anhwei ...	8	4	231	114	2,295	5	56	29	14
Kiangsi ...	7	18	134	268	5,349	4	100	67	27
CENTRAL CHINA	**54**	**36**	**1,976**	**933**	**29,109**	**21**	**233**	**39**	**21**
Honan ...	14	10	586	299	8,006	4	30	39	22
Hupeh ...	22	8	842	278	12,467	8	91	49	30
Hunan ...	18	18	548	356	8,636	9	112	32	16
SOUTH CHINA ...	**84**	**23**	**2,904**	**2,367**	**43,359**	**24**	**266**	**49**	**21**
Fukien ...	41	9	1,242	1,188	21,125	13	132	59	22
Kwangtung	39	11	1,597	1,125	21,361	10	126	46	22
Kwangsi ...	4	3	65	54	873	1	8	17	7
WEST CHINA ...	**32**	**55**	**908**	**470**	**10,028**	**5**	**51**	**28**	**19**
Kansu ...	2	12	140	80	864	1	5	110	73
Szechwan ...	26	28	693	348	8,839	3	43	24	17
Kweichow ...	2	6	45	22	175	1	3	33	33
Yünnan ...	2	9	30	20	150	...	...	...	12
SPECIAL ADMINISTRATIVE DISTRICTS									
Mongolia ...	...	9	...	...	...	...	...	...	...
Sinkiang ...	3	1	24	...	40	...	...	3	4
Tibet	...	...	...	...	...	...	...	...	...
GRAND TOTAL (ALL CHINA)	**326**	**244**	**10,007**	**6,730**	**144,477**	**106**	**1,380**	**36**	**18**

nurses. At present most of the systematic training of nurses is being done in Fukien, Kiangsu, Chihli, Kwangtung, and Chekiang. These provinces report 58 or over one-half of the total 106 schools. The backwardness of other provinces is made apparent by the following contrast: Manchuria with 25 hospitals reports only 2 schools, and Szechwan with 26 hospitals only 3 schools. In many provinces the number of Chinese nurses registered under the Nurses' Association of China may be counted on the fingers of one hand.

PER CENT OF MISSIONARY RESIDENTIAL CENTERS WITH MISSION HOSPITALS

XVII.—Degree of Occupation

	Area	Population	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Total (19 Provinces)	**1,760,283**	**440,925,836**	**6,562**	**24,627**	**344,974**	**15**	**56**	**19**	**72**	**7.8**	**640**	**533**	**1.0**	**38**
NORTH CHINA	**614,974**	**98,246,135**	**1,706**	**6,198**	**100,111**	**17**	**63**	**17**	**62**	**10.2**	**484**	**448**	**1.4**	**37**
Manchuria	363,700	19,998,989	172	893	20,586	9	45	8	44	10.0	321	345	1.5	48
Chihli	60,000	27,312,673	664	1,726	22,283	24	63	30	77	8.2	605	527	2.0	43
Shantung	55,984	30,955,307	504	2,592	41,821	16	84	12	62	13.5	566	475	1.3	32
Shansi	60,000	10,891,878	240	566	8,340	22	52	29	68	7.6	370	478	0.7	36
Shensi	75,290	9,087,288	126	421	7,081	14	47	18	60	7.8	243	317	0.4	13
EAST CHINA	**199,614**	**101,081,286**	**1,680**	**6,011**	**70,582**	**17**	**59**	**24**	**86**	**7.0**	**955**	**516**	**0.8**	**34**
Kiangsu...	38,610	33,678,611	938	2,860	29,783	28	85	32	96	8.9	1,236	556	1.5	46
Chekiang	36,680	22,909,822	344	1,788	27,902	15	79	12	65	12.5	593	345	0.9	54
Anhwei	54,826	20,002,166	172	623	5,070	8	31	34	123	2.5	1,336	1,052	0.6	17
Kiangsi	69,498	24,490,687	226	740	7,827	9	31	30	94	3.2	938	615	0.2	16
CENTRAL CHINA	**222,780**	**90,640,960**	**1,181**	**3,682**	**38,161**	**13**	**41**	**31**	**97**	**4.2**	**682**	**658**	**0.8**	**32**
Honan	67,954	32,547,366	394	1,106	12,418	12	34	32	92	3.8	474	550	0.7	27
Hupeh	71,428	28,574,322	389	1,347	14,725	14	47	27	92	5.2	635	696	0.9	39
Hunan	83,398	29,519,272	398	1,229	11,018	14	42	36	112	3.7	987	729	1.0	31
SOUTH CHINA	**223,550**	**63,134,613**	**1,260**	**6,704**	**104,568**	**20**	**106**	**12**	**64**	**16.5**	**482**	**529**	**1.7**	**85**
Fukien	46,330	17,067,277	454	3,590	38,584	27	211	12	93	22.6	858	782	2.4	143
Kwangtung	100,000	35,195,036	730	2,838	61,262	21	81	12	47	17.4	231	385	1.7	78
Kwangsi	77,220	10,872,300	76	276	4,722	7	26	16	59	4.0	610	317	0.7	11
WEST CHINA	**499,365**	**87,822,842**	**735**	**2,032**	**31,552**	**8**	**23**	**24**	**65**	**3.6**	**917**	**701**	**0.6**	**16**
Kansu	125,483	6,083,565	72	96	1,336	12	16	55	74	2.2	495	363	0.3	36
Szechwan	160,000	61,444,699	543	1,485	12,951	9	24	42	114	2.1	1,659	1,376	0.7	17
Kweichow	67,182	11,470,099	45	207	9,446	4	18	5	22	8.2	358	191	0.2	6
Yünnan...	146,700	8,824,479	75	244	7,816	9	27	10	30	8.8	411	255	0.2	6
SPECIAL ADMINISTRATIVE DISTRICTS														
Mongolia	1,445,000	7,780,000	56	94	856	8	14	65	110	1.2	725	933	...	...
Sinkiang	550,340	1,750,000	18	11	23	10	7	782	480	0.1	2,391	3,217	4.0	14
Tibet	521,853	2,200,000	...	...	...	...	...	...	...	...	...	...	...	...

AREAS (SHADED BLACK) STILL 30 LI AND MORE BEYOND REPORTED EVANGELISTIC CENTERS

TERRITORIAL OCCUPATION

Areas Unclaimed—Almost one-fourth of China Proper still remains unclaimed by any Protestant missionary or Chinese Home Missionary Society. In addition, an area exceeding in extent the whole of China Proper, and embracing almost the whole of Mongolia (Inner and Outer), Sinkiang, Kokonor, Chwanpien, and Tibet, remain practically unentered. To these great stretches of unclaimed territory we must add cities of Indo-China, Formosa, the East Indies, and many other places where colonies of Chinese, estimated at over 8,000,000 in total number reside, and where as yet comparatively little work is done among these relatively influential countrymen. In all China, most of the areas still unclaimed by missions are in Heilungkiang (Manchuria), Yünnan, Kansu, Kwangsi, and Kweichow. Seven provinces report no unclaimed areas whatever. The exact location, extent, and nature of these unclaimed areas may be studied by reference to maps and letterpress, given in Parts III and IV.

Areas Claimed by Missions, but Still 30 li or more Beyond any Reported Evangelistic Center—One may easily give undue importance to areas unclaimed as yet by any mission. Generally speaking, all these areas are sparsely populated, mountainous, or arid in character, and very difficult of access. Within the boundary lines of most mission fields, there are areas which for one reason or another still remain practically unreached. Areas of this kind are of equal importance with if not of greater importance than areas still unclaimed. Many factors enter into the effective evangelization of any field. It may be that in certain mission fields and for some very good reasons areas beyond 30 li of any evangelistic center are better cared for than more populous areas within the limits prescribed. For this reason, one easily sees how injustice may be done by attempting to compute the degree of occupation in any field in terms of area alone. However, if we are generous in the conclusions which we reach from a study of such figures, we may venture some general statements which are not without value or appeal. Nor are they without foundation. The figures are not guesses. They have been computed from information gathered in the Survey after considerable expenditure of time and effort. The exact location of all evangelistic centers has constituted one of the important bits of information gathered by the Survey Committee. The location of these evangelistic centers has been carefully marked on a large base map of all China, after which circles of 30 li radius have been drawn about each, and the areas outside these roughly indicated and their extent in square miles approximately estimated.

Protestant missions have laid claim to 74 per cent of China Proper, including Manchuria. Over 380,000 sq. mi. of this territory or more than one-fourth of it is still beyond 30 li of any evangelistic center. In other words, missions and churches today have permanent centers of Christian influence distributed over three-fourths of the areas already claimed. If we add together the 437,800 sq. mi. of unclaimed territory and the 380,000 sq. mi. of territory already claimed by missions but still inadequately reached, we discover that 45 per cent of the total area of the 18 provinces and Manchuria lies beyond 30 li of any evangelistic center.

Provinces with the largest areas unclaimed, or if claimed still inadequately reached, together with the percentages of the total areas of the provinces which these unreached portions represent, are as follows:

Province	Extent of Area in Square Miles either Unclaimed or if claimed still beyond 30 li of any reported Evangelistic Center	Percentage of Total Area of Province
Manchuria*	284,400	77%
Kansu	108,000	86%
Yünnan	90,700	62%
Szechwan	85,900	53%
Kwangsi	57,600	75%
Kweichow	34,600	50%
Hupeh	25,900	36%
Shensi	24,800	33%
Hunan	18,100	22%
Kiangsi	17,100	24%
Shansi	15,800	26%
Anhwei	13,900	25%
Honan	12,400	18%

* Including 3 provinces.

Each of the remaining provinces has less than 10,000 sq. mi. unclaimed or if claimed, inadequately reached. Note that 12 of the 19 provinces of China still have 20 per cent or more of their territory beyond 30 li of any reported evangelistic center. Please keep the arbitrary definition of an evangelistic center as adopted for the purposes of this Survey well in mind.

Reference to the accompanying map will show that no province is wholly without unworked territory, although Shantung, Chihli, Kwangtung, Fukien and Chekiang may almost be so regarded. A glance at the special administrative districts shows one how inadequately covered with evangelistic centers these territories are. Jehol, for example, as well as several other sections of Inner Mongolia are as densely populated or more so than large sections of Northwest or Southwest China. Into these districts Chinese have immigrated recently in large numbers. Column 5, Table XVIII, which gives the number of square miles per evangelistic center, suggests another way of studying the degree of Christian occupation in terms of permanent centers of Christian influence and their distribution. Fukien, Chekiang, Shantung, Kiangsu, Kwangtung, Chihli and Honan rank in order, while the provinces at the end of the list are Yünnan, Kwangsi, Manchuria and Kansu.

Areas of Intensive Work—A total of 8,866 evangelistic centers has been reported for China. If we add to these the many individual congregations in large cities which mission correspondents have not individually reported in many cases, we have a more accurate total of evangelistic centers for all China ranging somewhere between 900 and 1,000. Besides these evangelistic centers, there are numberless preaching places, where small groups of communicants reside and where services are regularly held but which have not been reported as

XVIII.—Christian Occupation in Terms of Area

	Total Area of the Province in sq. mi.	Area in square miles Unclaimed by Protestant Missionary Societies	Area lying beyond 30 li of any reported Protestant Evangelistic Center	Per cent of Total Area of the Province beyond 30 li of any reported Evangelistic Center	Number of square miles per Evangelistic Center	Per cent of Evangelistic Centers without Resident Chinese Workers	Number of square miles per Mission Hospital
	1	2	3	4	5	6	7
Total (19 Provinces)	**1,760,283**	**437,800**	**819,900**	**46%**	**200**	**14%**	**5,449**
NORTH CHINA	614,974	231,000	333,400	54%	233	11%	6,933
Manchuria	363,700	230,000	284,400	77%	1,237	8%	9,200
Chihli	60,000	600	6,300	10%	127	8%	2,500
Shantung	55,984	400	2,100	4%	42	9%	2,000
Shansi	60,000	...	15,800	26%	202	30%	5,455
Shensi	75,290	...	24,800	33%	303	6%	37,645
EAST CHINA	199,614	8,900	46,100	23%	109	23%	3,152
Kiangsu	38,610	...	5,200	13%	83	6%	1,332
Chekiang	36,680	...	3,900	11%	39	34%	1,931
Anhwei	54,826	6,600	13,900	25%	290	33%	6,853
Kiangsi	69,498	2,300	17,100	24%	255	12%	8,928
CENTRAL CHINA	222,780	6,000	56,400	25%	184	10%	4,126
Honan	67,954	...	12,400	18%	149	18%	4,853
Hupeh	71,428	2,700	25,900	36%	207	5%	3,247
Hunan	83,398	3,300	18,100	22%	203	6%	4,633
SOUTH CHINA	223,550	31,200	70,200	31%	97	8%	2,661
Fukien	46,330	...	4,300	9%	39	5%	1,130
Kwangtung	100,000	2,800	8,900	9%	94	6%	2,577
Kwangsi	77,220	28,400	57,600	75%	1,087	25%	19,300
WEST CHINA	499,365	160,700	319,200	64%	588	21%	15,605
Kansu	125,483	62,700	108,000	86%	3,302	40%	62,700
Szechwan	160,000	...	85,900	53%	328	17%	6,154
Kweichow	67,182	28,000	34,600	50%	447	33%	33,591
Yünnan	146,700	70,000	90,700	62%	843	16%	73,350

COMMUNICANTS (PROTESTANT AND ROMAN CATHOLIC) PER 10,000 INHABITANTS

XIX.—Christian Occupation in Terms of Hsiens

	Total Number of Tao	Total Number of Hsiens	Hsiens Unclaimed by any Protestant Mission Society	Hsiens reporting less than one Protestant Church Communicant per 10,000	Hsiens reporting 1-5 Protestant Church Communicants per 10,000	Hsiens reporting 6-10 Protestant Church Communicants per 10,000	Hsiens reporting 11 or more Protestant Church Communicants per 10,000	Per cent of Total Population of the Province in Hsiens reporting 11 or more Protestant Church Communicants per 10,000	Per cent of Total Population of the Province in Hsiens reporting less than one Protestant Church Communicant per 10,000	Hsiens for which no Evangelistic Centers have been reported	Hsiens for which no Christian Lower Primary Schools have been reported
	1	2	3	4	5	6	7	8	9	10	11
Total (19 Provinces)	**82**	**1,704**	**106**	**609**	**581**	**207**	**307**	**18%**	**27%**	**374**	**803**
NORTH CHINA	21	534	17	120	197	91	126	28%	13%	73	235
Manchuria	a 7	94	17	29	23	15	27	35%	6%	25	39
Chihli	4	140	...	31	69	20	20	19%	17%	15	64
Shantung	4	107	...	13	28	26	40	38%	11%	1	19
Shansi	3	103	...	17	47	16	23	18%	15%	7	51
Shensi	3	90	...	30	30	14	16	23%	26%	25	62
EAST CHINA	16	276	7	78	97	48	53	19%	29%	21	95
Kiangsu	5	60	...	20	17	8	15	24%	32%	4	20
Chekiang	4	75	...	3	22	23	27	32%	2%	...	21
Anhwei	3	60	6	22	26	8	4	3%	47%	9	17
Kiangsi	4	81	1	33	32	9	7	5%	37%	8	37
CENTRAL CHINA	10	252	4	72	128	28	24	9%	21%	31	88
Honan	4	108	...	26	59	12	11	8%	26%	4	38
Hupeh	3	69	1	20	31	10	8	11%	17%	13	22
Hunan	3	75	3	26	38	6	5	9%	24%	14	28
SOUTH CHINA	16	243	18	78	55	25	85	31%	15%	72	98
Fukien	4	63	...	3	21	6	33	13%	2%	1	7
Kwangtung	b 6	96	6	15	21	13	47	48%	9%	7	27
Kwangsi	6	84	12	60	13	6	5	7%	58%	64	64
WEST CHINA	19	399	60	261	104	15	19	4%	53%	177	287
Kansu	7	76	16	61	10	2	3	4%	57%	56	63
Szechwan	5	146	...	80	57	5	4	2%	51%	34	70
Kweichow	3	81	25	69	8	1	3	4%	69%	46	73
Yünnan	4	96	19	51	29	7	9	11%	52%	41	81

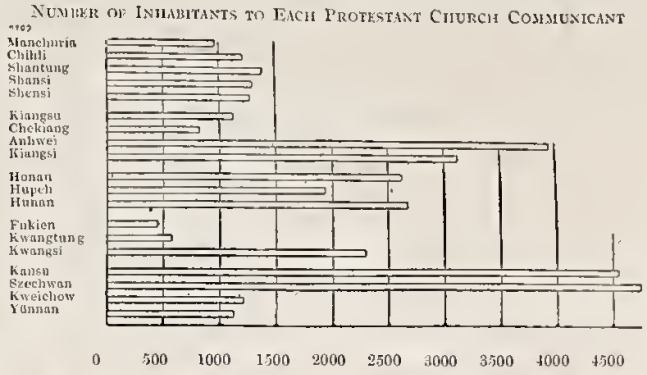
a Exclusive of Heilungkiang.

b Including Hainan.

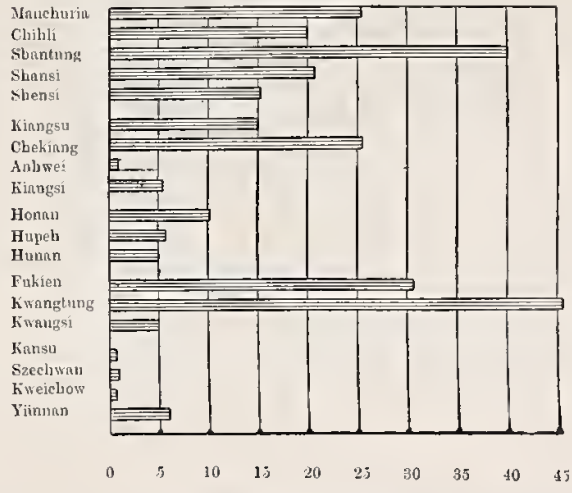
"evangelistic centers" because of the strict definition specially adopted for this Survey.

The accompanying map shows the following areas of greatest intensive development: eastern Fukien, northern Shantung, eastern Kwangtung, southeastern Chekiang, and western Kweichow. There are a number of other smaller areas intensively worked and scattered over China to which special reference has been made in Part III. Shantung, Fukien, Kwangtung and Chekiang report the largest numbers of evangelistic centers. These four provinces have more such centers than all the rest of China put together. Evangelistic centers are fewest in Kwangsi and Kansu, where a combined total of 109 is reported.

NUMBER OF INHABITANTS TO EACH PROTESTANT CHURCH COMMUNICANT



NUMBER OF HSIENS REPORTING 10 OR MORE PROTESTANT CHURCH COMMUNICANTS PER 10,000 INHABITANTS



MISSION FIELDS IN CHINA

Areas shaded by diagonal lines (except large cities) are worked by one society; areas indicated by cross lines by more than one society. Black areas are outside the accepted responsibility of any mission.

"Tao" Divisions

Christian Occupation in Terms of Political Units Smaller than the Province—For political administrative purposes the provinces of China Proper and Manchuria are divided into 82 tao (exclusive of Heilungkiang). These are subdivided into 1,704 hsiens (also exclusive of Heilungkiang). The average extent of each tao is over 20,000 sq. mi.; the average population exceeds 5,000,000. For purposes of intensive study by missionary and Chinese Church leaders on the field, it is convenient to use these smaller political units.

Christian Occupation by Tao—The following 8 tao are the best occupied tao in China, when considered in terms of communicants per 10,000:

Tao	Province	Communicants Per 10,000 Inhabitants
Minhow-tao	Fukien	33.6
Amoy-tao	Fukien	31.1
Lingnan-tao	Kwangtung	26.7
Kinotung-tao	Shantung	24.3
Chaosiin-tao	Kwangtung	22.4
Yenki-tao	Manchuria (Kirin)	22.0
Kweisi-tao	Kweichow	21.6
Huhai-tao	Kiangsu	20.7

The following summaries are also interesting (See Appendix A).

41 tao report less than 5 communicants per 10,000
21 " " 6-10 " "
13 " " 11-20 " "
5 " " 21-30 " "
2 " " more than 31 " "

The relative emphasis on the education in mission schools of children in Christian communities is shown in terms of geographical units as follows:

15 tao report less than 25 mission primary students per 100 communicants
32 " " 26-50 " " " " "
14 " " 51-75 " " " " "
12 " " 76-100 " " " " "
9 " " more than 101 " " " " "

In other words, in one-half of the tao of China the communicants outnumber the students in mission primary schools by two to one. Of the 9 tao reporting over 100 mission primary students for every 100 communicants, all 5 tao in Szechwan, all 3 in Anhwei, and 1 in Kiangsi.

Christian Occupation by Hsiens—Only 106 out of 1,704 hsiens in China still remain wholly unclaimed by any Protestant missionary society. By far the greater number of these are in West China. As an evidence, however, that not all hsiens already included in mission fields are occupied, note that 374 hsiens report no evangelistic centers, and that 803 or almost one-half of the total number of hsiens in China report no mission lower primary schools. The latter fact is striking, and Column 11 of Table XIX deserves careful study. In Shensi 62 out of 90 hsiens, in Kwangsi 64 out of 84 hsiens, in Szechwan 70 out of 146 hsiens, and in Kweichow 73 out of 81 hsiens report no mission lower primary schools. Against this condition of backwardness place the relatively advanced condition in Fukien and Shantung, where only 7 out of 63 and 19 out of 107 hsiens respectively report no mission lower primary schools. In Columns 4 to 7 Table XIX, an attempt has been made to express the degree of Christian occupation in terms of hsiens and in terms of communicants per 10,000. Over one-third of the hsiens in China still report less than 1 communicant per 10,000 inhabitants; another third report from 1 to 5 communicants per 10,000. In other words, two-thirds of the hsiens of China still average fewer than 5 communicants per 10,000 inhabitants each. The names and locations of these hsiens may easily be found by reference to Map VIII of each province as found in Part III, and by reference to the Hsien Tables, Appendix A.

Regarding hsiens which report 6 communicants per 10,000 and upwards, it is intersting to note that in Fukien, Kwangtung, Chekiang, and Shantung, one-half the hsiens come under this classification. On the other hand, the majority of provinces fall far in arrears. For example, there are as many hsiens which report 10 or more communicants per 10,000 inhabitants in the one province of Shantung as there are in Hunan (5), Kiangsi (7), Hupeh (8), Kwangsi (5), Anhwei (4), Szechwan (4), Kansu (3), and Kweichow (3) combined.

The following 12 hsiens report the highest number of communicants per 10,000:

Hsien	Province	Communicants Per 10,000 Inhabitants
Weining-hsien	Kweichow	272.8
Iliang-hsien	Yünnan	214.0
Taning-hsien	Shansi	197.6
Wuting-hsien	Yünnan	187.2
Pingtan-hsien	Fukien	159.6
Po-on-hsien	Kwangtung	156.1
Kityang-hsien	Kwangtung	155.0
Quemoy-hsien	Fukien	109.2
Pingtu-hsien	Shantung	105.1
Fensi-hsien	Shansi	105.0
Yungshan-hsien	Yünnan	96 7
Wukang-hsien	Chekiang	92.9

Since the number of communicants per 10,000 inhabitants in any given hsien bears a direct relation to the influence of the Christian Church, and thus directly affects the general social, educational, and moral tone of the whole community, it is interesting to note not only how many hsiens report 11 or more communicants per 10,000 in any province, or how many report less than 1 communicant per 10,000 but also, in both cases, we must note the percentage of the aggregate population residing in these hsiens, and therefore directly affected. For example, in Columns 8 and 9, Table XIX, we note that 27 per cent or over one-quarter of China's millions live in hsiens reporting less than 1 communicant per 10,000 inhabitants. The provinces reporting the highest percentages of inhabitants residing in hsiens which are still practically unreached are: Kweichow 69 per cent, Kwangsi 58 per cent, Kansu 57 per cent, Yünnan 52 per cent, Szechwan 51 per cent, Anhwei 47 per cent, and Kiangsi 37 per cent. At the other extreme we find Fukien and Chekiang each with only 2 per cent of its population residing in hsiens still relatively untouched.

If one-quarter of China's population lives in hsiens scarcely touched as yet, it is encouraging to note that 18 per cent or almost one-fifth of China's inhabitants live in hsiens reporting 11 or more communicants per 10,000. As one would expect, Kwangtung, Shantung, Manchuria, and Chekiang report the highest percentages of population in hsiens relatively well advanced. Note in Table XIX, Column 8 the wide variation between South China (31 per cent) and West China (4 per cent), or between South China (31 per cent) and Central China (9 per cent).

It is exceedingly difficult for any one to state which province or provinces in China are best occupied. Too many factors, each varying in value, are involved. Moreover, who is there who is capable of enumerating these factors or setting opposite them their relative importance!

By referring to Column 1, Table XX, we may classify the provinces of China according to their populations into six groups.

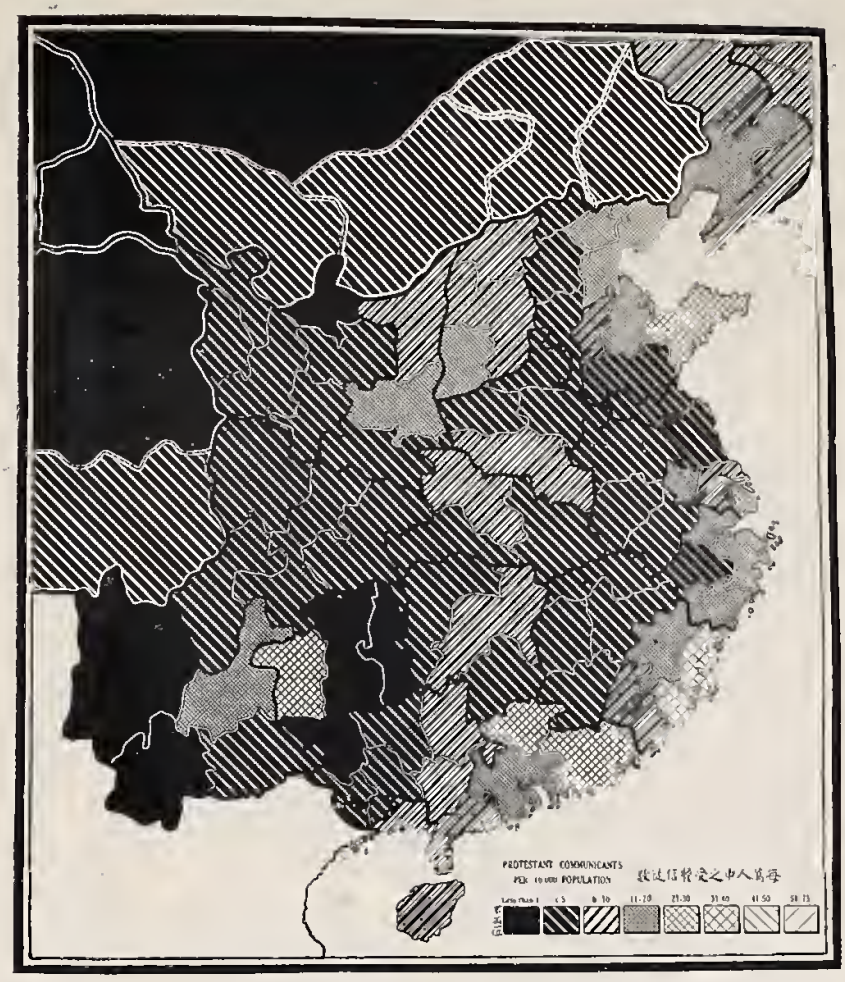
First we have Kansu, which stands in a class all its own, and undoubtedly represents the most poorly occupied province of China today.

The second group embraces all provinces reporting from 2 to 3 per cent each of the total population of China, namely Shansi, Shensi, Kwangsi, Kweichow and Yünnan. Of these five provinces Shansi is the best occupied, with percentages considerably above the other 4 for foreign and Chinese forces, hospitals, and students under Christian instruction. Kweichow, however, reports the largest communicant church membership.

In the third group we have Fukien, with 4 per cent of the total population of China. This province like Kansu is classed by itself. After a consideration of all factors concerned, Fukien is perhaps the best occupied province of the Chinese Republic.

In the fourth group of provinces, having from 5 to 6 per cent each of the total population of China, we include Manchuria, Chihli, Chekiang, Anhwei, Kiangsi, and Hupeh. From a comparison of figures (and it must always be remembered that throughout this Survey the Committee has never claimed that statistics tell the whole truth or even one-half of the truth), Chihli appears to be best occupied, followed by Chekiang which reports the largest communicant church membership. Both Anhwei and Kiangsi fall far below the average of this group in every column, while Manchuria also appears not to have her proper percentage in workers, either Chinese or foreign, or in the number of students under Christian instruction.

Protestant Communicants per 10,000 Inhabitants (by Tao Divisions)



XX.—General Provincial Comparisons

	Per cent of Total Population of China	Per cent of Total Protestant Church Communicants	Per cent of Total Number of Students under Christian Instruction	Per cent of Total Foreign Force	Per cent of Total Chinese Employed Force	Per cent of Total Number of Mission Hospital Beds	Residential Centers Planned to be Opened within the Next Five Years	Mission Hospitals Planned to be Built within the Next Five Years	Cities of 50,000 and above not yet occupied as Mission Stations
	1	2	3	4	5	6	7	8	9
Total (19 Provinces)	...	...	...	...	...	...	82	38	12
North China ...	22%	29.1%	24.7%	27%	25.2%	22.1%	10	14	5
Manchuria ...	5%	6.1%	4.0%	3%	3.6%	6.0%	1	2	2
Chihli	6%	6.4%	7.0%	10%	7.0%	7.0%	...	4	0
Shantung ...	7%	12.2%	10.7%	8%	10.5%	6.0%	8	6	2
Shansi	2%	2.4%	2.0%	4%	2.3%	2.4%	...	2	0
Shensi	2%	2.0%	1.0%	2%	1.8%	0.7%	1	...	1
East China ...	24%	19.3%	20.8%	24%	24.6%	20.9%	17	5	4
Kiangsu	8%	8.3%	10.0%	13%	11.7%	9.2%	...	3	3
Chekiang ...	5%	7.3%	5.0%	5%	7.3%	7.3%	...	...	0
Anhwei	5%	1.5%	2.8%	3%	2.6%	2.0%	9	2	0
Kiangsi	6%	2.2%	3.0%	3%	3.0%	2.4%	8	...	1
Central China ...	20%	11.2%	13.3%	18%	14.7%	17.6%	25	13	0
Honan	7%	3.7%	3.5%	6%	4.3%	5.3%	11	6	0
Hupeh	6%	4.3%	5.5%	6%	5.4%	7.0%	6	4	0
Hunan	7%	3.2%	4.3%	6%	5.0%	5.3%	8	3	0
South China ...	14%	30.9%	29.5%	19%	26.8%	31.7%	9	4	0
Fukien	4%	11.3%	16.0%	7%	14.3%	15.0%	2	3	0
Kwangtung ...	8%	18.2%	12.8%	11%	11.5%	16.0%	3	1	0
Kwangsi	2%	1.4%	0.7%	1%	1.0%	0.7%	4	...	0
West China ...	29%	9.5%	11.7%	12%	8.7%	7.7%	21	2	3
Kansu	1%	0.4%	0.2%	1%	1.0%	1.0%	5	...	0
Szechwan ...	14%	3.9%	9.5%	9%	6.0%	6.0%	10	2	2
Kweichow ...	3%	2.8%	1.0%	1%	0.8%	0.4%	3	...	0
Yünnan	2%	2.4%	1.0%	1%	0.9%	0.3%	3	...	1

The fifth group embraces all provinces reporting 7 to 8 per cent each of the total population of China, namely Shantung, Kiangsu, Honan, Hunan, and Kwangtung. Of these, Kwangtung is obviously the best occupied, followed by Shantung, although this latter province shows a striking weakness in the proportion of hospital beds. Honan and Hunan are consistently below the average in every column; in fact, the percentages given for these two provinces are only half as high as the average percentages of the group. They also fall below the figures for Hupeh.

The sixth group consists of a single province, Szechwan, with 14 per cent of the total population of China. This province, if we were to gauge our expectations in proportion to its large population, should report higher percentages in every column than were reported by the preceding group, in order to rank on an equal with them in respect to the degree of Christian occupation. As a matter of fact, all percentages reported fall below the average percentages of group five except in the columns on foreign force and students under Christian instruction.

From all that has been said in the preceding pages of this study on "Provinces Compared," one may venture the following general conclusion regarding the relative Christian occupation of the provinces of China: In Fukien, Kwangtung, and Shantung the work of evangelizing and of Christianizing the Chinese people is perhaps furthest advanced. Following these three provinces are the remaining provinces bordering on the coast, namely Chihli, Kiangsu, Chekiang, and Manchuria in order. Then come the provinces of Central China and Szechwan, followed by Shansi, Kiangsi, and Anhwei. The provinces at the foot of the list where the degree of Christian occupation is relatively lowest, and the needs therefore relatively great, are Shensi, Kweichow, Kwangsi, Yünnan, and Kansu in order.

PART VI

COMPARISON OF THE FIELDS AND WORK OF LARGER MISSIONARY SOCIETIES

The purpose of this Section is to show the work which has been and is being done by a score or more of the larger missionary societies, and to compare the fields and the various activities of these societies so as to bring out the extent of their operations, the nature of their activities, and the present strength or weakness of the Christian occupation of their fields, for the sake of such lessons as they may have to give to the student of this volume.

This Section is another attempt to facilitate the comparative study of the facts collected by the Survey, by placing side by side the data regarding the work of individual administrative units, in the hope that by this method of presentation differences of policies will be revealed to those not yet familiar with them, and also that such results of work as are revealed by statistics may be studied in the light of these differences. The Committee has purposely endeavoured not to express any opinion on the comparative value of the different policies and methods. The main purpose has been to help the reader in appreciating the magnitude of the work which various societies are carrying forward, the problems which they face, and any points of difference in emphasis. This, it is hoped, will lead all societies and Churches to a re-examination of their own work in the light of the facts revealed, in order that the wisest administration may be made of the lives and funds now placed at their disposal.

Throughout it will be seen that there is great diversity in the way different societies administer their trust. This is affected both by the general conception which each society holds as to the primary aim or aims of missionary work, and by the specific obligations which rest upon each. Moreover, each society is inevitably affected by the environment from which its missionary representatives come, as well as by the spirit which actuates the leaders of missionary movements and supporting churches in the home lands. For this further reason, if for no other, the Committee has refrained from giving anything more than a bare statement of facts, leaving all value judgments and interpretations of figures to the representatives of societies concerned, or to those leaders of missions upon whom this more qualitative aspect of survey work may fall.

In this Section, as well as in others which precede, many facts on which students of the Christian Occupation of China might desire more light have had to be omitted, chiefly because it has been found impossible or impracticable to secure the essential information. For example, facts regarding (1) the classification of the missionary body into evangelistic, educational, and medical workers, (2) the degree of self-support in the Chinese Church, and (3) the *per capita* contribution of church members are wholly wanting. These all have a direct bearing on our study of the Christian Occupation of China, and it is hoped that the Commissions appointed by the National Conference, 1922, will endeavour to supply these omissions, relating their findings to associated facts already gathered by the Survey Committee and reported upon in this volume.

The Basis of Selection—The selection of societies dealt with in this study has been determined on the basis of the numerical strength of their missionary forces. However, a few societies which would not be included on the basis of numerical strength and which have not been at work in China for a long time, are included in this list as representing a nation which otherwise might not be brought into the comparison, or as representing a Church group which, because of characteristic features would add interest and value to any comparative study. The YMCA and YWCA are included chiefly because of their rapid growth during the last twenty years, and because of the intimate relationship of their special work among men or women to the churches of all denominations.

MISSION FIELDS

Location and Extent of Fields—Reference to Column 1 in the accompanying Table I will show in which provinces the various societies are now working. The exact location and extent of their fields may be clearly seen by referring to the more detailed studies of the Christian Occupation of the Provinces, Part III. For example, Map III for each province in Part III will show the location of the fields, and Table VI, Col. 2 for each province will give the approximate extent of these fields in square miles. Provinces where work of an evangelistic character is carried on, but where no foreign representatives reside, are indicated in Table I, Column 1 by italics. The extent of each society's fields in square miles is given in Table VIII of this section. No figures appear for the YMCA or the YWCA. Such delimitations of SDA fields as have been sent to the Committee are so vague and incomplete as to make it impossible either to compute their extent in square miles or to indicate their location on provincial maps.

The following societies are working mission fields of 25,000 sq. mi. or over in extent:

CIM	397,955 sq. mi.	ABCFM	39,300 sq. mi.
PN	92,025 "	SBC	37,450 "
MEFB	79,500 "	BMS	33,900 "
CMS	66,425 "	LMS	32,250 "
PCI	57,600 "	UMC	30,545 "
ABF	54,775 "	PE	28,175 "
UFS	51,400 "	PS	26,350 "
CMA	50,500 "		

If we add together the areas given above, we discover that the mission fields of these 15 societies equal three-fifths of the total area of the 21 provinces.

In a few cases societies may be credited with responsibility for a larger area than at present they are able to work or disposed to accept. For example, while the ABF originally accepted the whole of southwestern Szechwan as its field and endeavoured to work it, the desire of the Society at the present time is to transfer responsibility for a large part of this field to any other society prepared to accept and adequately work it. In the case of the CIM in Kweichow or the CMA in Kwangsi, obviously until other large missions are prepared to enter, the provinces referred to remain more or less the special responsibility of these missions. On the other hand, the boundary lines of fields in both these provinces have been restricted so as to include the furthest outstations, thus leaving large areas outside of each society's fields which undoubtedly are regularly visited and in which some work exists. For these reasons, all figures on the extent of mission fields in sq. mi. should be used with caution. They are rough estimates and in most cases represent a much larger area than the societies are as yet able adequately to work.

The following general observations on the location and extent of mission fields may well be stated here. About half of the 35 societies concerned in this study either have one large unbroken field or several fields which, if not contiguous, are so closely situated as to be practically contiguous. The other half of the societies report two or more mission fields widely separated. This necessitates the scattering of forces and the facing of very diverse problems. For example, the UMC has three widely separated fields, one in North China, another in Central China, and a third in Southwest China. Between these fields distances are great, and conditions of work strikingly different. The methods and problems of the UMC missionaries in Yünnan and Kweichow among the Miao, for example, vary greatly from the methods and problems of UMC missionaries in North China. Alongside the UMC with its three widely separated fields let us place the UFS with its one and only field in Manchuria. Or again alongside the LMS with its five large mission fields in Hupeh, Chihli, Kiangsu, Chekiang, Fukien and Kwangtung; or the PN with its seven fields in Chihli, Shansi, Shantung, Kiangsu, Anhwei, Chekiang, Hunan, Kwangtung, Hainan, and Yünnan, let us place the MCC with its one and only field in Szechwan. A historian of missions in China could easily refer to a number of societies which, during the last 20 years, have taken important steps in the interests of greater contiguity of fields, and at the same time of economy and simplicity, both in the allocation of foreign workers and in mission administration. It was only natural that, until the last ten years at least, strong societies should feel the responsibility to begin work in widely separated sections of the country. The great incentive up to that time was to open the country to the Gospel, and missions naturally have had to pass through periods of extensive development before periods of intensive development could follow. Fortunately for many societies, centralization in organization has overcome hindrances due to widely separated fields. For example, the Anglican missions, through the General Synod of the Chung Hua Sheng Kung Hui or their House of Bishops, are prepared to act as a unit on all big questions

I.—Number of Stations Arranged Chronologically *

Society	Provinces	1807–1860	1861–1880	1881–1890	1891–1900	1901–1910	1911–1920	Total
CMS	(Che, Fu, Hun, *Ki*, Ku, Si, Tung, Sze, Yün)	3	3	7	22	15	8	58
PE	(An, Hun, Hup, Ki, Ku) ...	1	2	3	3	6	...	15
SPG	(Chi, Sung)	...	5	1	...	3	2	11
ABF	(Che, *Fu*, Ki, Ku, Tung, Sze)	2	1	5	5	4	2	19
BMS	(Sha, She, Sung)	...	2	1	4	4	...	11
SBC	(An, Ho, Ku, Si, Tung, Sung)	3	2	6	2	7	4	24
ABCFM	(Chi, Fu, Sha, *She*, Sung, Tung)	2	7	4	...	...	1	14
LMS	(*Che*, Chi, Fu, Hup, Ku, Tung)	5	7	1	4	...	...	17
B	(Tung)	1	4	7	...	5	1	18
Bn	(Ki, Sung, Tung)	...	1	2	5	6	1	15
DMS	(Man)	...	...	...	4	4	4	12
FMS	(Hun)	...	...	...	...	3	1	4
LUM	(Ho, Hup)	...	...	...	4	4	7	15
NLK	(Ho, Hup)	...	...	...	3	6	1	10
NMS	(Hun)	...	...	...	...	6	1	7
SEMC	(Hup)	...	...	...	2	3	...	5
SMF	(Hup, Sin)	...	...	1	3	7	2	13
MCC	(Sze)	...	...	...	2	6	2	10
MEFB	(An, Chi, Fu, *Hup*, Ki, Ku, Sung, Sze, *Tung*, *Man*) ...	1	7	6	8	2	4	28
MES	(Che, Ku)	2	...	1	1	1	1	6
UMC	(Che, Chi, Kwei, Sung, Yün)	...	5	3	...	4	1	13
WMMS	(Hun, Hup, Si, Tung) ...	1	7	2	3	6	...	19
EPM	(Fu, *Ki*, Tung)	2	...	4	2	1	1	10
PCC	(*Chi*, Ho, Tung)	...	...	...	1	5	2	8
PCI	(Man)	...	1	4	3	1	...	9
PN	(An, Che, Chi, Hun, Ku, *Sha*, Sung, Tung, Yün) ...	4	6	7	6	6	7	36
PS	(Che, Ku, Sung)	...	1	2	5	5	2	15
UFS	(Man)	...	1	1	2	3	2	9
CIM (a)	(An, Che, Chi, *Fu*, Ho, Hun, Hup, Kan, Ki, Ku, Kwei, Sha, She, Sung, Sze, Yün, Man, Sin)	2	28	50	78	52	36	246
CMA	(An, Hun, Hup, Kan, Ku, Si)	...	...	...	14	7	5	26
CMML	(Ki, Sung, Mon)	...	...	3	10	4	6	23
FCMS	(An, Ku, Sze)	...	...	4	2	1	...	7
SDA	(Che, Chi, Fu, Ho, Hun, Hup, Ku, She, Si, Sung, Sze, Tung, Man)	...	...	...	...	4	15	19
YMCA	(Che, Chi, Fu, Ho, Hun, Hup, Ki, Ku, Sha, She, Sung, Sze, Tung, Yün, Man) ...	...	...	...	3	8	14	25
YWCA	(Che, Chi, Fu, Hun, Ku, Sze, Tung, Man)	...	...	...	...	1	10	11
	Total (for 35 Societies)	**29**	**90**	**125**	**201**	**200**	**143**	**788**

(a) Includes Associate Missions.

* Prepared from Directory of Protestant Missions 1920, and from Survey data. Provinces where work is done but no foreign missionaries of that Society reside are in italics.

effecting their work in China. The BMS, LMS, MEFB, PN, PS, CIM, and other societies, through their Advisory Councils or Executive Committees, are also in a position, despite widely separated fields, to deal with mission problems as a whole, and to some degree correlate their activities and bring the experiences of workers in one field to the attention of workers in other fields. Following is a list of the larger societies and the province or provinces in which these societies now report their largest fields (measured in sq. mi.) :—

CMS	... Szechwan	UMC	... Yünnan
PE	... Hupeh	WMMS	... Hupeh
ABF	... Szechwan, Kwangtung	Bn	... Kwangtung
BMS	... Shensi	PN	... Kwangtung, Shantung
SBC	... Shantung, Kwangtung	EPM	... Fukien
ABCFM	... Chihli	CMA	... Kwangsi, Kansu
LMS	... Hupeh, Chihli	FCMS	... Anhwei
MEFB	... Kiangsi, Chihli, Fukien	CIM	... Szechwan, Kansu, Shensi, Shansi, Kiangsi, Chekiang

HISTORY OF MISSION STATIONS

Table I is unsatisfactory in that it does not show the mission stations which were opened in years past, only to be abandoned later or transferred to more strategic centers. In the latter event, the society which took over the work has naturally given the date of the transfer as the opening date of the station, rather than the date when the missionaries of the pioneer society first entered the city. For example, the LMS maintained mission stations for many years both in Hunan and in southeastern Szechwan. These have since been transferred to other societies. The ABF similarly carried on work for many years in Central China and the CMA in Mongolia. These are only a few of those that might be mentioned. The history of the withdrawals and retrenchments on the part of mission societies in China, with their attending causes, would make an interesting chapter in any account of the progress of Christian missions in this country. The societies which have followed in the steps of pioneer missions have profited by whatever good has been done in breaking ground and in gathering initial companies of believers. In studying the accompanying Table I, therefore, we must not conclude that the total number of stations which any society opened in any given period is wholly represented by the number appearing in the column. Only those stations where societies have maintained resident missionaries from the first opening of the station and where missionaries now reside are here reported.

General Impressions—The total number of mission stations in China exceeds a thousand. In limiting ourselves to 35 missionary societies, we are dealing with exactly three-fourths of all mission stations reported. The other fourth belong to approximately 100 smaller societies, many of which cannot be classified under any of the larger denominational groups. Of the 35 societies with which we are specially concerned, 13 report mission stations which were opened before 1860. The place of honour is given to the LMS with 5 mission stations before 1860, followed in order by the PN, CMS, and SBC. Note that the CIM is credited with 2 mission stations for this period. In reality these stations belonged to the Chinese Evangelization Society, and did not become stations of the CIM until the official organization of that society in the early sixties. J. Hudson Taylor came to China in 1853, but it was not until 1866 when the first CIM party (the *Lammermuir* party) reached Hangchow, that the work of the CIM practically commenced.

By 1880, the SPG and WMMS had occupied almost half their present number of mission stations, while the ABCFM and LMS had occupied two-thirds of the number now reported.

From 1881 to 1900 a large number of stations were opened, which at the time of the Boxer Uprising, or shortly after, were either transferred to other missions or wholly abandoned. During these two decades the CMS registered phenomenal advances along with the CIM, reporting 29 and 128 new mission stations respectively. How many more were opened which had later to be abandoned only historians of these two societies can tell. Strong pioneer movements were also evident in the work of the following missions : ABF, MEFB, EPM, PCI, PN, PS, and FCMS. Missionaries of the CMA and the CMML entered China during this period, and strengthened the deep evangelistic spirit already so strongly evident in the missionary body, due chiefly to the large increase in CIM missionaries. By 1900, all societies in the list except 12 had opened a majority of the mission stations now occupied.

Advance Since 1900—The CMS has extended its work into Hunan, Kwangsi, and Yünnan. The number of stations in Fukien and Szechwan has been greatly increased, while a good growth in stations is reported for Chekiang as well.

The PE has opened new stations in Kiangsu and Kiangsi, and extended work from Hupeh into North Hunan. No new stations established during the last 10 years have been reported.

The SPG, which is credited with having opened only one new permanent mission station during the whole 20 years before 1900, has since then opened 5 and increased its total to 11. All of these are located either in Chihli or Shantung.

Since 1900, the ABF has greatly strengthened its work in fields previously entered, and from Kwangtung has extended its activities to southeastern Kiangsi where one new station has been occupied.

The English Baptists (BMS) report no increase in the number of mission stations since 1910, although during the preceding decade 4 new centers in Shantung were chosen for permanent residence by foreign missionaries. This society has opened no new stations either in Shansi or Shensi since the Boxer Uprising.

The American Southern Baptists (SBC) have increased their stations more rapidly since 1900 than during the decades preceding. Honan was entered during the years 1900 to 1910, and three stations were opened. From this province, work was later extended into Northwest Anhwei where the Society took over the work formerly conducted by the Gospel Mission at Pochow. Meantime the long established work in Kwangtung and Shantung was extended by the opening of seven new stations during the last two decades. No new centers for foreign residence, however, have been opened since 1900 in the very needy province of Kwangsi, where this Society has two stations, one occupied between 1881 and 1890, and the other between 1891 and 1900.

The Congregational societies (ABCFM and LMS) have opened only one new mission station since 1900 (Kienninghsien, Fu., ABCFM). In addition, the ABCFM station at Pangchwang has been moved to Tehchow, Sung. Of the nine Lutheran societies given in our list, only two entered China before 1890 (Basel 1846, Berlin 1850). During the last two decades each of these societies has strengthened existing work in Kwangtung. The Berlin Mission also entered new territory in Shantung, and from its old Hakka field in Kwangtung extended its work into southern Kiangsi. Any further increase in new stations was arrested by the War.

The DMS, LUM, NLK, SEMC, and SMF opened their first stations just before the Boxer Uprising. In the decade immediately following, substantial advances were made. Since 1900, the DMS, LUM, NLK, NMS and SMF report specially good progress in the number of their mission stations.

The MCC field is restricted to Szechwan, where steady advances have been made during the last two decades. Since 1911, this Society seems to have favoured the intensive policy with greater concentration of foreign workers in large centers. As a result, fewer new stations have been opened than during the preceding decade.

The MEFB opened two new stations between 1900 and 1910, one in Fukien and another in Chihli, and four during the last decade.

Since 1900, the UMC has extended its lines both in Chihli and Shantung, and from Yünnan has advanced into Kweichow.

All new stations of the WMMS since the Boxer Uprising have been in Hunan. No advances are reported since 1911.

The English Presbyterians (EPM) have averaged one new station in each of the last two decades, both stations being in provinces where work has long been established (Fukien and Kwangtung).

The Canadian Presbyterians (PCC) have opened seven out of their total of eight mission stations during the last 20 years, six in Honan and one in Kwangtung.

In Manchuria the Scotch Presbyterians (UFS) have opened five new stations and the Irish Presbyterians (PCI) one since 1900. No new stations have been opened by the latter Society during the last decade.

American Presbyterian Missions (North and South) together have averaged one new mission station annually since 1900. All advance on the part of the Southern Presbyterians has been in Kiangsu. The Northern Presbyterians have increased the number of their stations in five provinces (Chihli 1, Shantung 2, Anhwei 2, Chekiang 1, Kwangtung 2), and have entered two new proviuces, Hunan with four mission stations and Yünnan with one.

The CIM and Associate Missions opened their greatest number of new mission stations during the decade immediately preceding the Boxer Uprising. Since then the number of new stations has decreased each decade. Between 1901 and 1910, Szechwan witnessed the greatest increase in CIM stations (11), followed by Kiangsi (10), Hunan (7), Shensi (5), Honan (5), Yünnan (4), Shansi (3), and Kweichow (3). During the last 10 years the following five provinces report encouraging advances (Hunan 9, Shansi 8, Kweichow 5, Shensi 3, and Szechwan 3). A smaller number of new stations were opened in six other provinces as well.

Since 1900, the CMA has concentrated its foreign force in two provinces, with only slight advance elsewhere. Five new stations have been opened in Kwangsi and four in Kansu.

The CMML since 1900 has been chiefly concerned with its responsibilities in Kiangsi, where it has opened five new stations, and in Jehol where six centers have been occupied by missionares of this Society.

The SDA has experienced a remarkable growth in missionary force since entering China in 1902. Previous to 1910 this Society had mission stations in two provinces, Kiangsu and Kwangtung. Since 1910, SDA missionaries have made their way into 11 provinces. The Society has averaged 1.5 new mission stations annually, thus ranking next to the CIM in the increase of its missionary residential centers. Since 1900, the SDA has opened as many new mission stations as the five largest Methodist societies, the two largest Congregational societies, and the three largest Baptist societies combined.

The YMCA ranks third and the YWCA fourth in rapidity of growth during the last decade, the former exceeding one new station annually since 1900. These two organizations have opened 33 new mission stations within the last 20 years.

It will be seen from the accompanying table that, up to 1900, each decade saw steady advance in the number of mission stations opened. This advance has continued, although the last ten years shows something of a falling off as compared with the two preceding decades.

A more careful study of the work of each society will show when the extensive movement has been most marked in the case of each, e.g. CMS 1891—1910, etc.

FOREIGN FORCE

Numerical Strength—The 35 societies listed for this study report 81 per cent of the entire foreign missionary force in China, 17 of these societies reporting over 100 missionaries each. One-third of the entire foreign force in China belongs to the following five societies: CIM 960, PN 502, MEFB 419, CMS 353, and PE 202. If we add five additional societies to the five just mentioned (ABCFM 198, YMCA 192, ABF 188, MCC 184, SBC 175), we find that in these 10 missionary societies we have over one-half of the missionary body now in China. These societies (without the YMCA) also report 55 per cent of the total church membership.

Arrival on the Field—The statements that follow are based on information compiled from the Directory of Protestant Missions 1920, where the date of each missionary's first arrival on the field is given. It was impossible to include the names of missionaries arriving in China after the first two or three months of 1920. For this reason any figures which we may use covering the last decade will be slightly incomplete.

Over 40 per cent of all the missionaries reported by these 35 societies have been in China 10 years or less, and 33 per cent between 11 and 20 years. In other words, almost three-fourths of the missionary body, representing these 35 societies, have been in China less than twenty years. About half have not yet had their second furlough. The UMC, PCI, and CMML report the fewest numbers of recruits (proportionately) during the last 10 years. In each of the following societies there are over 50 missionaries who arrived before the Boxer Uprising still at work in China: CIM, PN, MEFB, LMS, and CMS. Almost half of the missionaries of the following societies have been in China less than 10 years: ABF, DMS, WMMS, PCC, PN, and CMA. At least half, and in most cases more than half, of the entire missionary force of the following societies have been on the field less than 10 years: PE, SBC, ABCFM, FMS, LUM, NMS, MCC, MEFB, MES, FCMS, SDA, YMCA, and YWCA. Note the large number of American societies which report a preponderance of younger missionaries.

Classification of Foreign Workers—A comparison of Columns 1 and 6, Table II, will show the proportion of ordained to unordained male missionaries. In comparing proportions for different societies, we need to bear in mind the fact that many missionaries who have not received ecclesiastical ordination from an established church body have, nevertheless, received what is frequently referred to as "missionary ordination." These men are not included in the Column giving numbers of "ordained," although so far as the exercise of the rights and privileges of ordination are concerned, they differ in no respect from those more regularly set apart.

II.—The Foreign Force

Name of Society	Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
	1	2	3	4	5	6	7	8
Grand Total (All China)	**1,310**	**348**	**116**	**206**	**1,939**	**2,495**	**4,141**	**6,636**
Total (for 35 Societies)	**1,116**	**283**	**103**	**156**	**1,524**	**2,039**	**3,326**	**5,365**
CMS	72	18	7	24	162	106	247	353
PE	40*	9	2	11	64	78	124	202
SPG	24	2	1	2	18	32	30	62
ABF	39	14	7	10	48	68	120	188
BMS	34	11	1	4	23	52	71	123
SBC	54	10	...	7	45	66	109	175
ABCFM	43	11	5	4	60	72	126	198
LMS	33	16	2	6	32	62	83	145
B	33	2	...	3	3	41	34	75
Bn	22	...	...	...	6	26	23	49
DMS	16	4	...	3	14	23	32	55
FMS	10	...	...	1	5	11	14	25
LUM	26	5	...	5	21	32	55	87
NLK	26	...	...	3	16	26	38	64
NMS	19	3	1	4	15	24	35	59
SEMC	10	1	...	3	6	10	15	25
SMF	33	3	4	2	16	34	42	76
MCC	49*	16	5	6	37	72	112	184
MEFB	76	22	16	12	153	124	295	419
MES	21	7	3	4	53	36	82	118
UMC	19	3	...	1	2	23	21	44
WMMS	45	14	5	5	16	57	61	118
EPM	15	10	4	...	29	32	50	82
PCC	24	8	3	3	27	34	60	94
PCI	16	4	4	...	9	19	25	44
PN	122	39	18	15	122	198	304	502
PS	39*	11	2	7	36	57	89	146
UFS	15	12	7	...	15	25	36	61
CIM (a)	54	15	4	8	333	338	622	960
CMA	33	...	...	...	34	38	68	106
CMML	...	...	...	...	27	30	53	83
FCMS	18	6	...	1	17	24	36	60
SDA	26	5	2	2	4	68	70	138
YMCA	4	2	...	...	3	101	91	192
YWCA	...	...	...	...	53	...	53	53

* Corrected returns.

(a) Includes Associate Missions.

Women Missionaries—The same preponderance of women over men which is evident in the totals for all China appears here in the totals for only 35 societies. When we compare the different societies, in respect to the percentage of women in their foreign staff, we find these rather interesting facts. Four societies report more men than women missionaries: SPG, B, Bn, and the UMC. Three societies report more than twice as many women as men: CMS, MEFB, and MES. This high percentage of women (70 per cent in the case of each mission) is due to the strong support of Women's Foreign Mission Boards in home countries. In the Fukien field of the CMS 116 women are reported and only 26 men. Six additional societies report almost as many single women as men: PE, ABCFM, EPM, CIM, CMA and CMML. The lowest proportions of single women are found in Continental Lutheran societies, and in the UMC and SDA. In societies where single women missionaries are in the majority, as for example in the CMS, MEFB, MES, the percentage of women church members is 39 per cent, 40 per cent, and 40 per cent respectively.

Medical Workers—In actual number of medical workers the following five societies lead: PN 57, MEFB 38, CMS 25, ABF 21, and MCC 21. Approximately two-thirds of all the medical missionaries in China are connected with 15 societies. The 35 societies listed in this study report 81 per cent of all foreign male doctors and 89 per cent of all female doctors. Six societies out of these 35 report no foreign medical workers: Bn, FMS, NLK, CMA, CMML and YWCA. Fourteen report no foreign women physicians.

Thirty years ago there were few foreign women in China who had regular hospital training in nursing before coming to the field. Today every mission hospital of any size aims to have at least one foreign nurse. Unfortunately, the statistical returns on this point are incomplete, more so for British and Continental societies than for American, due to the fact that in the Directory of Protestant Missions in China the names of American nurses are followed by the letters R. N. (Registered Nurse), while distinguishing marks after the names of British and Continental nurses are in most cases lacking. The CMS, PN, MEFB, ABF and CIM lead in the number of their foreign nurses. These five societies report about 40 per cent of all the foreign nurses connected with Protestant missions in China.

How Societies Distribute their Forces—The prevailing average number of missionaries per station in China as a whole is between 5 and 7. One society has fixed on 7 as the ideal minimum number, one couple for evangelistic work, one for educational work, one for medical work and at least one additional single worker either for educational or medical work or specially for women's work. Among the 35 societies dealt with in this study, about half equal or exceed this average number of 7 missionaries per mission station. The Bn Mission reports the lowest average (3), and five societies (B, UMC, CIM, CMA, and CMML) report 4 missionaries per mission station. At the other extreme we have the PE, ABCFM, MCC, MEFB, MES, and PN, all of which average 14 or more missionaries in each of their mission centers.

III.—Average Working Force to each Mission Station

Name of Society	Average Number of Missionaries Per Station	Average Number of Chinese Workers Per Station	Average Number of Communicants Per Station
CMS	6	25	188
PE	14	62	400
SPG	6	17	189
ABF	10	42	451
BMS	11	51	787
SBC	7	46	985
ABCFM	14	72	1,000
LMS	8	49	671
B	4	12	455
Bn	3	11	401
DMS	5	13	117
FMS	6	20	266
LUM	6	24	313
NLK	6	19	135
NMS	8	39	416
SEMC	5	20	387
SMF	6	10	123
MCC	18	44	197
MEFB	15	112	1,400
MES	20	109	1,806
UMC	4	51	1,183
WMMS	5	23	317
EPM	8	73	938
PCC	12	28	433
PCI	5	38	1,003
PN	14	63	1,074
PS	10	37	378
UFS	7	40	1,101
CIM (a)	4	9	206
CMA	4	9	122
CMML	4	3	57
FCMS	9	21	161
SDA	7	17	110
YMCA	8	24	...
YWCA	5	5	...

(a) Includes Associate Missions

From the figures given in Table III, it will be seen that there is no apparent relation between the average number of Chinese workers, the average number of church members, and the average number of missionaries per station. For instance, the PE and ABCFM average 14 missionaries in each station, yet the PE has only 400 communicants per mission station, while the ABCFM has 1,000. Again, the CIM, B, and the UMC average 4 foreign missionaries per station, while the average number of church members per station is 206, 455, and 1,183 respectively. These wide variations suggest very marked differences in methods of work, church supervision, and forms of missionary service. Obviously, the average number of foreign and Chinese workers per station is largely determined by the amount of educational and medical work attempted. And yet between societies which do relatively equal amounts of educational and medical work we find such differences as the following. The ABF with 10 foreign and 42 Chinese workers per mission station reports an average of 451 church members, while the SBC with fewer foreigners and approximately the same number of Chinese workers per station reports 985, or double the ABF average of church members per station. Compare in a similar way the LMS and the PCI, or the PN and the PE, or the CMS and the WMMS. How may one account for the wide differences? Do they suggest that any changes in emphasis or method are desirable within one's own society, or are the variations due perhaps in larger measure than we realize to differences in personality and evangelistic fervour, rather than to differences in policy or machinery?

Distribution of Missionaries—Almost two-thirds of the societies included within the range of this study report only 5 missionaries or less in at least half of their stations. Six societies report that 4 in every 5 of their stations are of this size. These societies are the CIM, the CMML, UFS, UMC, B, and Bn. Facts like this are interesting, for they indicate main policies and characteristics of the work of different societies, as well as the conditions under which a large number of missionaries live.

Twenty-seven per cent of the missionary body connected with these 35 societies (and they represent, let us remember, 81 per cent of the whole foreign force in China) reside in mission stations having from 1 to 5 missionaries each; fifty per cent live in stations numbering from 1 to 10 foreign workers each; and thirty-two per cent live in stations having from 11 to 25 foreign workers each.

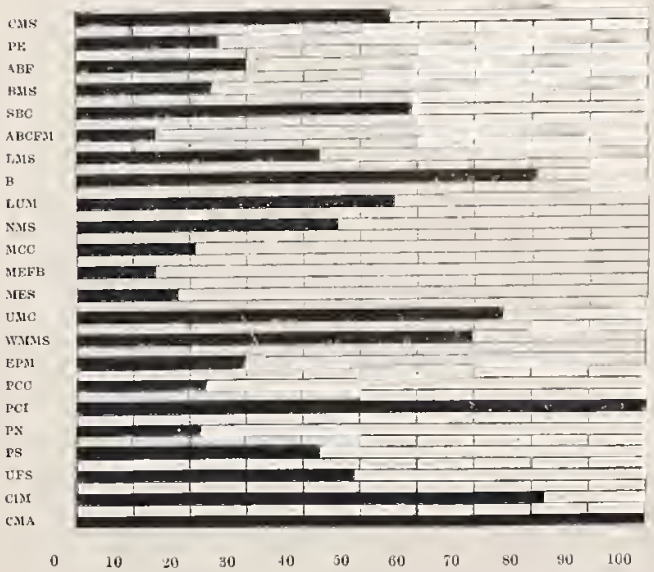
Sixty-two per cent of the mission stations of these societies have from 1 to 5 missionaries each, 83 per cent have 10 missionaries or less, 14 per cent from 11 to 25 missionaries, and the remaining 3 per cent of mission stations, or slightly over, report over 26 missionaries each, and have 17 per cent of the total missionary body.

Differences of Policy re Distribution of Foreign Workers—From the accompanying diagram one gets a better understanding than mere figures can give of the wide differences in policy among the larger societies regarding the allocation of their workers. Note in this diagram, or in Table IV, that none of the stations of the CMA, CMML, Bn, SEMC, and PCI report over 10 missionaries; in fact the great majority of the stations have under 5 missionaries each. Then note further that 75 per cent or more of the stations of the B, CIM, and UMC are of this same class. Out of 246 stations in China the CIM and associated missions report only 7 stations with over 10 missionaries each. The UMC reports 12 stations with an average of 3 missionaries each, and only one larger station with 11 missionaries.

Societies favouring concentration of missionaries in one center, where strong educational, medical, and church institutional work is maintained, are still in the minority, though they represent some of the largest and strongest missions. For example, the following societies have at least three-fourths of their foreign force in stations reporting over 10 missionaries each: ABCFM (86 per cent), MEFB (86 per cent), MES (82 per cent), PN (78 per cent) MCC (78 per cent), PCC (76 per cent), BMS (76 per cent), and PE (75 per cent). For example, in Shanghai, Anking, and the Wuhan center, the PE has concentrated 75 per cent of its total foreign force, or an average of over 50 missionaries per center, while in its remaining eleven stations the average is under 5 missionaries each. In such societies as the MCC, PN, and ABCFM, the general practice is to develop fairly large stations, staffed to undertake in connection with country itineration and church supervision, higher primary and middle school education both for boys and girls, as well as hospital work. In Table IV note that six societies report stations with more than 50 missionaries each: PE (Wuhan, Shanghai), MEFB (Peking, Foochow), MCC (Chengtu), MES (Soochow), PN (Canton), and CIM (Shanghai).

In considering the working force in a station at any given time, the following additional facts need to be taken into account. Probably one-sixth of the foreign workers are away from China on furlough at any given time. A certain proportion are laid aside by illness, often requiring the care of fellow missionaries. Many of the married women missionaries are occupied with family cares. The annual loss by death and resignation is considerable, and a number of years must necessarily elapse before such vacancies can be filled by others who speak the Chinese language and have had sufficient experience in the work to be of real value. It inevitably results that the actual working force in any station at any given time is considerably below the numerical strength reported, varying probably between 50 and 70 per cent. Many mission stations, therefore, with from 1 to 5 missionaries must frequently be without more than one or at most two active foreign workers. The bearing of this question of distribution of staff as compared with available working force at any given time on the efficiency of the work as a whole must be evident to all who study into the matter. Moreover, the desire to expand, to open more evangelistic centers and more institutions and of higher grade, and to have "one's own piece of

Percentage of Missionaries in Stations where there are 10 Missionaries or less



IV.—Geographical Distribution of Foreign Force (e)

Name of Society	Date of Entering Field (d)	Stations with 1-5 Missionaries		Stations with 6-10 Missionaries		Stations with 11-25 Missionaries		Stations with 26-50 Missionaries		Stations with 51 and more Missionaries		Total Number of Mission Stations	Total Number of Missionaries
		Number of Stations	Number of Missionaries	Number of Stations	Number of Missionaries	Number of Stations	Number of Missionaries	Number of Stations	Number of Missionaries	Number of Stations	Number of Missionaries		
Total (for 35 Societies)	...	484	1,434	166	1,256	113	1,689	15	573	7	413	768	5,365
CMS	1844	37	104	12	89	8	114	1	46	...	...	58	353
PE	1835	7	22	4	28	2	44	1	48	1	60	15	202
SPG	1863	8	21	2	17	1	24	...	...	...	...	11	62
ABF	1834	8	34	3	23	8	131	...	...	...	...	19	188
BMS	1859	4	14	2	15	4	67	1	27	...	...	11	123
SBC	1834	10	30	9	73	5	72	...	...	...	...	24	175
ABCFM	1847	...	...	4	28	8	100	2	70	...	...	14	198
LMS	1807	6	22	5	40	6	83	...	...	...	...	17	145
B	1846	15	49	2	12	1	14	...	...	...	...	18	75
Bn	1850	13	36	2	13	...	...	...	...	...	...	15	49
DMS	1896	8	23	3	21	1	11	...	...	...	...	12	55
FMS	1898	3	14	...	...	1	11	...	...	...	...	4	25
LUM	1891	8	23	4	26	3	38	...	...	...	...	15	87
NLK	1891	7	32	2	12	1	20	...	...	...	...	10	64
NMS	1902	3	9	2	18	2	32	...	...	...	...	7	59
SEMC	1890	3	13	2	12	...	...	...	...	...	...	5	25
SMF	1890	5	13	6	41	2	22	...	...	...	...	13	76
MCC	1891	1	5	4	34	4	65	...	...	1	80	10	184
MEFB	1847	5	13	6	47	14	210	1	39	2	110	28	419
MES	1848	1	3	2	18	2	41	...	...	1	56	6	118
UMC	1860	11	27	1	6	1	11	...	...	...	...	13	44
WMMS	1852	12	44	5	39	2	35	...	...	...	...	19	118
EPM	1847	6	25	...	...	4	57	...	...	...	...	10	82
PCC	1872	3	14	1	8	3	46	1	26	...	...	8	94
PCI	1869	5	18	4	26	...	...	...	...	...	...	9	44
PN	1844	4	12	13	97	15	227	3	113	1	53	36	502
PS	1867	4	19	5	44	6	83	...	...	...	...	15	146
UFS	1862	8	30	...	...	...	...	1	31	...	...	9	61
CIM (a)	1866	203	545	36	253	5	68	1	40	1	54	246	960
CMA	1888	20	63	6	43	...	...	...	...	...	...	26	106
CMML	...	21	65	2	18	...	...	...	...	...	...	23	83
FCMS	1886	3	11	2	18	2	31	...	...	...	...	7	60
SDA	1902	11	34	6	48	1	13	1	43	...	...	19	138
YMCA (b)	1895	13	29	10	73 (c)	...	...	2	90	...	...	25	192
YWCA	1903	8	18	2	16 (c)	1	19	...	...	...	...	11	53

(a) Includes Associate Missions.
(b) Exclusive of those missionaries who are officially connected with other Societies, but who have been allocated to YMCA work.
(c) Includes Language Students.
(d) The dates given in this Column have been taken from the Table of Statistics compiled by the Rev. W. Nelson Bitton for the Centenary Conference 1907, and published in "A Century of Missions in China."
(e) The figures for this Table have been obtained from the Directory of Protestant Missions in China, 1919. Newly opened mission stations not noted in the Directory, but reported on Survey questionnaire blanks, have been included. Additions and changes in residence within the missionary body since the Survey material was gathered soon make many changes in such a table as the above.

work," leads in many instances to missionaries taking on more than can be done effectively. The result in many stations is "too little fuel to produce a sufficient steam pressure to make the machine produce its maximum of work." The missionary breaks his back to keep the machinery going which he or his society has unwittingly set up. Or to put this into more spiritual terms, "we thwart God by deliberately overburdening ourselves."

CHINESE FULL-TIME CHRISTIAN WORKERS

Introductory Remarks—The 35 societies listed for our study employ 89 per cent of all Protestant Christian Chinese workers, thus leaving only 11 per cent employed by the remaining 100 smaller missionary societies which are not included in this study. In addition, 97 per cent of all voluntary workers reported are connected with these 35 societies. At a time when questions like the training of leaders and closer relationship between Chinese and foreign workers are so conspicuously to the front, it is interesting to note that if the following eight societies were to attempt to face these questions and solve them unitedly, over half of all the Christian Chinese workers in the great mission field of China would be directly affected. These eight societies are the MEFB, PN, CIM, CMS, SBC, ABCFM, PE, and LMS. Concerted action, therefore, by these eight societies affecting employed Chinese workers could easily alter the complexion of the whole question. Fifteen societies (the eight above mentioned, and the ABF, EPM, UMC, MES, YMCA, BMS, and PS) employ over two-thirds of the entire full-time Chinese force in China. These fifteen societies report 58 per cent of the total missionary body, 70 per cent of the total number of Chinese workers, and 87 per cent of the total number of Chinese pastors.

Strength of Chinese and Foreign Force Combined—The ratios between the number of employed Chinese and employed foreign workers vary considerably for different societies, extending all the way from 16 to 1 (UMC), to 2 to 1 (CIM), or even lower as in the case of the CMML.

Many factors affect these ratios, such as: (a) the degree of emphasis on educational and medical work; (b) the policy of each society regarding the use of Chinese workers and the rapidity of the transfer of responsibility for the work; (c) the attention given to the training of strong and responsible leaders; (d) the nature of church organization and methods of church administration, etc. Certainly the policy of the UMC differs from that of the CMS or CIM. One might well ask in connection with these comparisons whether the preponderance of Chinese workers over foreign workers in any particular mission has made for more rapid growth in church membership or not. Has it resulted in a larger number of Chinese workers who are able to take the initiative and carry responsibility? Is there any relationship between the number of employed Chinese workers and the degree of emphasis which a mission places on the training of its Chinese workers? For example, both the PE and the YMCA, while reporting ratios of 4 Chinese to 1 foreigner and 3 Chinese to 1 foreigner respectively, have specially stressed the training of future leaders, and are leading other missions today in their encouragement to Chinese to assume responsibility for various forms of Christian activity. Obviously, figures showing the preponderance of Chinese over foreign workers in any society do not reveal anything regarding the quality of the Chinese leadership or the policy of the mission as regards the training of strong and efficient future church workers.

The figures in Column 16, Table V, may well be studied from at least two view points: the one, that of evangelism and the spread of Christianity over the field; the other, that of intensive occupation. Two societies, both reporting the same ratio between Chinese and foreign workers, may be and frequently are making use of their Chinese staff in very different ways. In the field of one society, Chinese workers are widely scattered and chiefly engaged in evangelistic work, while in the field of another society the Chinese workers are concentrated in a very few stations where intensive church work is carried on and large educational and medical activities are to be found. In fields where occupation is relatively recent, and mission schools have not been sufficiently long established to train Chinese who might be employed, the proportion of Chinese to foreign workers is very naturally low. For example, the ratio of Chinese to foreign workers reported by the MCC is only 2.4 to 1, while in the older mission fields of the EPM, where the church is well established and self-support well developed, the ratio is 9 to 1. That there are exceptions to this general rule may be seen by reference to the ratios shown between Chinese and foreign workers in the B and SPG societies. Both of these missions have been working in China for many years.

V.—Force at Work—Chinese

Name of Society	Ordained	Unordained Pastors and Evangelists—Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers—Men	Teachers—Women	Total Educational Force (a) (all grades)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work (a)	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grand Total (All China)...	**1,065**	**7,859**	**2,341**	**11,256**	**7,779**	**3,669**	**10,848**	**467**	**55**	**459**	**1,767**	**2,628**	**24,732**	**3,519**	**77%**	**3.7**
Total (35 Societies)	**952**	**7,019**	**2,049**	**9,992**	**6,788**	**2,771**	**9,683**	**337**	**46**	**398**	**1,438**	**2,219**	**21,894**	**3,441**	**74%**	**4.1**
CMS	61	318	196	575	362	297	665	30	4	65	118	217	1,457	128	60%	4.1
PE	66	121	46	233	370	138	508	17	3	16	147	183	924	1	75%	4.5
SPG	13	39	14	66	77	27	104	3	...	6	10	19	189	24	65%	3.0
ABF	22	150	45	217	378	138	511	13	3	6	45	67	795	42	75%	4.2
BMS	34	142	53	229	232	62	294	8	1	9	15	33	556	214	78%	4.4
SBC	68	343	82	493	395	157	552	15	1	9	34	59	1,104	14	77%	6.3
ABCFM	21	280	131	442	309	175	490	19	...	11	41	71	1,003	83	67%	5.0
LMS	25	231	62	318	218	112	330	27	2	41	110	180	828	8	74%	5.7
B*	13	107	14	134	59	9	68	2	...	2	6	10	212	...	88%	2.8
Bn*	6	106	4	116	43	3	46	1	...	...	...	1	163	58	95%	3.3
DMS	1	53	28	82	38	21	59	2	...	...	13	15	156	9	65%	2.8
FMS	...	41	7	48	20	7	27	1	...	1	3	5	80	7	80%	3.2
LUM	2	146	42	190	98	36	134	6	...	5	31	42	366	13	77%	4.2
NLK	...	85	27	112	61	16	77	1	...	...	2	3	192	3	78%	3.0
NMS	8	95	12	115	138	11	149	2	...	...	8	10	271	12	91%	4.6
SEMC	10	32	31	45	42	13	55	...	...	...	...	...	100	17	81%	4.0
SMF	...	58	10	68	34	20	54	2	...	...	11	13	135	9	76%	2.0
MCC	7	105	16	128	191	54	247	9	...	9	48	66	441	115	82%	2.4
MEFB	243	730	306	1,279	963	506	1,481	50	16	61	260	387	3,147	660	70%	7.6
MES*	53	337	55	445	112	76	188	5	...	6	10	21	654	190	79%	5.6
UMC*	63	360	15	438	196	14	210	6	...	6	6	18	666	124	95%	16.0
WMMS	14	104	28	146	124	48	172	9	...	28	85	122	440	12	77%	3.7
EPM	45	261	35	341	215	109	324	14	1	8	41	67	732	...	79%	9.0
PCC	6	68	31	105	61	29	90	10	1	...	14	25	220	7	70%	2.3
PCI*	8	164	14	186	79	41	120	8	..	14	13	35	341	58	82%	7.8
PN	94	574	226	894	793	317	1,110	44	10	41	165	260	2,264	192	73%	4.5
PS	6	142	40	188	193	50	243	12	1	24	70	107	538	5	79%	3.7
UFS*	8	135	34	177	79	56	135	3	...	...	44	47	359	5	72%	5.9
CIM (b)	32	1,076	304	1,412	488	141	629	12	...	23	49	84	2,125	1,328	77%	2.2
CMA	3	108	50	161	38	37	75	...	...	...	...	...	236	9	63%	2.2
CMML*	...	25	6	31	19	7	26	...	...	...	...	...	57	5	75%	0.7
FCMS	15	29	10	54	58	18	76	5	...	5	10	20	150	10	79%	2.3
SDA	5	196	36	237	47	12	59	1	...	2	29	32	328	49	84%	2.3
YMCA	...	248*	...	248	361	...	361	...	...	...	...	...	609	...	100%	3.1
YWCA	...	...	39	39	...	14	14	...	...	...	...	...	53	...	0%	1.0

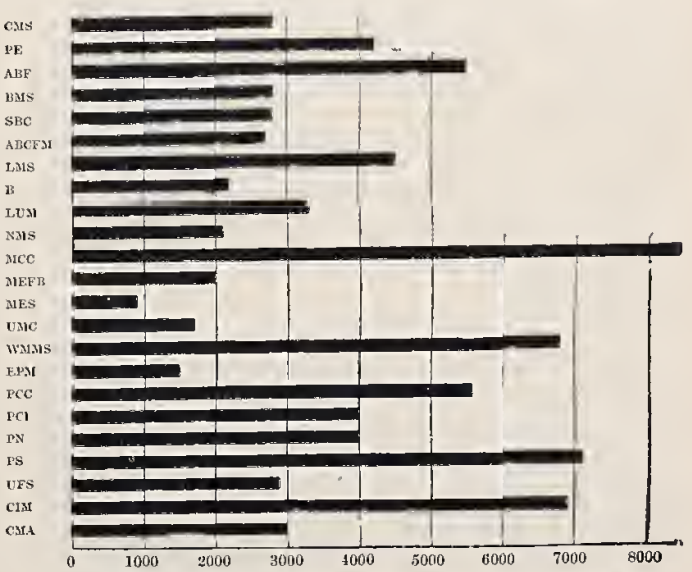
* Incomplete returns. (a) In a few cases, educational workers in institutions above Middle School not included. (b) Includes Associate Missions.

Again, there are societies whose missionaries lay special emphasis on voluntary workers. These have not been included, when determining the ratio between employed Chinese and foreign workers. Many render most valuable service in the interests of evangelism and are frequently as fruitful in this form of work as paid workers, if not more so. The high ratio reported by the UMC is largely due to the large number of Chinese evangelists who receive a very nominal salary, and so must be counted as paid workers, but who are given so little that to all intents and purposes they regard themselves as voluntary workers, even though reported as employed workers on the statistical blanks of the mission.

With the above qualifying factors in mind we may venture the following general observations: nine societies report 5 or more paid Chinese workers to every foreign missionary (SBC, ABCFM, LMS, MEFB, MES, UMC, EPM, PCI, and UFS). Note that most of these societies, if not all, have been working in China for many years. Notice also the absence of Lutheran missions. Thirteen societies report 3 Chinese workers or less to every foreign missionary. All these societies, except three, are either in the Lutheran group or in the group of societies which are either International or remain unclassified denominationally. The five societies reporting the lowest proportions of Chinese to foreign workers are the CMML, YWCA, SMF, CIM, and CMA. The average ratio for the 35 societies included in our study is slightly more than 4 Chinese to every foreigner employed. This is slightly above the average reported for all societies in China.

In Table V, Columns 8 to 12, we have a total medical force reported by these 35 societies exceeding 2,000. The growth both in Chinese physicians and especially in the nursing profession since 1910 stands out as one of the most conspicuous features of mission work during the last decade. In the statistics for 1905 no notice was made of Chinese nurses, and a total of only 367 hospital assistants was reported for all China. In 1910 this number had increased to 419. By 1915 a distinction was made between Chinese doctors holding medical degrees from institutions of recognized standing, medical assistants (other than orderlies and servants), and regular Chinese nurses, male and female. At that time missionary societies in China reported 119 Chinese physicians, 504 medical assistants, and 734 nurses, male and female. Unfortunately statistics regarding medical work were not gathered by the Survey Committee in 1919, due to the Committee's decision to depend on such information as might be gathered from regular CCC statistical blanks and from questionnaire forms sent out to all hospitals by Dr. Harold Balme in connection with his Survey of Hospital Efficiency. Both of these sources have proved to be somewhat

AVERAGE NUMBER OF INHABITANTS IN AREAS WORKED BY THE DIFFERENT SOCIETIES TO EACH EMPLOYED CHINESE EVANGELIST



* Including Ordained Workers, male Evangelists, Bible Women, and Colporteurs.

VI.—Classification of Employed Chinese Workers

Name of Society	Per cent in Full-time Evangelistic Work	Per cent in Full-time Educational Work	Per cent in Full-time Medical Work (including nurses in training)
CMS	39%	46%	15%
PE	25%	55%	20%
SPG	35%	55%	10%
ABF	28%	64%	8%
BMS	41%	53%	6%
SBC	45%	50%	5%
ABCFM	44%	49%	7%
LMS	38%	40%	22%
B	63%	32%	5%
Bn	71%	28%	1%
DMS	52%	38%	10%
FMS	60%	34%	6%
LUM	52%	37%	11%
NLK	58%	40%	2%
NMS	42%	54%	4%
SEMC	45%	55%	...
SMF	50%	40%	10%
MCC	29%	56%	15%
MEFB	41%	47%	12%
MES	68%	29%	3%
UMC	66%	31%	3%
WMMS	33%	39%	28%
EPM	47%	44%	9%
PCC	48%	41%	11%
PCI	55%	35%	10%
PN	39%	49%	12%
PS	35%	45%	20%
UFS	49%	38%	13%
CIM (a)	66%	30%	4%
CMA	68%	32%	...
CMML	54%	46%	...
FCMS	36%	51%	13%
SDA	72%	18%	10%
YMCA	41%	59%	...
YWCA	74%	26%	...

(a) Includes Associate Missions

incomplete. While, therefore, the figures given are not wholly satisfactory they nevertheless represent the most complete statistical data yet published. The increase since 1915 as revealed by these figures is striking indeed. The number of doctors since 1915 has increased more than threefold, and over 1,000 students, male and female, are reported as enrolled in regularly conducted training schools for nurses.

Note from figures in Table VI that almost half of the societies listed report a larger proportion of evangelistic workers than of educational or medical workers. No Anglican, Baptist, or Congregational society, however, is included in this number. Note further that four societies (PE, ABF, MCC, and WMMS) report only one-third or even less of all their Chinese employed workers in direct evangelistic work. The following societies place greatest emphasis on educational work in so far as one may judge from statistics regarding employed Chinese workers: PE, SPG, ABF, BMS, SBC, ABCFM, NMS, SEMC, MCC, PN, FCMS, and YMCA. Approximately 50 per cent or more of all employed Chinese workers, reported by these societies, devote the major part of their time to educational work. The following five societies report the lowest percentage of educational workers: SDA, CIM, Bn, MES, UMC, and CMA. In the third column, which shows the percentage of medical workers, note the relatively high figures for the following societies: WMMS, LMS, PE, and PS.

VII.—Societies Reporting the Largest Employed Chinese Force

Chinese Evangelistic Workers		Chinese Educational Workers		Chinese Medical Workers	
CIM	1,412	MEFB	1,481	MEFB	387
MEFB	1,279	PN	1,110	PN	260
PN	894	CMS	665	CMS	217
CMS	575	CIM	629	PE	183
SBC	493	SBC	552	LMS	180
MES	445	ABF	511	WMMS	122
ABCFM	442	PE	508	PS	107
UMC	438	ABCFM	490	CIM	84

Note that the MEFB, PN, and CMS rank in order at the head of each column except in the column for evangelistic workers, where the CIM leads. Note further that the SBC which appears among the leading societies in the first two columns does not appear in the third column. Similarly the PE while not appearing in the first column is found in both the second and third, and the ABCFM which appears in the first two, does not appear in the third.

Comments on the preponderance of one type of worker over another in different fields of the same Society—In PN fields the greatest preponderance of educational workers is to be found in Anhwei and Kiangsu. In the Fukien and Shansi fields of the ABCFM the majority of workers devote their time to education, while in the Kwangtung field of this Society, where we have twice as many evangelistic as educational workers, the reverse is true. In the Chihli and Hupeh fields of the LMS we find fewer educational workers as compared with other types of workers than in either Fukien or Kwangtung. The MCC in Szechwan reports an educational force almost twice as strong numerically as its evangelistic force. In the Chihli and Fukien fields of the MEFB, the educational and evangelistic forces are approximately equal in strength. It is in the Szechwan and Kiangsu fields of this Society that we find the preponderance of educational workers. The same preponderance of educational workers exists in all fields of the ABF, without exception. In Kwangtung as well as in Kwangsi the greater emphasis of the SBC is on evangelistic work; only in the Shantung field of this Society do we find a larger proportion of educational workers.

Comparison of Women Teachers and Bible Women—From a comparison of Columns 3 and 6, Table V, we discover that the 35 societies which we include in our study employ on an average three women teachers to every Bible woman. In several societies comparative figures are striking.

VIII.—Bible Women versus Women Teachers

Societies Reporting more Bible Women than Women Teachers			Societies Reporting fewer Bible Women than Women Teachers		
	Bible Women	Women Teachers		Bible Women	Women Teachers
B	14	9	PE	46	138
DMS	28	21	ABF	45	138
LUM	42	36	MCC	16	54
CIM	304	141			

In neither of the above columns are all of the societies given that might be listed. It may be said in support of those societies reporting fewer Bible women than women teachers, that much of the work ordinarily done by employed Bible women is now being done by voluntary workers. Obviously, since teaching requires regular service during fixed periods of each day, it is not possible to secure as large a proportion of volunteers. The relation of the above figures to the problem of evangelism among women and of winning the Chinese homes for Christ will be obvious to all students of the Christian Occupation of China.

Percentage of Men in Total Employed Chinese Force—The proportion of Chinese men to women in the total force employed by these 35 societies averages 74 per cent, and is slightly lower than the average proportion reported for all Protestant missionary societies in China (77 per cent). In Column 15 we find proportions for the different societies ranging all the way from 95 per cent male workers (UMC and Bn), down to 60 per cent (CMS). Twenty-four of the societies report that three-fourths or more of all their employed Chinese workers are men. If we compare the figures in Column 3 with those in Column 6, we find that the proportion of women among evangelistic workers is considerably lower than the proportion of women among educational workers.

Ordained Workers—It is difficult, in any purely quantitative study such as this, to avoid giving the impression that ordination is in every case a desirable thing, and that the society which reports the largest supply of ordained leaders, relative to its communicant strength and to the population of its field, is best meeting the needs of both Christians and non-Christians under its charge. This, however, does not necessarily follow. Ordination or the lack of it are secondary factors in evangelism. Even the number of paid workers denotes little in itself, except that one society has more money to expend on workers than another. This larger expenditure may or may not be what the Church of Christ in a particular mission field needs. It may or may not advance the Cause effectively. The Apostolic Church increased in numbers and power through the efforts of voluntary lay workers, quite as much as through the efforts of paid ministers, and the danger of too much paid leadership in the Church of China, both ordained and unordained, may be as real as the danger of too little such leadership.

"Every member a voluntary worker" has always been the secret of any marked growth and deep spirituality in the Church. Large resources, and a strong employed force with a good proportion of ordained workers are undoubtedly a very effective agency in the Christian occupation of any field. Only, lest we let our eyes dwell too much on these factors due to the large quantitative element in our study, it may be well occasionally to affirm to ourselves the advantages of voluntary workers, limited funds and less emphasis on ecclesiastical ordination in evangelism. The layman's mind is as necessary in a study like this as the ecclesiastical mind and the methods and spirit of the early Apostolic Church are as valuable and suggestive as those of the more complex church organizations of today.

The MEFB leads in the number of ordained pastors, 243, followed by the PN 94, SBC 68, PE 66, UMC 63, and CMS 61. These six societies report over half of the total number of ordained Chinese in all China. The MEFB alone reports almost one-fourth. Relatively few evangelistic workers in Lutheran missions have as yet been ordained.

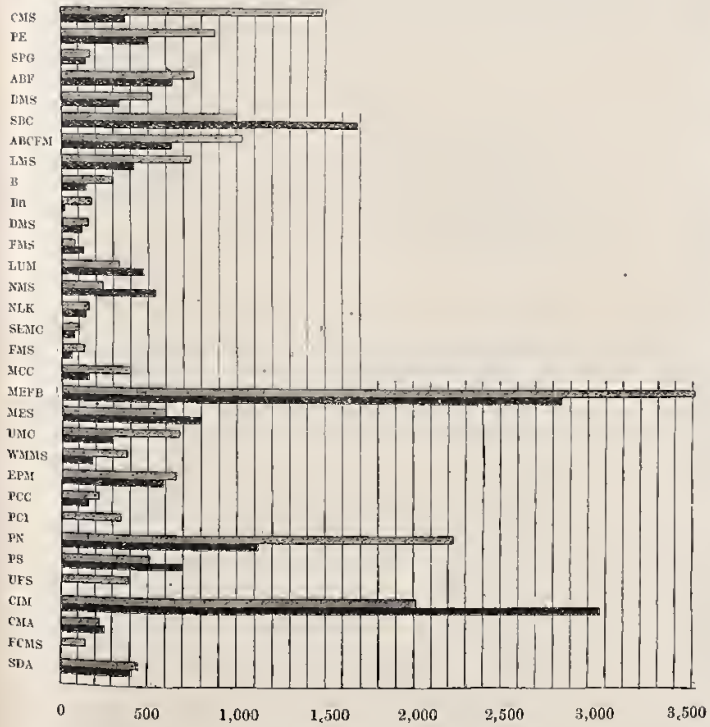
Columns 1 and 2 of Table IX give us a comparison of the foreign ordained and Chinese ordained forces, and therefore some idea of the degree to which the pastoral oversight of the Chinese Church is now in the hands of Chinese clergymen. In the following societies the number of ordained Chinese pastors exceeds the number of ordained foreign missionaries: PE, SBC, MEFB, MES, UMC, and EPM. The BMS and SEMC report equal numbers of foreign and Chinese ordained. Note the preponderance of ordained Chinese in the PE, and especially in the MEFB. The length of time required to develop Christian

IX.—Ecclesiastical Leadership

Name of Society	Ordained Chinese Workers	Ordained Missionaries	Per cent of Total Chinese Male Evangelistic Force who are Ordained	Average Number of Organized Churches per Ordained Chinese Worker	Average Number of Communicants per Ordained Chinese Worker	Average Number of Communicants per Ordained Worker (Chinese and Foreign)
	1	2	3	4	5	6
CMS	61	72	16%	7	178	82
PE	66	40	35%	1	91	57
SPG	13	24	25%	4	160	56
ABF	22	39	13%	9	389	140
BMS	34	34	19%	13	252	126
SBC	68	51	17%	3	348	194
ABCFM	24	43	7%	11	667	219
LMS	25	33	10%	8	456	197
B	13	33	11%	10	630	178
Bn	6	22	5%	22	1,002	215
DMS	1	16	2%	28	1,405	83
FMS	...	10	...	...	...	106
LUM	2	26	1%	22	2,349	168
NLK	...	26	...	...	...	52
NMS	8	19	8%	7	364	108
SEMC	10	10	24%	3	193	97
SMF	...	28	...	...	...	57
MCC	7	49	6%	12	282	35
MEFB	243	76	25%	3	160	122
MES	53	21	14%	2	204	146
UMC	63	19	15%	7	244	187
WMMS	14	45	12%	10	431	102
EPM	45	15	15%	3	208	156
PCC	6	24	8%	5	578	116
PCI	8	16	5%	3	1,128	376
PN	94	122	14%	2	411	179
PS	6	39	4%	11	945	126
UFS	8	15	6%	4	1,239	431
CIM (a)	32	54	3%	37	1,579	588
CMA	3	33	3%	13	1,052	88
FCMS	15	18	34%	1	75	34
SDA	5	26	2%	19	417	67
YMCA	...	4	...	...	...	...
YWCA	...	...	...	...	...	...

(a) Includes Associate Missions.

AVERAGE NUMBER OF CHINESE WORKERS EMPLOYED ANNUALLY SINCE 1915, AND AVERAGE ANNUAL NET INCREASE IN CHURCH MEMBERSHIP COMPARED



Note that only *net* increases are shown above, and not the additional increases necessary to offset losses annually by withdrawals, removals, and deaths. Note also that foreign missionaries are not included.

leadership to the point where it can supply men with pastoral gifts accounts in part for the relatively small number of Chinese pastors in the societies of the Lutheran group, as well as in such a society as the MCC. In addition, one must look to differences of policy and to other contributing causes before he can wholly account for the relatively small number of Chinese pastors in such societies as the WMMS, PS, and other societies of the Presbyterian group. A comparison of the figures in Column 1 with those in Column 5 suggests the further question re the number of pastors which any church and especially any young church can produce to advantage without lowering the standard of ordination and without loss to the church's missionary zeal.

Note in Column 3 of the above Table, the high percentage of evangelists who are ordained in the PE (35 per cent), FCMS (34 per cent), SPG (25 per cent), MEFB (25 per cent), and SEMC (24 per cent). Differences in emphasis and in conditions affecting ordained leadership are strikingly suggested by a comparison, for example, of figures for the PE and CIM societies, or for the MEFB and LUM societies. Note further in Column 4 of the Table IX that there appears to be no fixed relationship between the number of ordained pastors and the number of organized congregations. One-third of the societies report over 10 organized congregations to every ordained Chinese worker. On the other hand, in a few societies some relationship is apparent, either between the ordination of workers and the attainment of full self-support on the part of the church, or between ordination and the official recognition of a church as fully organized on the part of the society.

In Column 5 we have the average number of communicants per ordained Chinese pastor. These figures show not only the size of the Christian community to which each pastor ministers, but also the degree to which leaders from out of the communicant body have been raised to positions of leadership. The Anglican and Methodist societies show the largest proportion of Chinese clergy in relation to Christian communicants.

In the PE there is one ordained Chinese clergyman for every 91 communicants. Since Anglican Churches require a year's probation between baptism and admission to Holy Communion, the figures giving the numerical strength of church members of Anglican societies are not exactly comparable to those of other Churches. However, the large percentages of ordained workers in Anglican societies, especially in the PE, are striking testimonies to their educational work in such universities as Boone and St. John's, and to their policy as missions to train and use able Chinese leaders.

Next in order following the FCMS and PE are the MEFB and SPG with one ordained worker for every 160 communicants, the CMS with one for every 178, the MES, one for every 204, and the UMC one for every 244. The number of ordained Chinese has greatly increased since 1900, due chiefly to the greater emphasis on theological education and to increased educational facilities. For example, the establishment of the Central China Union Lutheran Theological Seminary at Shekow, Hupeh, within the last 10 years has done much to meet the needs for better trained leadership in Lutheran Churches. Naturally in glancing down Columns 5 and 6, one's eye will light upon the larger figures: for instance, 2,349 communicants to each ordained Chinese worker for the LUM, and 588 communicants to each ordained Chinese and foreign worker for the CIM. This, however, needs to be borne in mind, that any conclusions based on these figures will be of little value unless the reader has previously enquired carefully into the policies regarding ordination both of their foreign and Chinese representatives of the various societies concerned.

Proportion of Communicants who are Employed—What proportion of its membership can a young church, such as the Church in China is today, wisely employ? What proportion ought missions to employ? As yet no satisfactory answers have been given to these questions. There are too many qualifying factors and too many differences of aim, method, and policy in missionary work, to make even general answers possible. Reference to Table V, Col. 10 of this Section will show that the 35 societies which we are studying average 7 employed workers among every 100 communicants. Several societies employ as many as 13 to 15 church members out of every 100, while others employ only from 3 to 4 out of every 100 of their communicants. A number of these last-mentioned societies are committed to the policy of undertaking practically no educational work, unless this is especially called for by their Christian constituency and funds for the maintenance of the work are locally provided. In considering this subject, we need to remember that with few exceptions the figures given in Table V, Col. 10 are exclusive of the wives of employed workers, as well as of mission employees such as servants, chapel keepers, artisans, etc., many of whom are communicant Christians and all of whom draw their livelihood from either the church or the mission.

One is naturally impressed by the thought of the very heavy demands upon the communicant membership which churches and missions in China are making today in providing themselves with the necessary Chinese leadership. Apart from the consideration of the extent to which Church and mission agencies afford employment to communicant Christians which these figures make possible, they have an important bearing on the whole problem of self-support. Undoubtedly the financial support of educational workers will increasingly pass from the shoulders of the missions to the shoulders of the parents of the children, Christian or non-Christian, who enjoy the educational facilities provided. Naturally, therefore, both missions and Churches may reasonably anticipate less expenditure in connection with their educational staffs than they can ever expect in connection with evangelistic staffs.

These figures raise another important question, namely whether a young church can reasonably be expected to provide so large a proportion of Christian workers as seem called for by the existing needs of the work, and whether their employment by the missions is compatible with the development of a sense of responsibility for the spread of the Gospel.

It must be evident to all that one who is building for the future needs to study these figures very carefully. Let each society compare the percentage of its own communicant membership which is in its employ, with percentages for other societies. Whether the comparisons please or not, whether right or wrong, they nevertheless raise questions which are fundamental both to the missions and to the Chinese Church, especially at this time in the Church's history. To those who do not hesitate to take full-time workers into the Church's employ, regardless of their number, their training, or their spiritual consecration, these figures present no difficulties, but for those who are striving to find a way whereby we may secure most speedily an indigenous Church in China, the difficulties presented by these figures are great.

The Christian Community—Perhaps no records are kept so consistently or accurately as those relating to the communicant membership of the churches. These furnish, by common consent, the best basis of estimating the numerical strength and growth of the Chinese Church as a whole. It is true that the requirements for church membership vary with different societies. It is also true that unless the lists of church members are carefully revised from time to time, a large number of persons are retained on the membership rolls who for one reason or another are no longer active and should therefore be struck off. During the past, in the case of several societies, a rigorous revision of the lists of church members has been made, with the result that, in comparing the numerical strength reported by these societies after the revision, with their reported strength previous to such revision, a considerable loss in church membership was shown, whereas in reality the growth in converts may have remained constant. If these facts, which qualify somewhat the figures of church communicants as returned by different societies from year to year, be kept in mind and due allowances are made, we may safely accept the figures for communicant members as perhaps the truest indication of the present strength and vitality within the church of any given society.

X.—The Christian Community

Name of Society	Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Proportion of Men Communicants	Sunday School Scholars
	1	2	3	4	5	6	7	8	9
Grand Total (All China)	**1,137**	**6,391**	**8,886**	**217,151**	**128,702**	**345,853**	**618,611**	**62%**	**221,559**
Total (35 Societies)	**788**	**5,842**	**8,259**	**202,104**	**119,292**	**321,636**	**585,327**	**63%**	**200,309**
CMS ...	58	421	535	6,609	4,252	10,861	26,228	61%	6,972
PE ...	15	95	104	3,703	2,305	6,008	18,732	62%	9,067
SPG ...	11	51	56	1,342	737	2,079	4,043	65%	500
ABF ...	19	207	242	5,422	3,140	8,562	16,031	63%	12,352
BMS ...	11	447	415	5,809	2,818	8,567	10,412	67%	3,229
SBC ...	24	216	407	14,810	8,834	23,644	28,507	62%	11,555
ABCFM.	14	236	272	9,325	4,678	14,003	23,307	67%	5,695
LMS ...	17	204	248	7,086	4,317	11,403	16,840	62%	2,990
B* ...	18	130	116	4,909	3,284	8,193	8,193	59%	...
Bn* ...	15	132	179	3,688	2,324	6,012	6,277	61%	185
DMS ...	12	23	38	850	555	1,405	2,158	60%	1,222
FMS ...	4	37	40	822	240	1,062	1,981	77%	163
LUM ...	15	45	122	3,493	1,205	4,698	7,282	74%	1,335
NLK ...	10	15	46	1,000	357	1,357	2,464	73%	626
NMS ...	7	59	61	1,987	923	2,910	6,190	68%	654
SEMC...	5	30	40	1,428	505	1,933	2,713	73%	745
SMF ...	13	45	52	1,109	484	1,593	2,080	69%	1,077
MCC ...	10	87	94	1,387	587	1,974	3,448	70%	6,818
MEFB..	28	811	871	23,507	15,313	38,820	87,965	60%	47,046
MES ...	6	111	116	6,607	4,226	10,833	22,163	60%	11,421
UMC ...	13	464	656	8,927	6,449	15,376	36,159	58%	7,905
WMMS..	19	138	129	3,694	2,338	6,032	8,886	61%	1,725
EPM ...	10	137	225	5,768	3,610	9,378	17,412	62%	1,000(b)
PCC ...	8	30	84	2,181	1,287	3,468	4,916	62%	1,137
PCI* ...	9	25	148	6,150	2,874	9,024	12,023	68%	1,696
PN ...	36	231	831	24,078	14,581	38,659	48,390	62%	22,487
PS ...	15	65	183	3,971	1,700	5,671	8,898	70%	3,684
UFS* ...	9	32	101	6,729	3,180	9,909	15,356	67%	2,880
CIM (a)..	246	1,177	1,589	31,198	19,343	50,541	96,580	62%	12,902
CMA ...	26	40	70	1,814	1,343	3,157	4,588	57%	2,624
CMML...	23	8	55	613	350	1,293	1,293	49%	707
FCMS...	7	20	22	731	394	1,125	1,549	65%	2,143
SDA* ...	19	93	112	1,357	729	2,086	2,380	65%	2,879
YMCA...	25	...	...	...	...	...	28,958	...	12,515
YWCA...	11	...	...	...	...	...	925	...	373

* Incomplete (a) Includes Associate Missions (b) Approximate

Numerical Strength—The 35 societies listed for our study report 321,636 communicant members, or 91 per cent of the total Protestant Church membership in China. The greatest numerical strength is reported by the following societies: CIM (50,541), MEFB (38,820), PN (38,659), and the SBC (23,644). The CIM has one-seventh of the total church membership in China. The CIM, MEFB, and PN together report 37 per cent. The following ten societies have approximately two-thirds of all the Protestant communicant Christians in China: CIM, MEFB, PN, SBC, UMC, ABCFM, LMS, CMS, MES and UFS. A fact like the above needs to be kept in mind by those studying questions of representation in National Christian Councils and other representative National Movements. The 100 and more societies not listed for our study together report only 9 per cent of the Protestant Christian communicants in China.

Figures in Table XIX reveal better than any verbal summary the growth in communicant membership for a number of representative societies since 1899. The earlier figures are taken from the Records of the General Conference of Protestant Missionaries in China, Shanghai, 1890. Among Anglican societies the CMS registered a phenomenal increase between 1889 and 1905. In 1890, both the ABF and the BMS reported between 1,000 and 1,500 communicants, while the SBC reported less than 900. Present totals give the communicant strength of the first two societies as approximately 8,500, while the SBC stands out conspicuously with 23,644.

The ABCFM, which in 1899 had approximately the same membership as the ABF and the BMS, by 1919 had exceeded the gain of the two above-mentioned Baptist societies by more than 5,000. The LMS reports its greatest gain in communicant strength between 1905 and 1910.

All Lutheran societies show steady increases since the beginning of their work in China, except the B and Bn. These societies reported larger communicant figures in 1910 than at any time since, due undoubtedly to the restrictions brought on by the War.

Among Methodist missions the MES reports the most striking growth, increasing its membership sevenfold within the last 15 years; meanwhile the MEFB, WMMS, and UMC have doubled their communicant strength, and the MCC has grown threefold.

The CIM reports a steady increase ever since its organization. It would be interesting to compare the rate of increase in communicant strength with the rate of increase in other aspects of Christian occupation, such as the total number of missionaries, employed workers, and students under Christian instruction.

Evangelistic Outreach—From many points of view, the work of evangelizing China heads up in the foreign residential centers. Here we have the largest number of employed workers, foreign and Chinese, and the larger Christian institutions devoted to educational and medical work. Here too one finds the largest churches, the strongest church membership, and the greatest degree of fraternity between members of different churches and denominations. When, therefore, the question of evangelistic outreach is raised, we need to consider it in terms of the average number of evangelistic centers and communicant Christians per mission. How far does evangelism tend to center in these head stations? To what extent has it been developed in the territories beyond? What is the degree of ministerial supervision of large country districts in the hands of foreigners and Chinese residing in these centers? To these questions and many more like them no complete answers can be found by any purely quantita-

Percentage of Net Increase in Number of Communicants between 1915 and 1920

XI.—Evangelistic Outreach

Name of Society	Number of Missionaries per Station	Average Number of Evangelistic Centers per Mission Station	Average Number of Communicants per Mission Station
CMS	6	9	188
PE	14	7	400
SPG	6	5	189
ABF	10	13	451
BMS	11	38	779
SBC	7	17	985
ABCFM	14	19	1,000
LMS	8	15	671
B	4	6	455
Bn	3	12	401
DMS	5	3	117
FMS	6	10	266
LUM	3	8	313
NLK	6	5	135
NMS	8	9	416
SEMC	5	8	387
SMF	6	4	123
MCC	18	9	197
MEFB	15	31	1,386
MES	20	19	1,806
UMC	4	50	1,183
WMMS	6	7	317
EPM	8	23	938
PCC	12	11	433
PCI	5	16	1,003
PN	14	23	1,074
PS	10	12	378
UFS	7	11	1,101
CIM (a)	4	6	206
CMA	4	3	122
CMML	4	2	57
FCMS	9	3	161
SDA	7	6	110
YMCA	8	...	...
YWCA	5	...	...

(a) Includes Associate Missions.

tive survey. The average number of evangelistic centers and communicants per mission station throws some light on the degree of evangelistic outreach into the surrounding country, and on the average amount of work and responsibility centering at the stations of different societies.

Note the large number of communicants per mission station reported by three Methodist societies, MES, MEFB, and UMC; four Presbyterian societies, PN, PCI, UFS, and EPM; one Baptist society, SBC; and one Congregational society, ABCFM. Each of these averages between 900 and 1,400 communicants to each mission station. Two further questions now arise, first, what is the average number of evangelistic centers per station, since this will give us some idea of the distribution of the communicants over the surrounding country, and second, what is the average number of foreign missionaries per station, since this furnishes some indication of how each society makes its special contribution to the needs of its communicants. As we attempt to answer these two questions, we discover some very interesting facts which reveal wide differences in policy between various societies, and points of strength as well as points of weakness. Take the UMC, for example, with its average of four missionaries per mission station (equivalent to two married couples). Alongside this average of foreign force, we have its average of 50 evangelistic centers and 1,183 communicants. Four missionaries represent all that this large community of Christians can depend on in the way of foreign help in evangelism, education, medicine, and literature. Think what this means. What are the advantages or disadvantages over such a condition as is revealed in the figures for the WMMS, which reports six foreigners per station (three married couples), and an average of only 7 evangelistic centers and only 317 communicants to each foreign worker. The above columns furnish a number of similar interesting comparisons, some raise questions which probe to the very center of missionary policy. The use and distribution of the Chinese force are closely related to these figures and must constantly be taken into consideration. After making a number of comparisons and considering the questions which these comparison raise, turn to pages 326-7, and observe the effect of these wide differences in policy on the rate of growth in the communicant body. Then if this appears to be rather consistent for any two societies with widely differing statistics, reflect on the relative expenditure, in money and men, which these societies are making for equal returns in the form of communicant strength. Also keep in mind the bearing of all these facts on the training of future leaders and on the larger task of Christianizing the community by advancing the social and economical status of the people as well as their spiritual welfare, and by contributions to better community life through all forms of Christian service.

Proportion of Communicants Enrolled in Churches Located in Cities of 50,000 and above—It is difficult to determine with any degree of accuracy just what proportion of the communicant body reside in large cities or are enrolled in churches located therein. In the first place, the population estimates of cities in China are unscientific and vary greatly. In the second place, church membership in city churches frequently includes those who reside in country areas round about and who, except on Communion Sundays, attend weekly services in their local districts rather than make the long trip to the city church of which they are members.

The fact, however, of whether or not a large proportion of church members of any society reside in large cities does directly affect the nature of missionary work. To cite a single instance: the problem of training leaders and of the salary of employed workers is very different in a society, most of whose communicants reside in large cities, than in a society whose communicants are widely scattered over rural districts. The problem of ministerial supervision is also considerably affected.

The Committee has attempted to determine in a very general way and by approximate figures what per cent of the communicant body of each of the societies concerned in our study, are connected with churches in cities of 50,000 and above. While it has been thought best not to publish these statistics, the Committee ventures to make a few more or less general statements based upon them.

The proportions of communicants enrolled in churches located in cities of 50,000 and over for the various societies range all the way from 74 per cent to 6 per cent. Think of the wide differences. At one end we have a missionary society with only 26 per cent of its members enrolled in churches outside of large cities; at the other end we have an equally strong and influential society with 94 per cent of its members residing and worshiping in churches located in small cities and country districts. One society, therefore, faces the problem of city evangelism, while the other that of rural evangelism. This fact fundamentally affects the whole character and outlook of each society's work. Naturally, we find the first society giving special attention to the training of its leaders, and offering relatively high salaries to its city workers on whom financial demands are heavy, while the society with over 90 per cent of its communicants in rural districts meets the financial needs of its workers by much lower salaries, and places comparatively little emphasis on highly trained leadership. One society reports approximately 100 primary students for every 100 communicants, while the other reports only 30 primary students per 100 communicants. One maintains a relatively large number of high grade middle schools and takes a prominent part in college and theological school work; the other maintains no college and reports only one middle school to every 7 middle schools of the first society.

The following societies report the highest proportions of communicants in churches located in cities of 50,000 and above: PE, MES, FCMS, PS, and LMS. In the following societies the church membership is predominantly rural: B, BMS, Bn, NLK, FMS, PCI, LUM, WMMS, SEMC, and CIM.

XII.—Relative Emphasis on Work Among Women and Girls

	Per cent of Communicants who are Women	Per cent of Evangelists who are Women	Per cent of Total Employed Force who are Women	Per cent of Primary Students who are Girls	Per cent of Middle School Students who are Girls	Per cent of Hospital Beds Specially Reserved for Women and Girls
	1	2	3	4	5	6
CMS	39%	34%	40%	33%	16%	52%
PE	38	20	25	35	11	40
SPG	35	21	35	32	36	31
ABF	37	21	25	24	17	53
BMS	33	23	22	21	...	33
SBC	38	17	23	33	38	36
ABCFM	33	31	33	31	28	35
LMS	38	19	26	35	11	27
B	41	10	12	23	...	38
Bn	39	3	5	12	...	...
DMS	40	34	35	35	...	39
FMS	23	15	20	39	...	...
LUM	26	22	23	27	32	15
NLK	27	24	22	30	...	21
NMS	32	10	9	28	32	49
SEMC	27	69	16	39	...	...
SMF	31	15	24	37	28	13
MCC	30	13	18	37	46	41
MEFB	40	24	30	42	27	47
MES	40	10	21	42	29	30
UMC	42	03	5	16	...	28
WMMS	39	19	23	39	13	37
EPM	38	10	21	28	...	38
PCC	38	29	30	41	10	47
PCI	32	08	18	38	14	52
PN	38	25	27	29	31	39
PS	30	21	21	28	6	44
UFS	33	19	28	50	...	40
CIM (a)	38	22	23	27	36	32
CMA	43	31	37	53	64	...
CMML	51	19	25	49	...	...
FCMS	35	19	21	23	41	31
SDA	35	15	16	19	8	26
All China	38%	20%	23%	31%	17%	40%

(a) Includes Associate Missions.

Relation of Men and Women Communicants—Behind the question of relative numbers is the larger and more vital question of reaching the home. The wives of many male members are still unreached. In many districts no small proportion of the women connected with the church are widows. When facts like these are considered in connection with the more general fact of the larger proportion of men to women in the Church, the appeal for greater emphasis on winning the women and eventually the whole family for Christ becomes of singular importance and urgency. In a few societies those who desire to join the church are especially urged before doing so to win the remaining non-Christian members of their family. Fidelity to the Christian life and growth in spiritual grace are thus better ensured. Moreover, the value of Christian homes in any community cannot be overestimated. The Roman Catholic Church has always placed special emphasis on winning the family, and in this particular Protestant missions have followed rather than led.

The average throughout Protestant churches in China is 62 per cent men and 38 per cent women. In only four societies of all those listed for our study do we find the proportion of women communicants to exceed 40 per cent (B, UMC, CMS, and CMML). In some societies the proportion of women is as low as 30 per cent or even lower (PS, MCC, NLK, SEMC, LUM, and FMS). Consider the bearing of these facts on the development of an indigenous church and the creation of a Christian home environment in China.

Were we to take three or four of the larger societies and compare the proportion of women communicants in their various mission fields, we would discover striking differences. For example, the BMS reports only 18 per cent of its communicant membership in Shansi as women, while in Shensi the women members reported by this society average 35 per cent of the total. On the whole the percentage of women church members seems higher in South and Southwest China than elsewhere.

It will be generally admitted that the figures in Column 1 are not as high as they should be, both from the point of view of Christian doctrine as to equality of value of the sexes, and from the fact of the great influence wielded by Chinese women upon their homes and communities. Further, the figures in the other columns seem to point to the fact that no special thought is being given to the problem of raising the figures in Column 1.

Are we content to leave things as they are? How far are we deliberately or thoughtlessly perpetuating the conservative outlook on the functions and status of women? Why do we use four times as many men workers as women workers? Why do we have less than one-half the number of girls in our primary schools as boys, and why only one-fifth the total number in middle schools? How far is the influence of older Chinese women responsible for this? If one-third of the church members are women, what proportion of the church leaders are women?

The wide differences in emphasis on work for women between various large societies may be seen from the following summary of the above percentages:

Percentage of Communicants who are women	23%—51%
Percentage of Evangelists who are women ... , ...	3%—69%
Percentage of Total Employed Force who are women	5%—40%
Percentage of Primary Students who are girls	12%—53%
Percentage of Middle School Students who are girls	0%—64%
Percentage of Hospital Beds reserved for women and children ...	13%—53%

The Task of the Literate Church—Obviously, if the Protestant Church of China is ever to be a Church wherein every member is able to read at least the Gospels in the vernacular, both foreign and Chinese workers, together with those members of the church who now may be classed as literate, must definitely and at once assume the great responsibility of teaching their illiterate brothers and sisters. The exact extent of this responsibility may be best expressed as follows: approximately 6 out of every 10 male members and 4 out of every 10 female members are already able to read the Gospels with a fair degree of fluency and understanding. Complete statistics from the various missions have not been possible. In some cases only rough estimates were given, while in a few cases mission correspondents hesitated to venture any estimates whatever. The percentages of literates for different societies vary from 40 per cent to 86 per cent of the male communicants, and from 22 per cent to 61 per cent of the female communicants. Societies of one denominational group seem no further advanced in the number of their educated church members than those of another. The highest percentages of literacy among male members are reported by NMS 86 per cent, SDA 86 per cent, PE 85 per cent, MCC 81 per cent, and FCMS 81 per cent. The highest percentages for women church members who are

XIII.—The Christian School

Name of Society	Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students —Boys	Lower Primary Students —Girls	Total Lower Primary Students	Higher Primary Students —Boys	Higher Primary Students —Girls	Total Higher Primary Students	Middle School Students —Boys	Middle School Students —Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys to Girls in Mission Primary Schools	Proportion of Boys to Girls in Mission Middle Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Grand Total (All China)...	**5,637**	**962**	**291**	**103,232**	**48,350**	**151,582**	**23,490**	**9,409**	**32,899**	**12,544**	**2,569**	**15,213**	**199,694**	**69%**	**83%**
Total (35 Societies)... ...	**5,135**	**841**	**265**	**91,860**	**43,561**	**135,421**	**21,650**	**8,389**	**30,039**	**11,122**	**2,434**	**13,556**	**179,061**	**68%**	**82%**
CMS*	290	51	17	4,623	3,043	7,666	939	687	1,626	725	129	854	10,146	67%	84%
PE*	148	35	14	2,597	1,643	4,240	1,160	368	1,528	975	115	1 090	6,858	65%	89%
SPG	62	10	7	971	379	1,350	161	158	319	145	82	227	1,896	68%	64%
ABF	213	39	13	5,284	1,469	6,753	1,091	459	1,550	505	102	607	8,910	76%	83%
BMS	214	12	2	2,860	691	3,551	208	125	333	68	...	68	3,952	79%	100%
SBC	336	41	19	5,601	2,368	7,969	787	707	1,494	369	227	596	10,059	67%	62%
ABCFM	235	33	15	4,799	2,083	6,882	862	421	1,283	483	181	664	8,829	69%	72%
LMS	161	30	11	3,235	1,688	4,923	886	510	1,396	423	59	482	6,801	65%	89%
B	55	17	2	1,421	435	1,856	392	87	479	126	...	126	2,461	77%	100%
Bn	42	6	1	870	90	960	86	39	125	...	8	8	1,093	88%	0%
DMS*	29	11	3	793	449	1,242	142	49	191	39	...	39	1,472	65%	100%
FMS	15	3	...	339	210	549	27	20	47	...	...	...	596	61%	...
LUM	91	14	4	1,486	540	2,026	252	97	349	106	50	156	2,531	73%	68%
NLK	31	4	1	690	296	986	57	26	83	16	...	16	1,085	70%	100%
NMS	58	10	2	1,571	636	2,207	264	54	318	66	30	96	2,621	72%	68%
SEMC	35	7	...	680	335	1,015	69	46	115	...	...	...	1,130	61%	...
SMF	46	5	2	759	449	1,208	45	31	76	56	21	77	1,361	63%	72%
MCC*	131	17	3	2,681	1,613	4,294	444	183	627	24	20	44	4,965	63%	54%
MEFB	826	73	24	13,062	9,783	22,845	2,653	1,442	4,095	1,491	542	2,033	28,973	58%	73%
MES*	52	18	6	1,438	1,060	2,498	450	273	723	419	157	576	3,797	58%	71%
UMC	157	19	3	3,372	411	3,783	331	128	459	195	...	195	4,437	84%	100%
WMMS	108	26	5	1,747	1,161	2,908	367	154	521	178	25	203	3,632	61%	87%
EPM	210	25	8	4,315	1,675	5,990	706	235	941	377	...	377	7,308	72%	100%
PCC	50	11	2	625	478	1,103	182	94	276	69	8	77	1,456	59%	90%
PCI*	87	15	6	1,224	726	1,950	180	132	312	86	14	100	2,362	62%	86%
PN*	641	133	42	9,813	3,726	13,539	2,129	995	3,124	1,090	478	1,568	18,231	71%	69%
PS	116	20	10	1,971	773	2,744	483	148	631	393	23	416	3,791	72%	94%
UFS	99	12	6	1,391	1,373	2,764	139	127	266	262	...	262	3,292	50%	100%
CIM (a)	455	70	8	7,500	2,741	10,241	871	281	1,152	82	45	127	11,520	73%	64%
CMA	35	11	5	466	482	948	86	129	215	20	35	55	1,218	47%	36%
CMML	32	4	...	399	363	762	35	52	87	...	...	...	849	51%	...
FCMS	30	17	6	587	183	770	308	77	385	88	60	148	1,303	77%	59%
SDA	36	11	5	670	209	879	433	55	493	284	23	307	1,679	81%	92%
YMCA	9	31	13	2,020	...	2,020	4,420	...	4,420	1,962	...	1,962	8,402	100%	100%
YWCA*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

* Incomplete. (a) Includes Associate Missions.

literate are reported by the MCC 61 per cent, FCMS 60 per cent, and SDA 60 per cent. Others above 50 per cent are CMS, PE, FMS, NMS, MCC, and PS.

Sunday Schools—The total number of Sunday School scholars reported on Survey statistical blanks is somewhat lower than that reported on the annual mission statistical sheets of the CCC. This is due to the special emphasis placed on the definition of a Sunday School by the Survey Committee. According to this definition a Sunday School is "any group of people, adults or children, gathered together for Bible study having a class system and following a regular course of study." Naturally a good deal of Bible teaching and religious instruction regularly carried on by many missions cannot come under the classification of organized Sunday School work. One therefore must not conclude that because a certain society reports few or no Sunday School scholars, little or no religious education exists. The following societies report more Sunday School scholars than church communicants: PE, ABF, MCC, MEFB, MES, FCMS, and SDA.

CHRISTIAN EDUCATION

General Remarks—The total number of students under Christian instruction in Protestant Christian schools of middle school grade and below in China is 199,694. Of this number, 90 per cent are reported by the societies whose work we are specially considering in this Section. In addition, except for strictly educational missions, such as the Canton Christian College in Canton, and the Yale Mission in Changsha, these societies maintain most of the Christian higher educational institutions now in China. Table XIX, entitled "Participation in Union Educational and Medical Institutions," gives only a partial idea of the work which is undertaken in higher education. Institutions supported by a single missionary society, such as St. John's University (PE), Wesley College (WMMS), William Nast College (MEFB), Talmage College (RCA), and Soochow University (MES) do not appear in this Table of Union Educational Institutions. The same may be said of a number of Normal Training Schools, Theological Seminaries, and Bible Schools, all of which do comparatively high grade educational work and are maintained by single missionary organizations.

If the 35 societies, with which we are specially dealing, report 90 per cent of all students in Protestant Christian schools (middle school grade and below), the question naturally arises, do these societies report approximately the same high proportion of students in all grades? In answer to this question, Survey statistics reveal that these 35 societies have 89 per cent of all lower primary students reported by Protestant missions in China, 91 per cent of all higher primary students, and 89 per cent of all middle school students. These figures compare favourably with the percentage of communicant church members (93 per cent) which these societies report. Moreover, they reveal a fair degree of balance between the number of students of different school grades.

The following 8 societies report the largest number of students under Christian instruction (middle school grade and below). The MEFB, PN, CIM, CMS, SBC, ABF, ABCFM, and YMCA together have over half of all the students under Christian instruction reported for China.

XIV.—Classification of Student Enrollment

Name of Society	Total Communicants	Total Students under Christian Instruction	Percentage in Lower Primary Schools	Percentage in Higher Primary Schools	Percentage in Middle Schools
CMS	10,861	10,146	76%	16%	8%
PE	6,008	6,858	62%	22%	16%
SPG	2,079	1,896	71%	16%	13%
ABF	8,562	8,910	76%	17%	7%
BMS	8,567	3,952	90%	8%	2%
SBC	23,644	10,059	80%	14%	6%
ABCFM	14,003	8,829	78%	14%	8%
LMS	11,403	6,801	72%	21%	7%
B	8,193	2,461	75%	20%	5%
Bn	6,012	1,093	88%	12%	...
DMS	1,405	1,472	84%	13%	3%
FMS	1,062	596	92%	8%	...
LUM	4,698	2,531	80%	14%	6%
NLK	1,357	1,085	91%	7%	2%
NMS	2,910	2,621	84%	12%	4%
SEMC	1,933	1,130	90%	10%	...
SMF	1,593	1,361	90%	5%	5%
MCC	1,974	4,965	80%	12%	8%
MEFB	38,820	28,973	79%	14%	7%
MES	10,833	3,797	66%	19%	15%
UMC	15,376	4,437	86%	10%	4%
WMMS	6,032	3,632	80%	15%	5%
EPM	9,378	7,308	82%	13%	5%
PCC	3,468	1,456	76%	19%	5%
PCI	9,024	2,362	82%	13%	5%
PN	38,659	18,231	74%	17%	9%
PS	5,671	3,791	72%	17%	11%
UFS	9,909	3,292	84%	8%	8%
CIM (a)	50,541	11,520	89%	10%	1%
CMA	3,157	1,218	78%	17%	5%
CMML	1,293	1,849	90%	10%	...
FCMS	1,125	1,303	59%	30%	11%
SDA	2,086	1,679	53%	29%	18%
YMCA	...	8,402	25%	51%	24%
YWCA	...	...	...	...	...

(a) Includes Associate Missions.

In Table XIV an attempt has been made to show, as far as statistics can, which communions are being benefited most by Christian educational facilities. After making due allowance for the non-Christian element in Christian schools, as well as for a number of children of Christian parents who for one reason or another matriculate in non-Christian schools, the general fact remains that the more nearly the figures in Column 2 approximate those of Column 1, or exceed them, the more nearly does any representative society come to supply adequate Christian education to the Christian constituency of its churches. The United States Census Department recently estimated that out of a total population exceeding 110,000,000 in the United States, 33,000,000 were children or young people of school age. With this proportion as a guide, and knowing that the present Christian constituency in China, which consists chiefly of adults, reaches anywhere from three-fourths of a million to a million people, it may safely be assumed that the number of children of school age represented by this Christian constituency exceeds 300,000.

In Columns 3, 4, and 5 of Table XIV, we are shown what proportion of students enrolled in the schools of each society are doing lower primary, higher primary, and middle school work. Note the high percentage of middle school students reported by such societies as the PE, MES, and SPG. In this connection the YMCA might also be mentioned, although middle schools of this organization are as a general rule of a different character than regular middle schools of other missionary societies which follow the prescribed government courses. YMCA middle schools specially emphasize the teaching of English and commercial subjects.

Note also in Column 3 of Table XIV which societies report 90 per cent or more of their students in schools of lower primary grade. Whence are these societies to get their trained evangelistic and educational leaders in the future? Does the need for lower primary school education on the part of the Christian community justify and have the results which have come thus far from these lower primary schools justified the high degree of emphasis placed upon them? Eight societies listed in Table XIV report 2 per cent or less of all their students in Christian middle schools.

The relation between the percentage of students in higher primary schools and the percentage of students in middle schools is interesting in the case of several societies. A few missions report a very slight drop between these two, while most societies show a very marked decrease.

Primary Education—The policy of most larger societies during recent years seems to favour the establishment of at least one lower primary school in every evangelistic center. In older mission fields and frequently in communities where self-support is well developed, lower primary schools are now largely under the control of local churches and practically, if not entirely, independent of mission finances. Even in younger mission fields, many primary schools are partially self-supporting. Some societies, while encouraging the establishment of Christian lower primary schools by and for their Christian constituency, make it a general rule to assume no financial obligation connected therewith. The result of such a policy is fewer lower primary schools, but wherever such schools do exist one may safely conclude that they are directly ministering to the needs of the Christian community and indirectly are fostering a spirit of independence and self-support.

Survey statistics show a total of 9,923 evangelistic centers and mission stations in China. Against this number we have 5,637 lower primary schools. Many stations report two or more such schools, and in some cities well over a score are located. In view of this fact, we may conclude from a comparison of the above figures that even among these 35 societies at least one-fourth, and in the case of some societies almost one-half, of the evangelistic centers, where 10 communicants reside and a regular weekly service is held, are still without Christian lower primary schools. Let us compare the figures of a few societies in this connection. What do they reveal concerning the Christian occupation of the fields in terms of the education of the children of Christian parents, to say nothing of the children of non-Christian parents in the same community, who might send their children to mission or church schools were these located near by?

Society	Total Evangelistic Centers	Total Lower Primary Schools
CIM	1,589	455
UMC	656	157
CMS	535	290
BMS	415	214
Bn	179	42
PE	104	148
MCC	94	131
FCMS	22	30

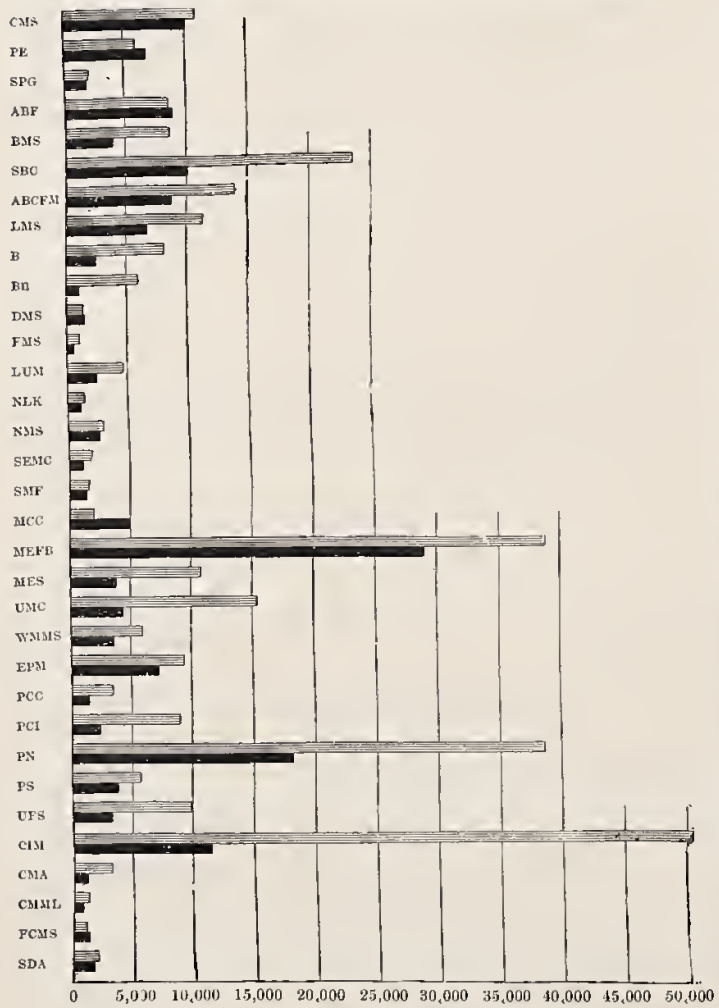
The first five societies report more lower primary schools than evangelistic centers, while the last three report a number considerably below. The following societies report approximately equal numbers: MEFB, SPG, ABF, ABCFM, NMS, WMMS, EPM, and UFS.

The MEFB, PN, and CIM lead all other societies in the number of lower primary students, followed closely by the SBC and CMS. Most of the larger missionary societies endeavour to offer higher primary school facilities either in the form of day schools or boarding schools at each of their mission stations. Since higher primary schools for boys and girls are counted separately, and since in many stations both higher primary schools

XV.—Distribution of Mission Middle Schools and Hospitals

Society	Total Number of Stations	Number of Stations where Middle Schools are Maintained	Number of Stations where Hospitals are Maintained
CMS	58	8	18
PE	15	9	4
SPG	11	5	4
ABF	19	12	11
BMS	11	2	5
SBC	24	12	7
ABCFM...	14	10	10
LMS	17	6	16
B	18	2	1
Bn	15	1	...
DMS	12	2	3
FMS	4	0	1
LUM	15	3	5
NLK	10	1	1
NMS	7	2	2
SEMC	5	4	1
SMF	13	2	7
MCC	10	4	10
MEFB	28	18	22
MES	6	4	4
UMC	13	3	5
WMMS	19	4	10
EPM	10	6	9
PCC	8	2	4
PCI	9	6	7
PN	36	32	28
PS	15	10	8
UFS	9	8	9
CIM+Assoc. Miss. ...	246	6	17
CMA	26	3	...
CMML	23	...	...
FCMS	7	3	4
SDA	19	6	3
YMCA	25	12	1
YWCA	11	...	...

Number of Communicants and Number of Students under Christian Instruction (Middle School Grade and Below) Compared



The shaded bar represents communicants, the black bar students.

for boys and schools for girls are found, we naturally expect when comparing the number of mission stations with the number of higher primary schools to find, if every station has higher primary schools, the latter number considerably higher. Where this is not the case one may safely assume that at least one-third of the mission stations of that particular society are without higher primary school facilities. The CIM and Associate Missions have 246 mission stations and 70 higher primary schools; and the CMA 26 mission stations and 11 higher primary schools. Societies reporting the most favourable comparisons are the PN, 36 mission stations and 133 higher primary schools; the PE 15 stations and 35 higher primary schools; the MEFB 28 mission stations and 73 higher primary schools; the EPM 10 mission stations and 25 higher primary schools; the MES 6 mission stations and 18 higher primary schools; and the ABCFM 14 mission stations and 33 higher primary schools.

In the total number of higher primary students, the following five societies lead: YMCA, MEFB, PN, CMS, and ABF. It is interesting to note that while the MEFB reports 60 fewer higher primary schools than the PN, this Society has approximately 800 more students. Similar differences in the average enrollment of higher primary schools of different societies will be seen by comparing Columns 2 and 9, Table XIII.

Primary Students and Communicants Compared—The accompanying diagram is a fair index of the emphasis placed on primary education by the various societies listed for our study. It is left to the reader to determine for himself, if possible, whether there is any standard proportion between primary students and communicants which missionary societies should aim to reach, and if so, what that proportion is. Note the large number of students as compared with communicants reported by the MCC. Note also how the BMS and SBC compare with the ABF, or how the PE compares with the PN.

Boys Versus Girls—Most of the societies approximate 70 per cent boys and 30 per cent girls in primary schools. A few societies such as the Bn, UMC, and SDA report as high as 80 per cent of their students as boys; other societies like the PCC, UFS, CMA, and CMML place more emphasis on education for girls.

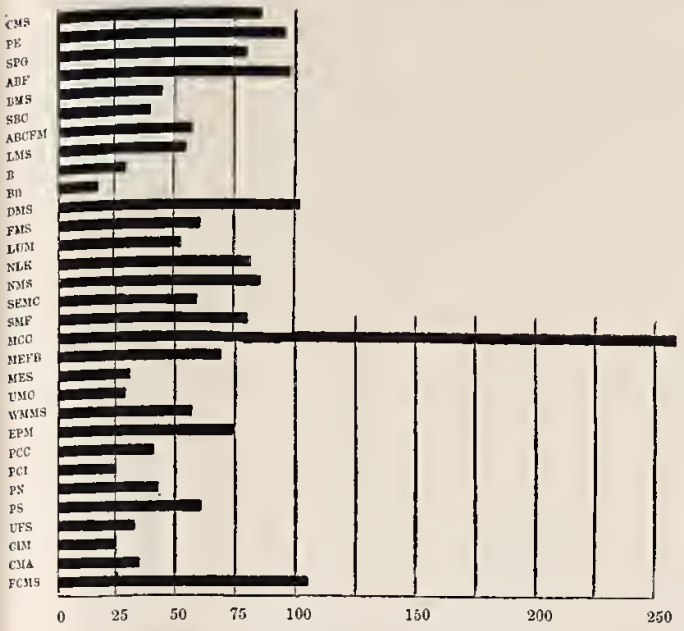
Middle Schools—The following five societies report approximately half of all the Christian middle school students in China: MEFB, YMCA, PN, PE, and CMS. In actual number of middle schools, however, the ABCFM and SBC rank above the PE and YMCA. Some idea of the percentage of middle schools not offering full four-year courses may be obtained by referring to the maps of mission schools for each province, printed in Part IV. Changes are constantly taking place, and a middle school offering only two years of work in 1919 may by the present time have increased its teaching staff and number of courses and rank as a high grade four-year middle school.

Comparison between middle school students and total employed workers is graphically shown in the diagram on page 328. Over a third of the societies report half as many middle school students as total employed workers. Note the comparisons for the BMS, PCC, UMC, and CIM. The PE, SPG and YMCA report more middle school students than employed Chinese workers. During the last five years very rapid strides have been made in middle school education, affecting not only the number of students and of courses offered but also and especially the quality of the work done.

From figures in Table XV it is apparent that a few societies offer middle school educational facilities in most of their stations. For example, the PN offers middle school education in 32 out of 36 mission stations. On the other hand, a large number of societies offer middle school education in less than 10 per cent of their missionary residential centers. Generally speaking, wherever middle schools are located a mission hospital is also found, although one cannot infer from this fact that middle school students receive special medical examination or treatment. In not a few stations, except in the event of serious illness, middle school students profit little, if any, by the presence of a trained physician, Chinese or foreign, or a modern hospital. Columns 1 and 2 are worthy of careful study on the part of missionary leaders in the light of future Christian leadership as well as of a higher degree of literacy among future church members.

Medical Work—Hospitals—The 35 societies listed for our study report 86 per cent of all the mission hospitals in China and 65 per cent of all mission dispensaries located elsewhere than on hospital premises or in centers where mission hospitals are maintained. In some cities where separate hospital buildings, one for men and another for women, exist, the mission correspondent has reported two hospitals regardless of whether these separate buildings or departments are separately administered or not. In other centers having separate hospital buildings or departments the correspondent has sometimes reported one hospital. Such inconsistency obviously has resulted in confusion and makes a close study of figures in Column 1 of uncertain value. A better approach, perhaps, to the degree of Christian occupation in terms of medical work is to note the number of centers where hospital work is done (Table XV, Col. 3), and compare these with the total number of mission stations reported by each society. Still another approach is to take the figures in Columns 3 and 4, Table XVI, which give the total number of hospital beds, and judge the degree of Christian occupation in terms of hospital facilities of this kind. Either of the two above procedures overcomes the uncertainties in figures for Column 1 due to inconsistencies in returns. Moreover in Col. 1 we have no way of distinguishing between a hospital with 10 beds and another with 300. A further qualification must be borne in mind when figures alone are studied, and that is that all hospitals reported are not always open. During the period of this

NUMBER OF MISSION PRIMARY SCHOOL STUDENTS PER 100 COMMUNICANTS



Note that only three societies exceed the ratio of one for one.

XVI.—The Christian Hospital

Name of Society	Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
	1	2	3	4	5	6	7	8	9
Grand Total (All China)	**326**	**344**	**10,007**	**6,730**	**144,477**	**105**	**1,380**	**36**	**81**
Total (35 Societies)	**279**	**223**	**8,532**	**5,579**	**126,178**	**89**	**1,125**	**36**	**93**
CMS	28	11	792	874	12,700	10	115	67	69
PE	6	1	272	184	6,294	7	139	41	41
SPG	4	5	88	40	508	1	4	43	64
ABF	10	4	177	197	7,094	4	39	18	37
BMS	7	2	209	101	1,431	...	...	26	77
SBC	8	5	212	118	2,047	3	30	33	47
ABCFM	10	17	314	168	3,307	4	35	30	120
LMS	22	3	809	303	11,516	5	72	62	185
B	1	2	50	30	613	...	...	40	27
Bn	...	2	...	...	...	...	...	...	...
DMS	2	3	73	46	1,186	...	...	30	40
FMS	1	1	...	...	...	...	...	...	...
LUM	5	...	207	38	2,340	3	31	49	49
NLK	1	...	16	5	150	...	...	...	7
NMS	2	3	62	59	1,517	1	8	30	30
SEMC	(b)	2	...	...	...	...	...	...	...
SMF	7	2	97	15	707	...	...	16	56
MCC	11	...	303	211	5,237	1	14	24	85
MEFB	29	9	737	641	14,168	15	255	36	115
MES	3	1	105	45	2,200	1	10	15	37
UMC	5	6	212	84	2,573	1	6	99	296
WMMS	11	3	327	194	4,749	2	19	27	104
EPM	10	...	606	367	11,718	2	13	69	...
PCC	5	2	172	155	4,072	...	...	29	109
PCI	9	...	164	177	1,577	2	11	42	...
PN	35	13	1,090	695	12,643	13	165	31	119
PS	10	6	324	252	6,214	5	70	44	82
UFS	13	...	300	200	2,454	...	...	26	...
CIM (a)	17	104	618	297	5,273	6	52	48	114
CMA	...	3	...	...	...	...	..	...	...
CMML	...	11	...	...	...	...	...	...	...
FCMS	4	1	145	65	1,690	2	10	35	210
SDA	3	1	51	18	200	1	27	10	35
YMCA	...	...	...	...	...	...	...	...	...
YWCA	...	...	...	...	...	...	...	...	...

Complete statistics covering medical work and workers have been difficult to secure. The above represent the best obtainable from several sources.

(a) Includes Associate Missions.
(b) Union work.

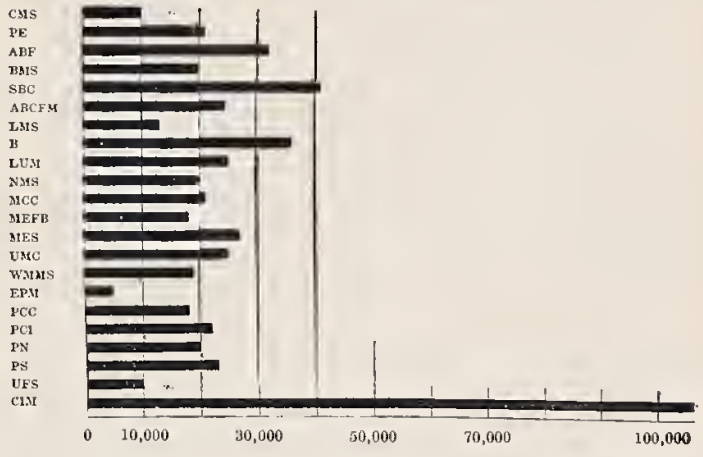
Survey a larger proportion of hospitals were temporarily closed due to depletion of professional staff, than missionaries themselves might imagine.

The PN, MEFB, CMS, and LMS societies report the largest number of hospitals and hospital beds. Other societies reporting relatively large numbers of foreign doctors and a good amount of medical work as revealed in Column 5, Table XVI, which gives the total number of inpatients annually, are the ABF, PE, ABCFM, MCC, WMMS, UFS, and CIM. The proportion of beds for women and children may be seen by referring to Table XII, Column 6 of this Section. Some few societies devote over 50 per cent of their hospital beds to women, while the prevailing average among all societies is somewhere nearer 40 per cent of the hospital beds for women and 60 per cent for men.

Note in Table XV, Column 3, what a small proportion of these 35 societies have hospitals in even half of their mission stations. The B and NLK societies, for example, report only one hospital each in 18 and 10 mission stations respectively. At the other extreme we have a few societies which report hospitals in excess of their stations. Note the comparative figures for the LMS, UFS, MCC, MEFB, and EPM. When comparing figures in Columns 2 and 3 with figures in Column 1 of Table XV, the student should also consult Appendix E, page lxxxv, for a list of centers where mission hospitals are to be erected before 1923, if the official plans of the various societies as reported to the Survey Committee are realized.

Training Schools for Nurses—This branch of Christian medical service in China has developed rapidly during the last decade. Only one-third of the societies, whose work we are studying, report no training schools. The CMS, MEFB, PN, and PE hospitals appear to lead.

NUMBER OF INHABITANTS TO EACH MISSION HOSPITAL BED



Degree of Christian Occupation—The purpose and message of Table XVII are self-evident. Figures in Columns 2 and 3 are the most reliable and carefully computed which the Survey Committee is able to furnish at this stage of its knowledge of area and population in China. Those familiar with the unscientific methods and difficulties attending the gathering of population statistics in this country will regard the figures given, as approximations at best, and as furnishing only a rough idea and perhaps a slightly exaggerated idea of actual conditions.

Columns 7 and 9 give some conception, limited though it may be and subject to many qualifying factors, of the relative supply of missionaries in the fields of different societies per unit of population and per unit of the communicant church body. Compare the figures of the UMC or PCI fields with those of the CMS or NMS fields. Note in the case of a number of societies how the degree of Christian occupation in terms of missionaries per million inhabitants may be comparatively high, while in terms of church members the supply of missionaries may be much below the averages prevailing elsewhere. Take the figures for the SBC or the MES. The natural tendency as mission work progresses and Christianity becomes more indigenous in China seems to be downwards for figures in Column 7 and upwards for figures in Column 9.

In Columns 8 and 10 an attempt has been made to express the degree of Christian occupation in terms of Chinese employed workers, in the same way as Columns 7 and 9 represent this attempt in terms of missionaries. One expects to find the number of Chinese workers per million inhabitants considerably higher in every case than the number of missionaries per million inhabitants. The same extremes in figures of occupation are to be noticed in respect to Chinese as in respect to foreign workers, only these differences between figures for missionaries and figures for Chinese workers may not appear in the same societies. For example, compare the number of Chinese in the fields of the PS or LMS with those in CMS or MEFB fields.

Columns 12, 13, and 14 are also self-explanatory and have been specially referred to elsewhere. The figures in Column 11 merit attention. Here the degree of Christian occupation of the fields of various missionary societies is expressed in terms of communicants per 10,000 which, by common consent, is most indicative at this stage of missionary work in China of the progress which has been made as well as of the challenge

XVII.—Degree of Occupation

Name of Society	Nationality	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
1		2	3	4	5	6	7	8	9	10	11	12	13	14
Total (for 19 Provinces)		**1,760,283**	**440,925,836**	**6,561**	**24,627**	**344,974**	**15**	**56**	**19**	**72**	**7.8**	**533**	**1.0**	**38**
CMS	B	66,400	15,900,000	353	1,457	10,861	22	92	32	135	7	860	1.6	104
PE	A	28,100	9,700,000	202	924	6,008	21	95	33	154	6	960	1.1	57
SPG	B	2,200	2,000,000	62	189	2,079	31	94	31	94	10	800	1.0	60
ABF	A	54,700	12,000,000	188	795	8,562	16	66	22	94	7	978	1.8	31
BMS	B	33,900	6,300,000	123	556	8,657	19	90	14	65	14	451	1.9	49
SBC	A	37,400	13,600,000	175	1,104	23,644	13	81	8	47	17	401	0.7	24
ABCFM	A	39,300	12,000,000	198	1,003	14,003	17	84	14	72	11	580	1.4	40
LMS	B	32,200	14,200,000	145	828	11,403	10	58	13	73	8	554	1.3	78
B	C	10,600	2,900,000	75	212	8,193	26	73	9	25	28	298	0.7	27
Bn	C	11,800	2,400,000	49	163	6,012	20	68	8	27	25	180	...	...
DMS	C	16,000	3,200,000	55	156	1,405	17	46	39	111	4	1,020	1.2	37
FMS	C	11,300	2,600,000	23	80	1,062	9	31	23	80	4	606	...	...
LUM	A	15,600	6,200,000	87	366	4,698	14	59	19	78	7	526	0.8	39
NLK	C	18,800	5,200,000	64	192	1,357	12	37	49	148	3	822	...	4
NMS	C	8,500	2,400,000	59	274	2,910	24	110	20	94	12	870	1.7	50
SEMC	A	5,500	1,731,000	25	100	1,933	15	59	13	53	11	595	0.6	...
SMF*	C	9,100	3,400,000	65	135	1,593	19	36	41	84	5	806	...	...
MCC	B	20,000	10,800,000	184	441	1,974	18	40	97	232	2	2,590	1.9	47
MEFB	A	79,500	25,100,000	419	3,147	38,820	16	125	11	81	15	694	1.5	54
MES	A	9,500	4,100,000	118	654	10,833	29	160	12	61	26	308	2.4	36
UMC	B	30,500	7,300,000	41	666	15,376	6	92	3	44	21	287	0.4	40
WMMS	B	24,600	10,000,000	118	440	6,032	12	44	19	73	6	570	2.0	52
EPM	B	16,800	5,100,000	82	732	9,378	16	141	9	79	18	745	2.7	194
PCC	B	14,800	5,900,000	94	220	3,468	16	37	28	65	6	405	1.9	55
PCI	B	82,600	7,400,000	44	341	9,024	6	46	5	38	12	251	1.1	46
PN	A	92,000	36,100,000	502	2,264	38,659	14	63	13	59	11	431	1.6	49
PS	A	26,350	13,400,000	146	538	5,671	11	40	26	94	4	608	1.0	43
UFS	B	51,400	5,200,000	61	359	9,909	12	69	6	36	19	326	3.6	96
CIM (a)	Int	376,300	96,800,000	960	2,125	50,541	9	22	18	44	5	248	0.2	94
CMA	A	50,500	4,800,000	106	236	3,157	22	48	35	79	6	354	...	...
CMML	Int	70,400	...	83	57	1,293	...	...	64	44	23	...	...	...
FCMS	A	7,300	3,800,000	65	150	1,125	18	41	59	140	3	1,050	1.6	55
SDA	A	...	...	138	328	2,086	...	...	69	164	...	...	...	...
YMCA	Int	...	...	192	609	...	...	...	...	...	...	...	...	...
YWCA	Int	...	...	53	53	...	...	...	...	...	...	...	...	...

* Field in Sinkiang not included in figures given in columns 2 and 3
(a) Includes Associate Missions

ahead. The figures for some societies are most impressive, as for example the MCC field with only 2 communicants for 10,000 inhabitants, or of the PS fields where we have only 4 communicants per 10,000, or the figure for the great stretches of CIM area averaging only 5 communicants to every 10,000 souls. Of those societies whose figures are relatively high, such as the B, with 28 communicants per 10,000, or the MES with 26 communicants per 10,000, one might very naturally and justly conclude that though they suggest a comparatively high degree of Christian occupation, they nevertheless represent at best only beginnings. The faith, prayer, sacrifice, and toil of an ever-growing Church of Christ in China will, under the blessing of God, multiply these figures, here fortyfold, there sixtyfold, and elsewhere perhaps an hundredfold.

Growth of the Chinese Church during the Last Thirty Years—In the Table which follows, the Survey Committee has attempted to record the numerical strength of Protestant Christianity in China just preceding the last three great missionary conferences. Since the Survey statistics are for 1918/19, later figures for 1920, as gathered by the statistical secretary of the CCC, have been added. The Committee has also given figures for 1915 in order to make possible a comparison of growth during the last five years.

XVIII.—Statistics of Growth

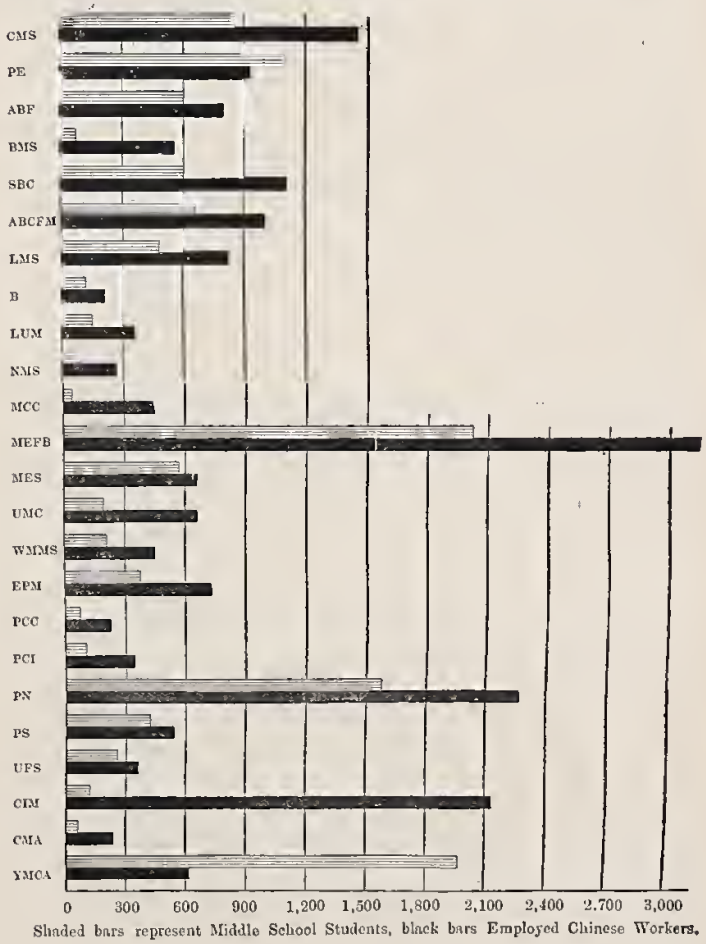
Society	Date of Report	Total Foreign Force	Total Chinese Force	Total Communicants	Total Students in Christian Schools
CMS	1889	56	168	2,695	2,000
	1905	275	1,036	*	7,381
	1915	345	1,312	9,846	11,068
	Survey	353	1,457	10,861	10,146
	1920	294	1,646	11,698	12,181
PE	1889	18	30	450	1,123
	1905	84	212	*	2,237
	1915	191	626	3,901	5,600
	Survey	202	924	6,008	6,858
	1920	210	1,076	6,411	7,263
SPG...	1889	13	...	100	...
	1905	34	74	*	180
	1915	56	143	1,497	1,240
	Survey	62	189	2,079	1,896
	1920	62	187	2,229	1,832
ABF...	1889	34	82	1,479	325
	1905	90	285	4,709	1,151
	1915	138	527	6,835	6,180
	Survey	188	795	8,562	8,910
	1920	185	964	10,016	10,963

Society	Date of Report	Total Foreign Force	Total Chinese Force	Total Communicants	Total Students in Christian Schools
BMS	1889	35	19	1,154	137
	1905	55	172	4,403	1,308
	1915	108	491	7,520	2,888
	Survey	123	556	8,657	3,952
	1920	81 (a)	507 (a)	9,202	4,290
SBC...	1889	35	29	808	338
	1905	88	174	5,049	1,646
	1915	162	792	16,213	7,823
	Survey	175	1,104	23,644	10,059
	1920	200	1,061 (a)	24,334	14,010
ABCFM	1889	83	95	1,549	1,074
	1905	106	590	9,573	4,237
	1915	147	961	11,845	9,803
	Survey	198	1,003	14,003	8,829 (a)
	1920	200	1,137	15,011	10,292
LMS	1889	65	86	4,078	2,124
	1905	131	514	*	5,008
	1915	156	667	9,373	4,909
	Survey	145	828	11,403	6,801
	1920	125 (a)	625 (a)	11,468	6,916

Society	Date of Report	Total Foreign Force	Total Chinese Force	Total Communicants	Total Students in Christian Schools
B	1889	33	51	2,029	848
	1905	48	203	8,530	1,745
	1915	69	316	7,437	5,253
	Survey	75	212	8,193	2,461 (a)
	1920	51	364	7,096	4,945
Bn	1889	11	25	462	40
	1905	42	*	*	*
	1915	47	111	6,320	539
	Survey	49	163	6,012	1,093
	1920	41	209	6,398	1,602
DMS	1889	...	...	...	...
	1905	15	*	119	*
	1915	31	158	764	799
	Survey	55	156	1,405	1,472
	1920	53	171	1,368	1,142
FMS	1889	...	...	...	...
	1905	7	3	15	111
	1915	15	95	761	525
	Survey	25	80	1,062	596
	1920	20 (a)	71 (a)	1,401	596 (a)
LUM	1889	...	...	...	...
	1905	15	15	130	360
	1915	74	282	2,618	2,212
	Survey	87	366	4,698	2,531
	1920	69 (a)	361 (a)	4,996	1,738 (a)
NLK	1889	...	...	...	...
	1905	27	40	204	123
	1915	38	125	1,017	807
	Survey	64	192	1,357	1,085
	1920	54 (a)	198	1,711	1,271
NMS	1889	...	...	...	...
	1905	12	21	63	38
	1915	35	207	1,706	1,995
	Survey	59	274	2,910	2,621
	1920	57	275	4,409	2,380
SEMC	1889	...	...	...	...
	1905	14	38	167	300
	1915	27	86	1,591	685
	Survey	25	100	1,933	1,130
	1920	23 (a)	109	1,976	1,158
SMF	1889	...	...	...	...
	1905	24	57	600	327
	1915	34	96	1,476	1,043
	Survey	76	135	1,593	1,361
	1920	48 (a)	176	1,771	1,412
MCC	1889	...	...	...	...
	1905	33	35	302	336
	1915	168	276	1,632	4,053
	Survey	184	441	1,974	4,965
	1920	180	481	2,449	6,915
MEFB	1889	99	243	3,888	2,708
	1905	196	1,685	15,216	9,389
	1915	262	2,663	28,474	27,211
	Survey	419	3,147	38,820	28,973
	1920	334 (a)	5,038	42,720	36,577
MES	1889	32	20	312	925
	1905	48	175	1,754	1,527
	1915	96	463	4,952	4,027
	Survey	118	654	10,833	3,797
	1920	103 (a)	691	8,932 (a)	2,771 (a)
UMC	1889	24	51	1,675	267
	1905	49	199	6,825	1,646
	1915	49	716	13,923	3,026
	Survey	44	666	15,376	4,437
	1920	43	665	15,376	4,437
WMMS	1889	31	50	1,079	534
	1905	82	225	3,449	686
	1915	121	318	5,121	1,969
	Survey	118	440	6,032	3,632
	1920	116	386 (a)	6,038	4,248
EPM	1889	51	135	3,471	628
	1905	99	249	...	2,442
	1915	79	596	8,175	5,319
	Survey	82	732	9,378	7,308
	1920	87	786	11,009	9,209
PCC	1889	15	52	2,719	...
	1905	39	95	...	118
	1915	84	177	3,215	1,176
	Survey	94	220	3,468	1,456
	1920	94	232	3,998	2,572
PCI	1889	9	20	130	20
	1905	27	224	6,443	536
	1915	45	342	9,440	2,453
	Survey	44	341	9,024	2,362
	1920	25 (a)	353	9,052	2,549
PN	1889	122	120	4,041	2,482
	1905	265	879	16,972	5,107
	1915	414	1,994	34,627	16,607
	Survey	502	2,264	38,659	18,231
	1920	458	2,437	40,220	21,778
PS	1889	28	9	100	300
	1905	51	80	1,752	176
	1915	137	474	3,601	3,983
	Survey	146	538	5,671	3,791
	1920	139	582	7,041	4,922
UFS...	1889	16	14	1,000	67
	1905	35	181	6,960	458
	1915	63	468	10,032	2,790
	Survey	61	359	9,909	3,292
	1920	79	350	9,870	2,936
CIM (b)	1889	366	92	2,937	182
	1905	849	1,287	14,078	2,997
	1915	976	1,994	37,802	11,685
	Survey	960	2,125	50,541	11,520
	1920	980	1,931	53,162	11,006
CMA	1889	...	...	...	...
	1905	76	106	1,483	408
	1915	83	197	2,163	1,332
	Survey	106	236	3,157	1,218
	1920	107	216	3,426	1,059
FCMS	1889	14	...	11	40
	1905	35	60	834	399
	1915	46	139	1,300	1,308
	Survey	60	150	1,125	1,303
	1920	61	143	1,154	1,378
CMML	1889	...	...	...	...
	1905	...	...	...	...
	1915	72	...	...	...
	Survey	83	57	1,293	849
	1920	83	47	963	849
SDA	1889	...	...	...	...
	1905	18	31	66	100
	1915	43	315	1,533	1,315
	Survey	138	328	2,086	1,679
	1920	181	690	3,580	2,686
YMCA	1889	...	...	...	...
	1905	30	...	...	...
	1915	157	134	...	5,332
	Survey	192	609	...	8,402
	1920	192	320 (a)	...	15,503
YWCA	1889	...	...	...	...
	1905	*	...	...	...
	1915	24	...	...	...
	Survey	53	53	...	...
	1920	84	42 (a)	...	...

* No reliable returns. (a) Incomplete returns. (b) Includes Associate Missions.

MIDDLE SCHOOL STUDENTS AND TOTAL EMPLOYED CHINESE FORCE COMPARED



Shaded bars represent Middle School Students, black bars Employed Chinese Workers.

COOPERATION IN INSTITUTIONAL WORK

The development of higher educational work under Christian auspices, which has been so marked a feature of the past two decades, has been made possible only through the cooperation of a number of missionary societies in the support of the same institution. In the accompanying Table XIX, the institutions being jointly conducted are listed under different cities and the degree to which the missionary societies dealt with in this Section are taking part in them is set forth. The several departments of the same institution are listed separately, inasmuch as a society sometimes cooperates in only one or two out of a number of departments.

Institutions whose names are in italics represent a union of two or more societies of the same ecclesiastical family. In all other institutions societies from two or more different churches carry on work together.

Universities and Colleges—In addition to the five union universities, Peking University, Shantung Christian University, the University of Nanking, Fukien Christian University, and the West China Union University, there are the following union colleges: Manchuria Christian College, Shanghai College (Baptist), Hangchow Christian College, and Canton Christian College. The latter institution, although several missions have members on its faculty and it is serving most of the missionary societies in South China, is not strictly speaking a union institution.

These union institutions represent a large proportion of the collegiate work being carried on by missionary societies. Several of them have grown rapidly during the past few years and all are taxed to their utmost capacity.

The degree to which each of the different societies is engaged in higher educational work along with others is set forth in Table XIX. This does not represent all higher educational work being done by some of the societies whose names are listed here. Several of them support junior or even senior colleges, as for instance the PE in St. John's and Boone Universities, the MES in Soochow University, the WMMS in Wesley College, etc. Not a few of these societies, however, conduct no higher educational work except in cooperation with others.

It will be noted at once that the ABF, ABCFM, LMS, MEFB, and PN are each supporting a considerable number of union institutions. The comparatively modest beginnings of a few years ago have led on by gradual stages, until now not an inconsiderable amount of the annual budgets of these societies is ear-marked for union work. Large sums of money have to be raised in addition for plant and equipment. At the same time there is general agreement that in no other way could the situation be met. It is also taken for granted that these institutions must be still further strengthened.

Theological Education—The extent to which theological education is being carried on in union institutions is one of the most striking facts in the present situation. The form of union is of two kinds. First are the institutions where two or more societies of the same denominational group are working together, as in the Anglican School of Theology, temporarily located at Wusih, Kn., in which the SPG and the CMS cooperate with the PE and MSCC, and thus bring together in one institution students from all sections of the Anglican Church; the Baptist Theological Seminary, The Central China Union Lutheran Theological School, and the Moukden Theological College, etc. Second, are those schools of theology in which societies of different religious groups join together in support of one institution. There are seven of these. All but the Nanking School of Theology and the Union Theological College in Canton are connected with the five union universities. It is worth noting that even a larger number of societies cooperate in these theological institutions than in the colleges of arts and sciences. Moreover, the list of societies here given is not exhaustive and does not include a number of smaller missions (not dealt with in this Section) which participate in one or another of these institutions.

Middle and Normal Schools—The union middle schools and normal training schools listed in Column 4 represent a comparatively small part of the work of this kind being done in China. They are chiefly departments of higher educational institutions, all of which at the present time still find it necessary to maintain middle schools as part of their general plant. Much more adequate provision for normal training is one of the outstanding needs of educational work in China. It is not improbable, therefore, that this department of educational work will have to be greatly strengthened in the near future.

XIX.—Participation in Union Educational and Medical Institutions

Society	I Universities and Colleges	II Theological Seminaries and Bible Schools	III Medical Schools	IV Normal Training and Middle Schools	V Hospitals	VI Training Schools for Nurses
CMS	x, ll	q, x, bb, kk	ll	z	...	...
PE	...	q	s	ff	...	...
SPG	j	q	j	j	j	...
ABF	k, m, r, ll	n, r, ll	ll	k, r, w, ll, mm	k, r, t, u	t
BMS	j	j	j	j	j	...
SBC	r	r	j	r	r	...
ABCFM	e, j, x	e, g, h, j, x, bb	f	j, y, z, cc	...	...
LMS	e, aa	e, g, h, bb	j	aa, ff	j	...
DMS	...	...	c	...	d	...
FMS	...	ii	...	...	...	...
LUM	...	ii	j	hh	j, jj	...
NMS	...	ii	...	...	jj	...
SEMC	...	gg	...	gg, hh	...	...
SMF	...	gg	...	gg	...	...
MCC	ll	ll	ll	ll, mm	...	..
MEFB	e, k, m, x, ll	e, g, l, n, x, ll	f, ll	k, y, z, ll, mm	k	k
MES	m, k	l, n	...	l.	t, u	t
UMC	...	e	...	...	...	...
WMMS	...	bb, dd	...	dd, ff	j	...
EPM	...	...	...	...	...	...
PCC	...	j, bb	j	cc	...	...
PCI	a	b	c	a	...	...
PN	e, j, k, m, v, aa	e, g, h, j, l, n, o, hb, dd	f, j	i, j, k, v, w, aa, cc, dd, ee, ff	j, k	k
PS	k, v	l, n	j	i, v, w	...	...
UFS	a	b	c	a	j, k	...
CIM	...	kk	...	...	...	...
FCMS	k, m	l, n, o	...	k, p	k	k

LIST OF UNION EDUCATIONAL AND MEDICAL INSTITUTIONS

Moukden
- a. *Manchuria Christian College*
- a. *Manchuria Christian College Middle School*
- b. *Moukden Theological College*
- c. Moukden Medical College
- d. Moukden Union Hospital

Peking
- e. Peking University—College of Arts and Science and North China College for Women
- e. Peking University School of Theology
- f. Union Medical School for Women
- g. Bible Training School for Women
- h. North China Union Bible Institute

Tenghsien
- i. *Mateer Memorial Institute*

Tsinan
- j. Shantung Christian University
- j. Shantung Christian University Theological School
- j. Shantung Christian University Medical School
- j. Shantung Christian University Hospital

Nanking
- k. University of Nanking
- k. University of Nanking Union Hospital
- k. University of Nanking Union Training School for Nurses
- k. University of Nanking Union Middle School and School of Education
- l. Nanking School of Theology
- m. Ginling College
- n. Bible Teachers' Training School for Women
- o. Severance Hall Bible School for Women

Wuhu
- p. Wuhu Academy

Wusih
- q. *Anglican School of Theology*

Shanghai
- r. *Shanghai College*
- r. *Shanghai College Theological Seminary*
- r. *Shanghai College Middle School*
- r. *Union Hospital, Yangtzepoo*
- s. St. John's University and Univ. of Penn. Medical School
- t. Margaret Williamson Hospital
- t. Union Training School for Nurses

Huchowfu
- u. Huchow Union Hospital

Hangchow
- v. *Hangchow Christian College*
- v. *Hangchow Christian College Middle School*
- w. Union Girls' High School

Foochow
- x. Fukien Christian University
- x. Fukien Union Theological College
- y. Union Vernacular Middle Training School
- z. Union Kindergarten Training School

Canton
- aa. Canton Christian College
- aa. Canton Christian College Middle School
- bb. Union Theological College
- cc. Union Normal School for Girls

Changsha
- dd. Hunan Union Theological College
- ee. Union Girls' High and Normal School

Wuchang
- ff Union Normal School

Kingchowfu
- gg. *Kingchowfu Theological Seminary*
- gg. *Kingchowfu Normal School*

Fancheng
- hh. *Concordia School for Girls*

Shekow
- ii. *Central China Union Lutheran Theological School*

Siangyangfu
- jj. *Bethesda Union Hospital*

Paoning
- kk. *Diocesan Theological Training School*

Chengtu
- ll. West China Union University
- ll. West China Union University Theological Seminary
- ll. West China Union University Medical School
- ll. West China Union University Middle and Normal School
- mm. Union Normal School for Women.

Note—Denominational institutions are in italics.

Medical Work—Only a small part of the medical work of the missions is being done in union hospitals. The tendency in the larger cities today is in the direction of uniting in one strong union institution the hospitals conducted by the individual missions. A beginning has already been made in a few centers.

The Union Medical College of Peking and its affiliated institutions, the hospital and training school for nurses, have not been included in this list, as they are not technically speaking missionary institutions, being financed independently by the China Medical Board. It should be be noted, however, that several British and American societies have been given the privilege of appointing representatives on the Board of Trustees of this institution, and that it is working in most sympathetic relations with the missions.

Participation in the Support of National Interdenominational Organizations during the Past Decade—There has been a growing recognition on the part of many Chinese Christians and missionaries that more effective interdenominational cooperation is essential to the success of the Christian Movement.

This resulted in the organization in 1913, by the National Christian Conference which met in March of that year, of the China Continuation Committee. This Committee was appointed to help carry out the recommendations of the national and sectional conferences held in China in 1913, to serve as a means by which the Christian forces in China might express themselves unitedly when they so desired, to promote cooperation and coordination among the Christian forces in China, and to serve as a means of communication between the Christian forces in China and those of the West.

One of the direct results of the organization of the China Continuation Committee was the strengthening of the China Christian Educational Association, and the China Medical Missionary Association. Experienced workers were secured as executive secretaries of both of these associations which had previously been in existence for some years. Headquarters were obtained by these three organizations in the same building. In this they were joined by the China Sunday School Union, organized as a result of the Centenary Conference of 1907, the Chinese Recorder, the Council on Health Education, the Chinese Home Missionary Society, and the China for Christ Movement. Other interdenominational developments have taken place in the field of mission finance and mission building. The Associated Mission Treasurers is the result of bringing together the fiscal agencies of several of the larger British and American missionary societies. The participating societies find the association to their advantage financially and otherwise. It is able to serve other societies also in such matters as the sale of bills of exchange, the taking out of insurance papers on mission property, the purchasing of passages, etc.

More recently the Mission Architects' Bureau has been launched by two of the larger American societies, and it is probable that before long others will join in. The object of the Bureau is to insure better buildings by placing the responsibility for their design and construction in the hands of trained architects and engineers, and at the same time to relieve busy missionaries for the work for which they have been trained.

A number of the larger missionary societies carrying on work in China have either strengthened already existing headquarters in Shanghai or have opened new ones. The main office of the CIM and the fiscal agencies of the CMS and the PE have been here for some years. The China Council of the PN, the Advisory Council of the LMS, the secretary of the East China Mission of the ABF, the Centenary Office of the MEFB, which has made Shanghai a residential seat for one of its bishops (although this Mission has no regular church work in Shanghai), and the MES, including their Women's Boards, and the fiscal agencies of these and other societies are now in Shanghai.

The financing and staffing of national cooperative work has been made possible only by the generosity of certain societies who have released, for the most part on salary, some of their strongest workers to serve the Church at large. The financing of interdenominational organizations is still an extremely difficult one, but such beginnings as have already been made have been due to the willingness of such societies to release workers for such national service and to assist financially in the work they were to do.

The whole question is receiving the very careful consideration of the Conference of Missionary Societies in Europe and in America, and is undoubtedly one of the problems upon a satisfactory solution of which the development of such work largely hangs.

Table XX on page 331 sets forth in a general but not exhaustive way which societies of those dealt with in this Section are making contributions in staff or funds toward the regular support of these national interdenominational organizations. This does not include the list of those who are contributing to the CCC through the Conference of Missionary Societies in Great Britain and Ireland and the Committee of Reference and Counsel in North America.

MISSIONS BUILDING

In the interests of a larger Christian unity and of more effective cooperation, the CCC has secured a gift of a valuable piece of land in the business district in Shanghai and the funds for the erection of a Missions Building on the same. The memorandum of the agreement between the donors of the building and the Presbyterian Board of Foreign Missions (North), the donors of the original site, and the trustees of the property sets forth the following as the objects of this building:

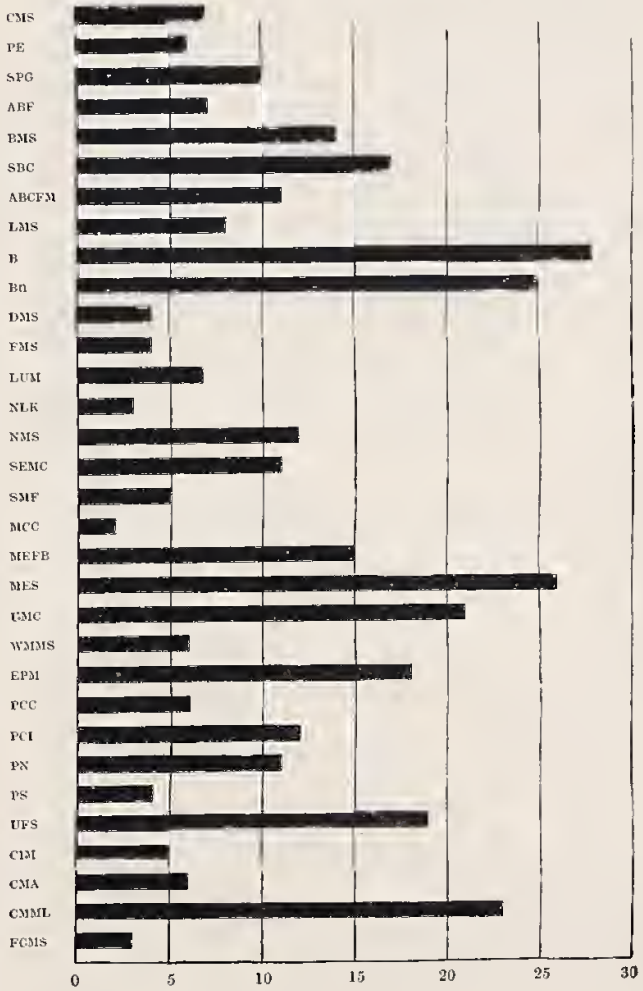
"The purposes and objects of said building will be: to promote the principles of cooperation and the spirit of fellowship and accord among the Christian forces in China; to forward the unity of the Christian Church in China; to encourage the most harmonious and efficient coordination of the work of all missionary agencies, both among themselves and in relation to the Chinese Church; and to assist as far as possible in the equipment of the Christian forces in China to deal adequately with their task, both in the wide range of detail and as a whole; and especially to assist the movement of cooperation and coordination represented in the establishment and the activities of the China Continuation Committee."

"It is hoped and expected that the China Continuation Committee and its successors will so use the building that all the agencies of the Chinese Church and of the missionary body of China in general, evangelistic, educational, medical, and literary, whether denominational or undenominational, or interdenominational, may be brought into the closest and most harmonious association, in order to promote so far as possible close and sympathetic relations between foreign missions and the Chinese Church; and that the movement for bringing to Chinese women the blessings of the Gospel may be promoted; and that such agencies of the Chinese Church as may be developed may be housed, if possible, in the building."

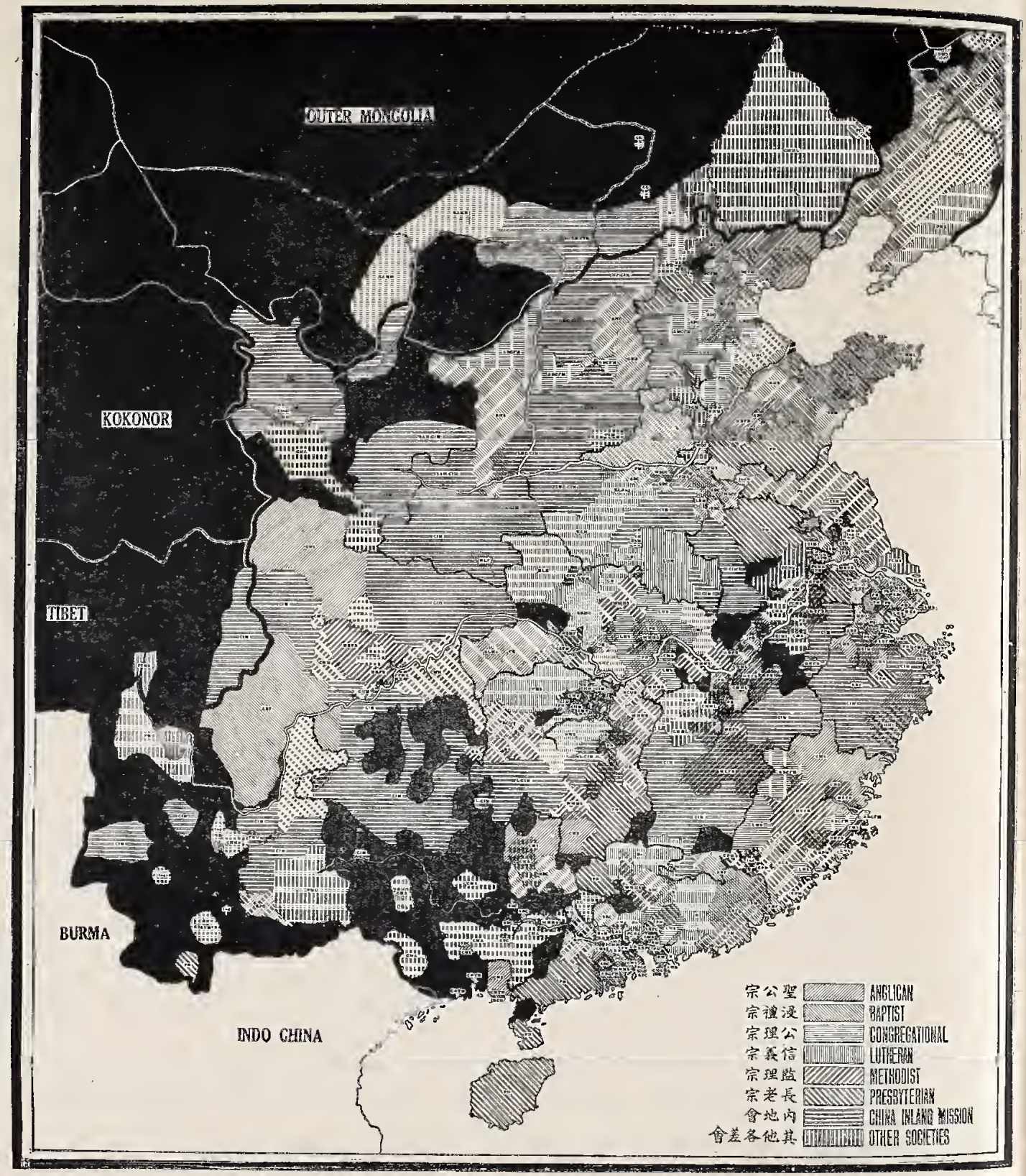
"The building shall be under the control and management of the China Continuation Committee or of such committee as the Board shall recognize as its successor in the administration of the work of interdenominational cooperation conforming to the purposes and objects contemplated in the erection of the building as above set forth. To this end, the China Continuation Committee shall appoint a Board of Managers, subject to ratification by the Board of Foreign Missions of the Presbyterian Church in the U.S.A.; and in case of its disapproval of any appointment made by the China Continuation Committee or its successors, the Board shall have power to reject the same and, if deemed best by it, to nominate and appoint some one else in place of the nominee disapproved."

"In case the China Continuation Committee or its successors fail substantially to carry out the purposes and objects for which the building and site have been given, the Board shall have the power to terminate the control and management of the building by the China Continuation Committee or its successors: and in such case it shall thereafter administer the property itself in accordance with the purposes and objects of the building as above set forth."

AVERAGE NUMBER OF COMMUNICANTS PER 10,000 INHABITANTS IN AREAS WORKED BY VARIOUS SOCIETIES



LOCATION AND EXTENT OF THE PROTESTANT MISSION FIELDS OF CHINA



PROTESTANT MISSION FIELDS

This map has been made by bringing together into one the maps showing "Protestant Mission Fields" which appear for each province in Part IV. No other map or graph in this volume deserves more serious consideration. It is evident at a glance that the Church situation in China which is here presented is the result of the independent development of many different religious bodies. It is a clear witness to the Churches of the West in their effort to carry forward the Banner of the Cross to the remotest parts. One missionary society after another has come to China and has sought a field in which to carry on its work. For the most part the missionaries of these societies have tried to locate where little or no work was being done by others. They have settled in different parts of the country and have gradually come to regard "as their field" a given area in which they are able to carry on their missionary activities. As other societies came in they were naturally directed to other areas where no Christian work was as yet under way, or they entered the larger cities and fields of older societies with whom they usually came to some agreement by which part of the field was surrendered to them or some special arrangement was made so that they might concentrate their efforts within a given area.

Gradually the feeling grew up that certain fields "belonged" to this or that society or Church, and that others should not enter without due consideration of their desires (see Appendix F, "Statement on Comity," section on "Territorial Arrangements").

At the same time, many have not been unmindful of certain dangers which might easily result from this method of missionary "occupation," and the comity statement in speaking of the Chinese Churches says (See Appendix F, page lxxxvi), "It is incumbent upon all members of the missionary body ever to bear in mind that they incur a grave responsibility by the adoption of any measures calculated to reproduce in this country the divisions between the Churches in the home lands." Not a few of these divisions are, in their origin, due quite as much to social and political influences peculiar to Western countries as to essential religious principles. Hence the vital importance of missionaries, whilst themselves remaining strictly loyal to all obligations imposed upon them by their home church connections, when attempting to introduce church order and government in China, strictly to limit themselves to cardinal principles and by the elimination of all else to allow room for their healthy development and application amongst the Chinese people."

Notwithstanding these statements, which have been approved by a considerable proportion of the missionary body, the Chinese Churches find themselves today divided into many separate units, and such organic union as has taken place thus far, with a few notable exceptions, has been along the line of linking up sectionally and nationally Churches of the same denomination, hence largely following the divisions of the West.

However deeply any may feel the desirability of freedom to worship God after the dictates of their own consciences, and the dangers of any form of Church unity which interferes with liberty of faith and variety of expression of the Christian life, this map is a challenge to the many branches of the Church Universal to find ways and means of expressing more clearly their fundamental unity in Christ, and devising ways and means of making that unity effective in the service of mankind.

Some questions which the maps suggests are:

1. What is its bearing upon the development of an indigenous Christianity?

2. What is its bearing on the character of the Christian community which is growing up in different parts of China?

3. What does it suggest as to the possibility of effective cooperation

   a. Between the more than 130 different and independent missionary societies?

   b. Between the Chinese Churches, which for the most part are even less well organized for effective cooperation than the missions?

4. Is there any hope of the Christian Church accomplishing its God-given task without some means by which the Christian forces may consult regularly and, whenever desirable, act together?

5. Is there any real hope of evangelizing China so long as the conditions represented by this map continue? If not, to what is God calling us?

XX.—Support of National Interdemoninational Agencies

1915-1921

Societies	Organizations Endeavouring to Serve the Entire Church																				Organizations Serving Certain Societies Only			
	CCC			CCEA			CMMA			CSSU			CHE			CLS			CR			CCI			MBCo			AMT			MAB		
	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M
PE							1	...	...																							
ABF				...	...	×	...	...	×				...	...	×													1	...	...			
BMS				...	...	×										2	....	...														
SBC																			...	1	...											
ABCFM				...	...	×																										
LMS							...	2	...							1	...	...										1	...	...			
NMS																																	
MCC				...	...	×																											
MEFB				...	...	×	...	1	×	1	...	...				...	...	×	1	...	...							1	...	...			
MES				...	...	×	...	...	×							...	...	×	...	1	...							1	...	...			
PCC																1	...	×															
PN				2	...	...	1	...	×							...	...	×	1	1	×							1	...	...	1	...	...
PS				1	...	×																...	...	×	1	...	×	1	...	...	2	...	...
CIM				1	...	...				1	...	...																					
YMCA						×							1	...	×																		
YWCA						×							2	...	×																		
Other Societies				2	...	...	...	...	×	1	...	...				1	...	...															

Key—Societies:
CCC—China Continuation Committee.
CCEA—China Christian Educational Association.
CMMA—China Medical Missionary Association.
CSSU—China Sunday School Union.
CHE—Joint Council on Public Health Education.
CLS—Christian Literature Society.

F=Full-time Workers P=Part-time Workers M=Finances

CR—Chinese Recorder.
CCI—Chinese Christian Intelligencer.
MBCo—Mission Book Company.
AMT—Associated Mission Treasurers.
MAB—Mission Architects' Bureau.

Note that Chinese workers are not included, as they have not been "loaned" by churches or organizations with one or two exceptions, but have resigned their other positions, and are supported by the interdenominational organization. In the case of foreign workers, this is the exception rather than the rule.

× Indicates that within the period covered a society has contributed to the financial support of the organization. This table does not indicate all the societies which have contributed to the CCC through the Committee of Reference and Counsel in New York, and the Standing Committee of the Conference of Missionary Societies in Great Britain and Ireland, nor does it show all the sources of income, for a considerable part of the support of some of these organizations comes from private sources.

PART VII

COMPARISON OF THE FIELDS AND WORK OF LARGER DENOMINATIONAL GROUPS

Introduction—The Survey Committee in grouping the various societies under their respective denominational headings, has followed the classifications which appear in the Directory of Protestant Missions of China 1920. According to these classifications there are in China today 4 Anglican missionary societies, 9 Baptist, 4 Cougregational, 18 Lutheran, 8 Methodist, and 12 Presbyterian. Since this by no means includes all the missionary societies having foreign representatives in China—the total number of societies exceeding 130—those not falling logically nuder one or another of the six large denominational gronps just mentioned have been listed under the general heading of "Other Societies." In this group we have a combined total of over 70 interdenominational societies, un-denominational societies, and societies representing well-known but smaller denominations. For example, the FCMS, FFMA, AFO, and SDA represent distinct denomminational groups. Amoug the strictly interdenomuinational missionary societies are the CMA, SA, WU, YMCA and YWCA. Others unclassified in this miscellaneous group are the Educational Missions, such as the Canton Christian College, Yale Mission, etc. Still others are Medical or Philanthropic Societies like the UnMedColl of Peking, the CMMU in Canton, and the EMM in Nanning. Besides these we have the Literature Societies and the Bible and Tract Societies which also are interdenominational hoth in organization, missionary personnel, and home constituency. In a few eases, it has been difficult to determine under which denominational group a respective society should be classified. For example, while the Committee has accepted the classification of the Basel Mission as Lutheran by the editor of the Directory, there is also good ground for placing this society with the Presbyterian group. Of the 6 larger denomiuational groups, the Anglican and Congregational groups report the smallest number of societies and the Lutheran group the largest number.

The CIM and its eleven Associate Missions are for a number of reasons treated as a unit and unclassified denominationally. Most of the Associate Missions are either Lutheran or Free Church in their denominational affiliation, and CIM so far as their administrative policies, doctrinal standards, and evangelistic activities in China are concerned.

For a full list of Protestant mission societies now at work in China consult the front pages of this volume. Note in the following list that only the larger societies helonging to the last group are here listed :

Anglican	Baptist	Congregational	Lutheran	Methodist	Presbyterian	CIM	Other Societies
CMS (a)	AAM	ABCFM	B	EA	CSFM	CIM	AFO
MSCC	ABF	LMS	Bn	FMA	EPM	DFMB	CMA
PE	BMS	MP	DMS	MCC	PCC	FDM	FFMA
SPG	ChMMS	SAMM	ELAug	MEFB (b)	PCI	FFC	WU
	CNTM		ELMo	MES	PCNZ	GCAM	AFM
	GBB		FMS	UE	PN	HF	AG
	SBC		ILM	UMC	PS	L	CMML
	SBM		KCM	WMMS	RCA	NMC	FCMS
	SDB		LB		RCUS	NMF	NKM
			LBM		RPC	SAM	PMU
			LUM		UB	SMC	SA
			NLF		UFS	SvAM	SCM
			NLK				SDA
			NMS				SEFC
			RM				YMCA
			SEMC				CCColl
			SKM				SCU
			SMF				UofN
							YM
							CMMU
							EMM
							BFBS
							CLS

(a) Includes CEZMS (b) Includes WFMS

The Development of Church Order in Connection with the Work of the CIM—Before actually nndertaking any study of large denominational areas and the character of church organization in different parts of China, it may be well to go more fully into the denominational character of the churches established through the labours of the CIM and its Associate Missions. The following paragraphs are taken from an account of the ecclesiastical developments of churches organized as a result of the work of missionaries connected with the CIM, as prepared in 1918 by D. E. Hoste, Esq., Director of the Mission :

"It is pretty well known that the Chiua Inland Missiou is an interdenominational organizatiou, providing by its Constitution for the founding and development of any of the evangelical Protestant Church orders prevailing at home. In accordance with this, different parts of the field occupied by the Mission have been allocated to Anglicans, Presbyterians, Methodists, Baptists, and so on; it being clearly understood that, so long as certain lines of doctrine and of missionary methods are adhered to, as laid down in the Constitution of the Mission, the Executive of the Mission does not exercise official ecclesiastical jurisdiction over the various ehurches. In each district the Mission has its own arrangements for the maintenance and oversight of the missionaries and their work, and of mission property. This, however, is distinct from the ecclesiastical government of the churches."

"The extent to which the ecclesiastical order of the different home Churches has been followed in the several districts worked hy the China Inland Mission varies considerably. This does not argue disloyalty on the part of the missionaries to their own home Churches. It is due to a sense, on the part of some, that there is no advantage, but rather the reverse, in reproducing in a hard and fast way a system, which in some particulars is the outcome of local conditions and influences at home, and therefore to that extent not adapted to this country. It is thought hy a good many that an eclectic attitude toward the various forms of ecclesiastical life at home is wiser than one of a rigid and exclusive adherence to any one type. Given the cardinal principles, their expression in concrete form may, it is felt, be allowed cousiderable elasticity. It would, however, be quite a mistake to infer from these remarks that the churches in connection with the China Inland Mission are denominationally colourless, or that anything approaching uniformity prevails amongst them. The facts are far otherwise. Iu more than one instance, the home ecclesiastical arrangements of the Church represented iu a district have, in the main, been followed closely."

"Perhaps, the district which furnishes the best illustration of the successful development of a strong type of Church order in connection with the Mission, is that occupied by the Church of England in East Szechwan. In the year 1895, the Rev. W. W. Cassels was consecrated Bishop of the Diocese by the Archbishop of Canterbury, the authorities of the great Anglican communion thus setting their seal upon the work accomplished, as an accredited branch of the Church of England. During the succeeding years much thought was being given by the Bishop to the gradual introduction and development of the Anglican Church order, whilst, at the same time, a great deal of preparatory work in the instruction of the churches, and the training of future Chinese clergy, was inaugurated and carried on. It was not until 1912 or 1913 that the Diocese became definitely organized into parishes and districts, with their respective councils and a diocesan synod. During that period, thought was given to the adjustment of mission arrangements with the new ecclesiastical order, with the happy result that a helpful cooperation has continued to the present time."

"The ecclesiastical development of the churches in connection with the China Inland Mission in the southern part of the province of Shansi illustrates the measure of elasticity which the Constitution of the Mission allows in these matters. That province has been worked by missionaries holding Baptist views. The Church order developed there, however, has not fully followed the lines of the home Churches connected with that denomination. This has been dne to more than one circumstance."

"In Shansi there is a well-developed church order, by which the central authority is vested in a representative council, and which is worked without any difficulty between the ecclesiastical and Mission authorities. It should be added that, so far, the churches gathered by the China Inland Mission missionaries in Shansi have not been brought into an official connection with any other ecclesiastical body in China or the homelands; in this respect differing from the Anglican district in East Szechwan."

"The Mission has three Presbyterian districts in different parts of the country, two of which are still in an initial and ecclesiastically undeveloped stage. One of them is in ecclesiastical affiliation with the Presbyterian Church of another mission, thus having a relation to the whole Presbyterian communion throughout the country. As already said, there is nothing in the Constitution of the China Inland Mission to prevent the other districts adopting the same course, at such time as the development of the churches renders it advisable."

"In the matter of ordination, each Church follows its own procedure without official reference to the authorities of the Mission. In the Anglican district, for example, the clergy are ordained by the bishop of the diocese in the same way as at home. Where, however, the home Church order has been modified, the practice regarding ordination has undergone, in some cases, a corresponding change. In the province of Shansi, for instance, to which allusion has been made above, pastors are not ordained without the concurrence of the central church council; thus differing from the practice of Baptist Churches in England. In the case of districts not sufficiently advanced to have a fully developed system of church government, there is a general feeling that the ordination of pastors at all events should be a matter of consultation with adjacent districts, with a view to preventing marked differences in the standards observed."

"In some of those provinces or districts, where the work is in a comparatively undeveloped state, annual conferences both of missionaries and leading Chinese workers, for united devotional services and the interchange of thought on common problems, have been found useful in preparing the way for the introduction of a church order."

The accompanying map, which shows in a very general way the denominational character of the Chinese Church in different sections of China, gathered especially through the efforts of the missionaries of the CIM and its Associate Missions, will be of interest and will enhance the value of the study that follows. Churches marked 'Baptist' in CIM districts practise baptism by immersion, but workers in such districts are to a large extent members of various denominations too numerous to make it possible to indicate otherwise. A careful apportionment, on the basis of the accompanying map, of church communicants as reported by the CIM and Associate Missions would seem to indicate that over one-half of the CIM communicants scattered over China practise baptism by immersion, and therefore might be classified as Baptists; that approximately one-eighth of the total membership are enrolled in churches of the Lutheran Church order, while still others, both churches and Christians, are Methodist or Presbyterian. In actual figures the communicant strength of the CIM and Associate Missions might very approximately be divided between denominations as follows: Anglican 3,000, Congregational and Presbyterian between 3,000 and 4,000 each, Methodist between 5,000 and 6,000, Lutheran slightly over 8,000, and Baptist between 20,000 and 25,000.

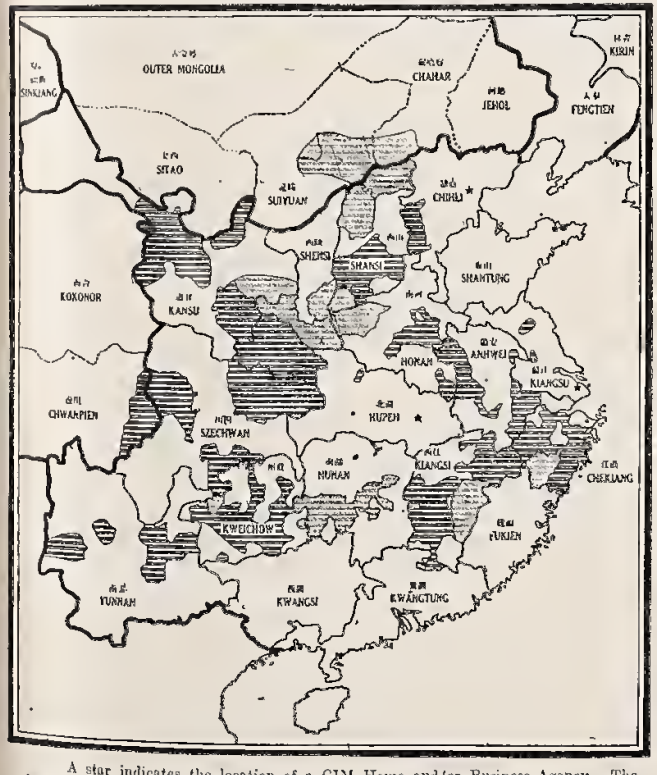
The denominational character of the churches connected with the Associate Missions of the CIM is as follows:

SvAM	Swedish Alliance Mission (Inner Mongolia) ...	Free Church
HF	Swedish Holiness Union (Shansi, Szechwan)...	Free Church
NMC	Norwegian Mission in China (Shansi)	Lutheran
SMC	Swedish Mission in China (Honan, Shansi, Shensi)	Lutheran
SAM	Scandinavian China Alliance Mission (Kansu, Shensi)	Lutheran, Baptist, Congregational, and Methodist
NMF	Norwegian Alliance Mission (Shensi)	Free Church
L	Liebenzell Mission (Hunan, Kweichow)	Lutheran
GCAM	German China Alliance Mission (Chekiang, Kiangsi)	Lutheran
FFC	Finnish Free Church Mission (Kiangsi)	Free Church
FDM	Friedenshort Deaconess Mission (Kweichow) ...	Lutheran
DFMB	German Women's Missionary Union (Szechwan)	Lutheran

ANGLICAN FIELDS

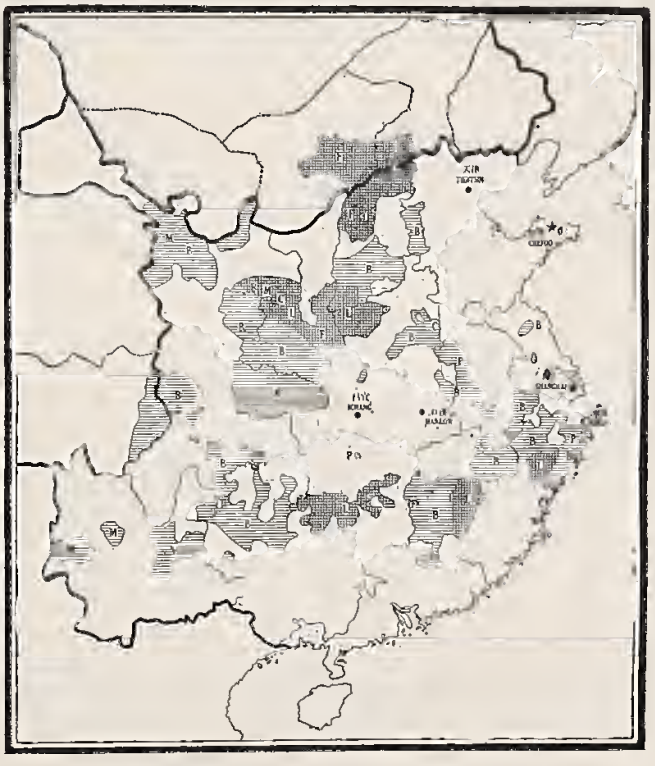
The map on page 334 shows the extent of the eleven separate episcopal areas in China. It does not indicate the extent of the fields which Anglican missions are now working. These fields are much smaller, as may be seen in the map entitled 'Anglican Mission Fields'. Roughly speaking, the extent of Anglican mission fields in China is somewhat less than 6 per cent of the total area of the 18 provinces and Manchuria. These fields divided into 11 separate dioceses constitute together the field of the Chung Hua Sheng Kung Hui. The different dioceses rank as follows in respect to the total number of those confirmed. The figures have been taken from the General Statistics of the Chung Hua Sheng Kung Hui for 1920, and therefore are more recent than those originally submitted to the Survey Committee. Statistics covering the work of the Anglican section of the CIM in Northwest Szechwan are included in the totals for West China. Note that the Chung Hua Sheng Kung Hui reports its greatest communicant strength in Fukien, Szechwan, Kiangsu, Chekiang, and Hupeh.

Fields of the CIM and Associate Missions



A star indicates the location of a CIM Home and/or Business Agency. The dottedlines represent fields of Associate Missions. In relatively unoccupied provinces, like Kweichow, Kansu, and Yunnan, the extent of the fields has been determined by the location of evangelistic centers, not by the area covered in occasional itinerations.

Church Fields of the CIM and Associate Missions



A Anglican
B Baptist
C Congregational
F Free Church
L Lutheran
M Methodist
P Presbyterian

Information for the above map was supplied in the offices of the C. I. M. Headquarters. Districts marked B (Baptist) practise baptism by immersion, but workers in such districts are to a large extent members of various denominations, too mixed to make it possible to indicate otherwise.

Diocese	Total Number Confirmed
Fukien	6,173
West China	3,333
Shanghai	2,799
Chekiang	2,669
Hankow	2,455
Victoria	1,903
Shantung	1,242
Anking	1,157
North China	987
Kwangsi and Hunan	300
Honan	254

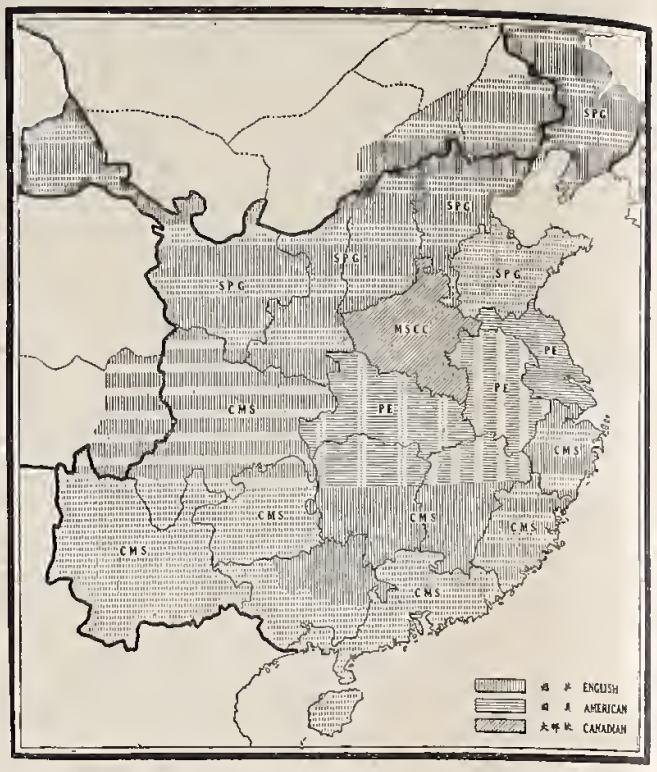
The home missionary activity of the Chung Hua Sheng Kung Hui centers in Shensi. The support of this mission is left entirely to the Chinese, contributions from foreigners being neither asked for nor encouraged, nor are any foreign workers being sent to that province.

BAPTIST FIELDS

Baptist churches and missions, apart from those established by CIM workers, are to be found in 12 provinces. If we include those provinces where churches practicing baptism by immersion have been established through the efforts of CIM missionaries, we have only three provinces remaining where relatively few Baptists are known to reside, namely, Hunan, Yünnan, and Manchuria. The Baptists are strongest in numbers in Shantung and Kwangtung, where we have one-fourth and one-sixth respectively of all the Baptists reported for China. Many communicants who practise baptism by immersion and who are connected with CIM churches are reported for Chekiang, Kweichow, Kiangsi, and Shansi.

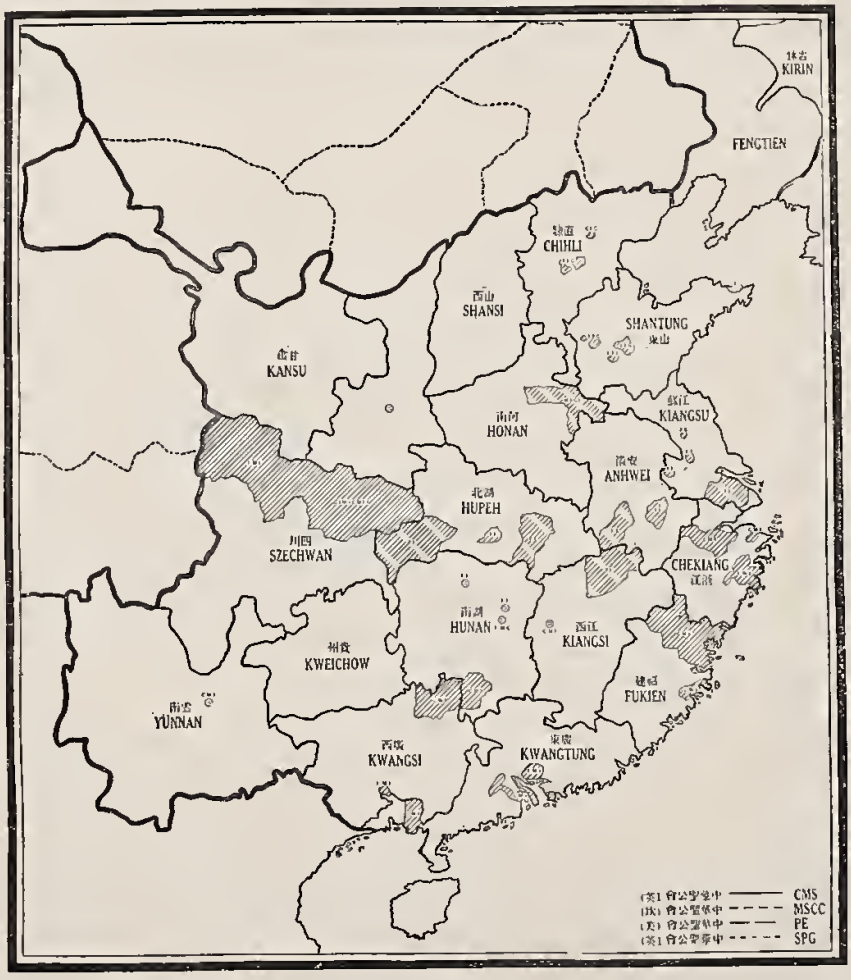
Over ten years ago a good deal of thought was given to, and some preliminary steps were taken toward an association of churches in connection with each American Baptist mission. The SBC churches in East-Central China, for example, formed the Kiangsu-Chekiang Baptist Association with the object of promoting denominational interests as well as the spiritual and temporal welfare of the churches. This Association later became two owing to differences in dialects. Union in higher educational work between the American Baptist Foreign Missionary Society and the Southern Baptist Convention was consummated in 1905. The same two societies are united in the China Baptist Publication Society in South China. As yet, however, there is no national organization of Baptists, although some years ago the Chinese Baptist Conference was organized which included representative Baptists from the ABF, SBC, and BMS. Recently there has been some discussion on the part of American Northern and American Southern Baptists re inter-mission committees, but as yet neither of these groups has linked up nationally. The various missions of the English Baptists (BMS) are now united in a National Council.

Episcopal Areas in China



Some cooperation between Baptist churches and missions and the churches and missions of other denominations has taken place during the last 20 years, in the form of union evangelistic organizations, provincial church councils, and union educational institutions. The Survey Committee does not know of any attempts being made by CIM churches, practising baptism by immersion, to unite among themselves or to realize any organic or federated relationship with neighbouring churches connected with distinctly Baptist missions.

Anglican Mission Fields



CONGREGATIONAL FIELDS

Churches of the Congregational Church order predominate in Chihli, Fukien, Kwangtung, Hupeh, Shansi and Shantung. None are reported in 9 of the provinces. Especially noticeable is the absence of Congregational churches in West China.

The Congregationalists in China have repeatedly manifested a willingness to cooperate with churches and missions of other denominations in the interests of larger unity and greater efficiency in evangelization. A great step forward was taken in April, 1918 and January, 1919, when at Nanking representatives of the Congregational churches associated with the LMS and the ABCFM met with representatives of the Presbyterian Federal Council, and consulted as to the possibility of uniting these two communions in one United Church. A doctrinal basis was tentatively agreed to and also a form of organization. It was hoped that in due course a United Church might be formed in China somewhat on the lines of the United Church of South India. Subsequently, the Presbyterian and Congregational Churches in Kwangtung, together with those in Hongkong, met and without waiting for action on a nation-wide basis, constituted themselves a provincial synod in the United Church of China.

For some years, consultations in the interests of union between the Presbyterians and the Congregationalists in South Fukien have proceeded, and recently these have also come together to form a synod in the United Church. Negotiations between the churches of the LMS and those of the Scotch Church Mission (Presbyterian) in Hupeh are also reported, and union there is soon likely to be effected.

In other parts of China where Presbyterian and Congregational church bodies are working side by side, consultations with a view toward sectional and national union have been proceeding (e.g. in North China and Kiangsu-Chekiang), but thus far no results in direct and organic union have been reported. A meeting of representatives of the United Church will be convened in April 1922, almost simultaneously with the meeting of the General Assembly of the Presbyterian Church. It is hoped that at this time further action towards making the United Church nation-wide may be taken.

LUTHERAN FIELDS

The field of Lutheran missions in China extends from Kwangtung in the south, where the communicant strength is greatest, northward through the central provinces of Hunan, Hupeh, and Honan into Shensi and Shansi. In addition, we have fields of German Lutheran missions (associated with the CIM) in Kiangsi and Chekiang; also the field of the Danish Lutheran Mission (DMS) in Manchuria. Eight provinces in China report no Lutheran churches.

Federation—"Just as the various Anglican bodies have found it expedient to unite in one Chung Hua Sheng Kung Hui, so many feel that a similar union among Lutherans is no less a desideratum if the Lutheran missions are to make their distinctive contribution toward the building of Christ's Church in China."

"Looking at the fields now occupied, a union of the Lutheran group of missions would seem to be comparatively easy of attainment. Proceeding northward from the Lutheran missions in Kwangtung, it is not a very long distance to the field of the Norwegian Missionary Society in Hunan, and contiguous to this are the Finnish and Swedish missions in Hunan and Hupeh, which again adjoin the Norwegian and American missions in Honan and western Hupeh. Practically the only Lutheran mission not occupying contiguous territory is the Danish Mission in Manchuria. With the completion of the Hankow-Canton Railroad, and other projected minor railroads, the relatively most distant of the Lutheran fields will be only a few days' journey apart. This should certainly facilitate cooperation and union."

"On the other hand, there are obstacles in the way. The Lutheran missions in China represent no less than six different countries; viz. Germany, Denmark, Finland, Sweden, Norway, and the U.S.A. The problem is still further complicated by the fact that some of these countries are represented by more than one mission. Germany is represented by the Berlin (Bu) and Rhenish (RM) Missions; Switzerland and Germany by the Basel Mission (B); Norway by the Norwegian Lutheran mission (NLK), and the Norwegian Missionary Society (NMS); America by the Augustana Synod Mission (ELAug, of Swedish extraction), the Swedish American Mission Covenant (SEMC), the Lutheran United Mission (LUM, of Norwegian extraction), and other smaller missions. As to the Lutheran status of the Swedish missions (except the Swedish State Church mission), the situation seems a little indefinite. The Swedish Mission in China (SMC, Associate of the CIM) is interdenominational, though perhaps the larger part of its members are Lutherans. Some of them are ordained ministers of the State Church, and as such pledged to the Augsburg Confession."

"Among the steps leading up to the present movement may be mentioned: Cooperation in medical work at Siangyangfu, Hupeh, and in educational work at Fancheng, Hupeh, between the Swedish American Missionary Society (SEMC) and the Hauge Synod Mission; cooperation in theological education at Shekow, Hupeh, between the Norwegian Missionary Society (NMS), Finnish Missionary Society (FMS), Hauge Synod Mission and American Lutheran Mission; and the drawing together of the Hauge Synod Mission, American Lutheran Mission, and Lutheran Synod Mission in the present Lutheran United Mission (LUM). A noteworthy event was the dedication of the Union Lutheran Theological Seminary at Shekow in October 1913."

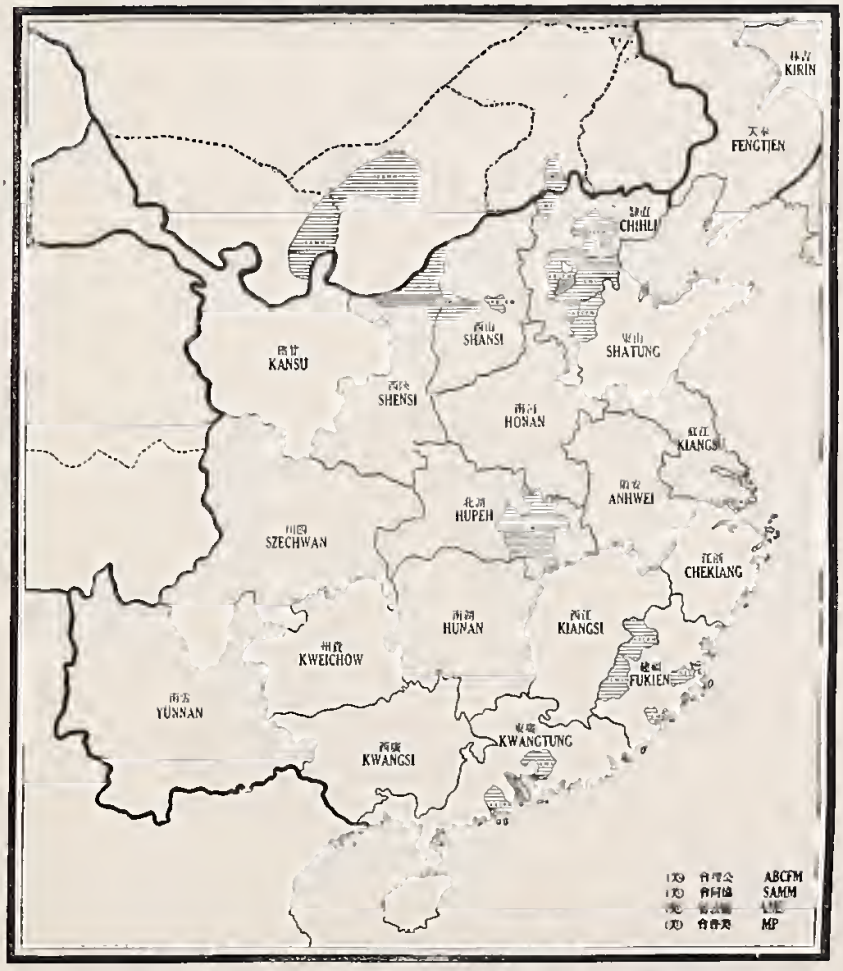
"In the spring of 1915 an important conference was held at Shekow, at which the organization of a United Lutheran Church of China was discussed and preliminary suggestions for a Constitution drafted. A 'Temporary Council of the Lutheran Church of China' was elected, and a number of committees appointed to continue the work started, along lines indicated by the Conference."

"A general conference was held in the summer of 1917 at Kikungshan in connection with a quadricentennial celebration of the Reformation. Every Lutheran mission in Central China was represented. In the case of three of the smaller missions (Lutheran Brethren Mission, Independent Lutheran Mission, and Evangelical Lutheran Mission in China) the representation was unofficial."

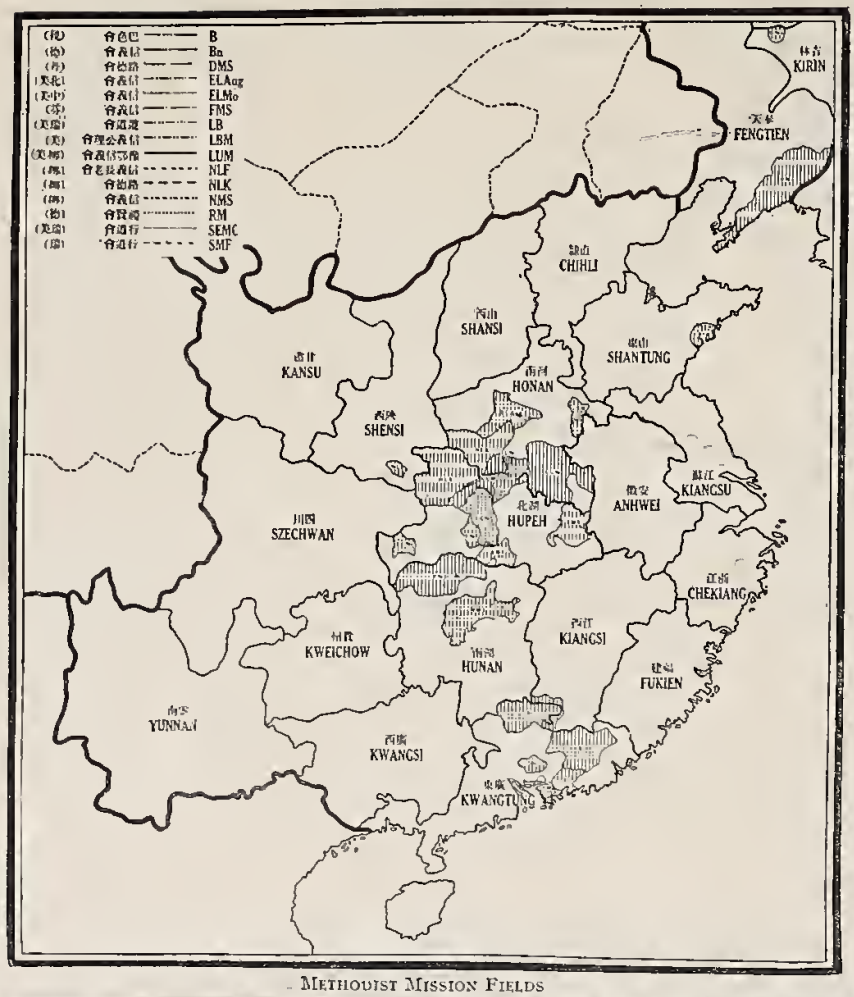
"The most important result of this Conference was the unanimous adoption of a proposed 'Constitution of the Lutheran Church of China.' The plan of organization proposed calls for a federation of synods (missions). Within the larger organization each synod will have full autonomy in all matters directly concerning itself and its work. The larger organization will be governed by a triennial General Assembly and by a pemanent Church Council. The superintendents (chairmen) of the various synods shall be ex-officio members of the Council, and shall constitute one-third of its membership. The other two-thirds, of which at least one-half must be Chinese,

BAPTIST MISSION FIELDS

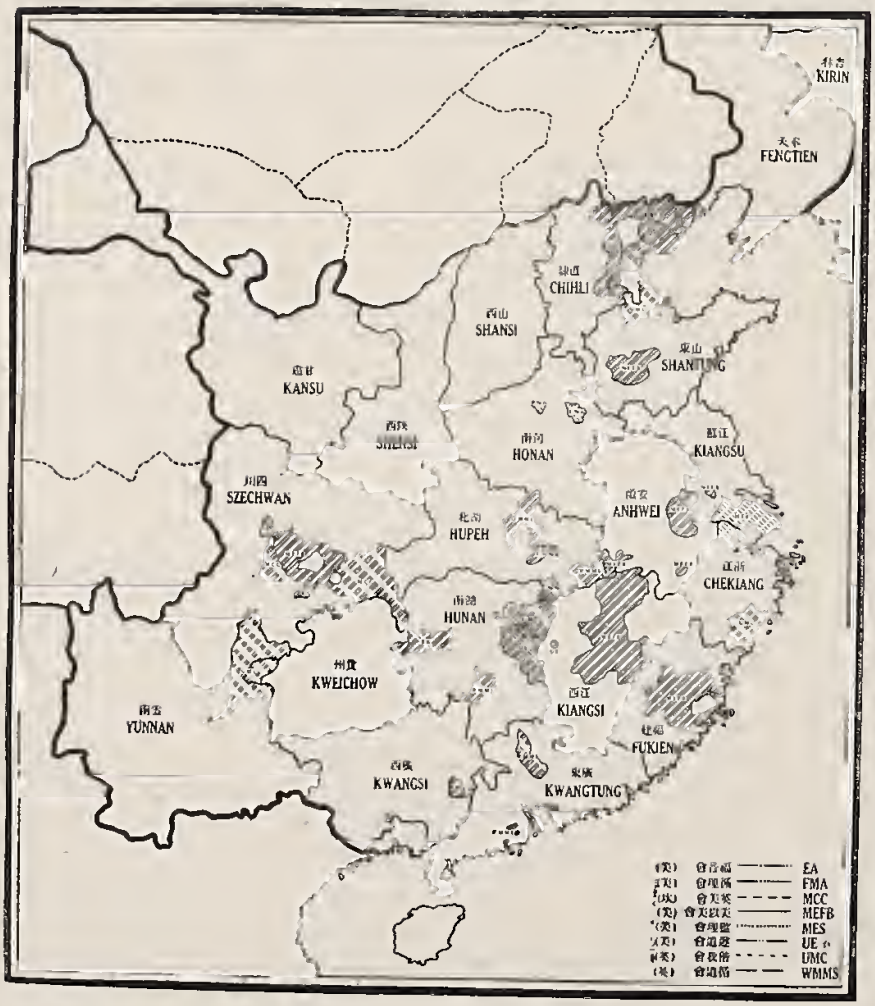
CONGREGATIONAL MISSION FIELDS



LUTHERAN MISSION FIELDS



METHODIST MISSION FIELDS



shall be elected by the General Assembly. The Conference also took steps to secure more and better Lutheran literature in China."

A Lutheran hymn book, a Lutheran 'Order of Service' and 'Ministerial Acts,' and other types of literature for the use of the Chinese Church have since been prepared. In addition, the United Lutheran Board of Publication was organized, with, however, no formal connection with the Lutheran Church of China. Any Lutheran mission subscribing to the Constitution of the Lutheran Board of Publication is considered a member of the Board. The aim of this organization is to serve the Church by production, translation, publication, and circulation of Lutheran literature in the Chinese language. Other literature may also be published, providing its context does not conflict with the Lutheran faith. The Board has been asked to publish among other periodicals the Sin I Bao (信義報), the official organ of the Lutheran Church of China. So far as is known, the majority of Lutheran missions in China have representatives on the Board of Directors of this Publication Society.

The societies which have definitely joined in the union of the Lutheran Church of China are the LUM, FMS, NMS, ELAug, and NMS.

	Number of Missionaries	Number of Chinese Workers	Number of Baptised Communicants	Number of Students (all grades)
Missions in "Lutheran Church of China" ...	221	909	13,627	7,355
Missions not in "Lutheran Church of China" ...	178	511	7,693	4,926

From the above figures published in 1920 by the statistical secretary, it will appear that considerably more than half of the Lutheran forces now in China are already united in one common Chinese Church. In the educational program of these united missions, definite plans have been made for a union college, as well as for a union normal school.

METHODIST FIELDS

Methodist churches are to be found in all provinces except Shansi and Shensi, with relatively few in Manchuria, Honan, and Kwangsi. In respect to the communicant strength of Methodism, the provinces of Fukien, Chihli, and Kiangsu lead.

Federation—While much effort and thought have been spent in the interests of closer union and federation between Methodist Churches both in America and Great Britain, comparatively little has as yet been achieved along these lines in China. Formal conferences between leaders of Methodist missions and Churches have been held, and cooperation in special forms of missionary work, such as in higher education has resulted. However, no organic union of Churches or organized federation has as yet been effected.

PRESBYTERIAN FIELDS

Presbyterians, like Lutherans and Congregationalists, report few if any communicants in West China. As a matter of fact, over 90 per cent of the Presbyterian church members reside in the coast provinces. In central China where Presbyterian missions are working, Honan and Hunan are the most important fields.

Federation—Union between churches established by two Presbyterian missions of different nationality and located in the same or adjoining hsiens was first proved to be possible and practicable in southeastern Fukien, around Amoy. As early as 1862, a union Chinese church was organized in this city. This union was composed of churches established by the missions of the Reformed Church in America (RCA) and the Presbyterian Church in England (EPM). Missionaries of both societies, and one representative elder from each of the 5 organized churches constituted the Presbytery. Two of these churches were under the special care of the English Presbyterians, and three under the care of the American. The only ecclesiastical power, however, exercised by this so-called incipient presbytery, was that connected with church discipline. In the autumn of 1862, at its second meeting, the incipient presbytery became a real presbytery, possessing all the necessary constituent elements and conforming to all the recognized functions of such a Board. As Amoy was the earliest and most complete, so it has been the most long-continued example of a Chinese church founded and guided through its early growth by the common action of different missions, with its inherent

autonomy fully recognized and safe-guarded. The development of the church in this part of China has, according to local missionarise, been greatly advanced by the fact that it has not been an organic part of any Western organization and that its development has been much less dominated by foreign influence. Missionaries further assert that the financial self-support of the Chinese churches has been more rapidly developed in south Fukien than it might otherwise have been, due to this independent union. The discipline of the church has been maintained at a high standard, and the relations with missions and missionaries have continued to be most cordial.

In the General Missionary Conference, held in Shanghai, 1877, the subject of unity and of the independence of the Chinese Church, came up for consideration. During the next General Missionary Conference, which met in 1890, a meeting of Presbyterians was held, in which the desire for union between Presbyterian missions was expressed and heartily encouraged. The next impulse to the movement toward Presbyterian union came through a Presbyterian conference which was called to meet in Shanghai in October 1901, and which was attended by representatives of ten missions. This conference laid down general principles of union which have guided the movement ever since. A Committee was appointed to prepare a definite plan of union, and to submit the same to all the Church Boards concerned, native or foreign. This Committee on Union met a number of times between 1901 and 1907. The final result was the establishment of a Federal Council of the Presbyterian Church of Christ in China, to be formed of two representatives, one Chinese and one foreign from each presbytery.

The Federal Council of the Presbyterian Church in China was thus formed from the first by the election by presbyteries of ministers and elders representing Presbyterian churches from Manchuria to Canton, and from Honan and Hunan in the interior eastward to the sea, along with foreign missionaries not representing their missions, but similarly commissioned by the presbyteries within whose bounds they were serving.

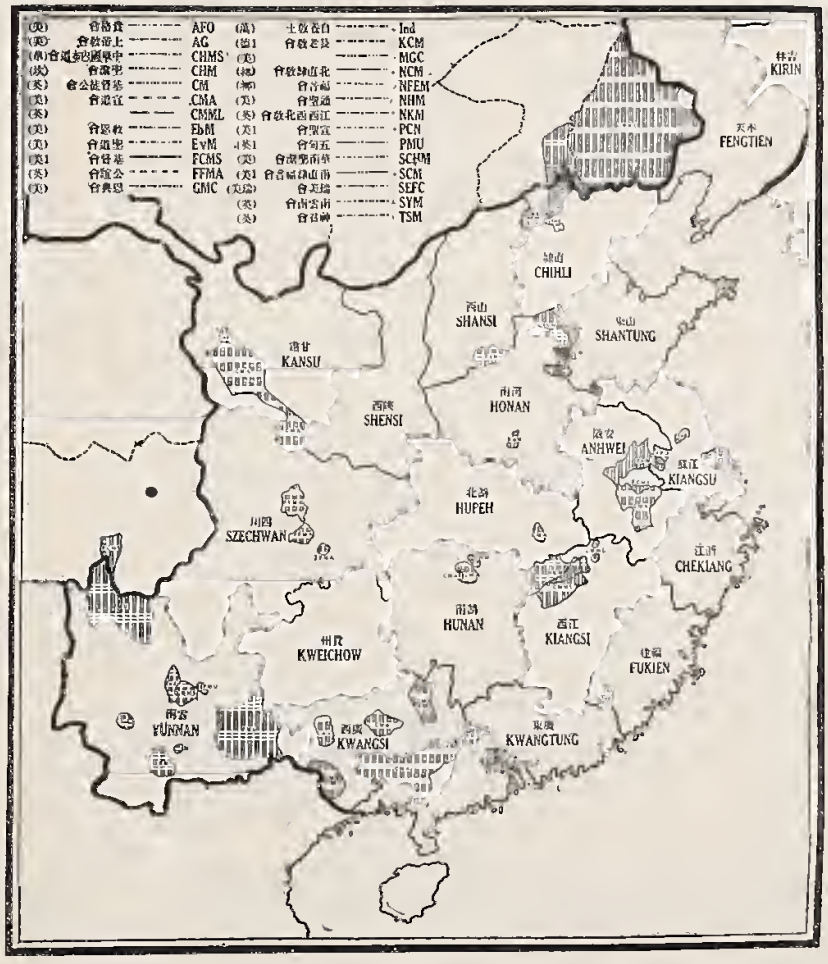
The Federal Council thus constituted has held five meetings in all. By 1918 it was apparent that in all the presbyteries there was a general agreement that the time was nearly come to form a common system of government and order. The Council after full deliberation decided that it was justified, therefore, in concluding its own work, and as a transitional step resolving itself into a Provisional Assembly. Since then a committee has been appointed to draft a constitution for the formation of a General Assembly. About this time, approaches were made by missionaries and churches of American and British Congregational missions desiring federation, and consultation was had with a view to organic union. As a result of these approaches (see preceding paragraph on Congregational Church Union), articles of agreement between the Presbyterians and the London Mission and American Board churches were drafted, and the Provisional Assembly later unanimously voted that, "The action of the Federal Council in regard to the union of Congregational bodies be regarded as an action of this Assembly." By referring to the accompanying maps on Congregational and Presbyterian mission fields, it is possible to visualize the areas in China where a large united body of Presbyterian and Congregational church members either already exists or will exist as soon as further steps now contemplated are taken. Note the two great fields: one in Northeast China, in the form of a great crescent with one end in Manchuria and the other in Chekiang; the other field in Southeast China in the form of a great triangle with its apex in Hupeh and its base along the coast from the Island of Hainan to Fukien.

GENERAL CONCLUSIONS

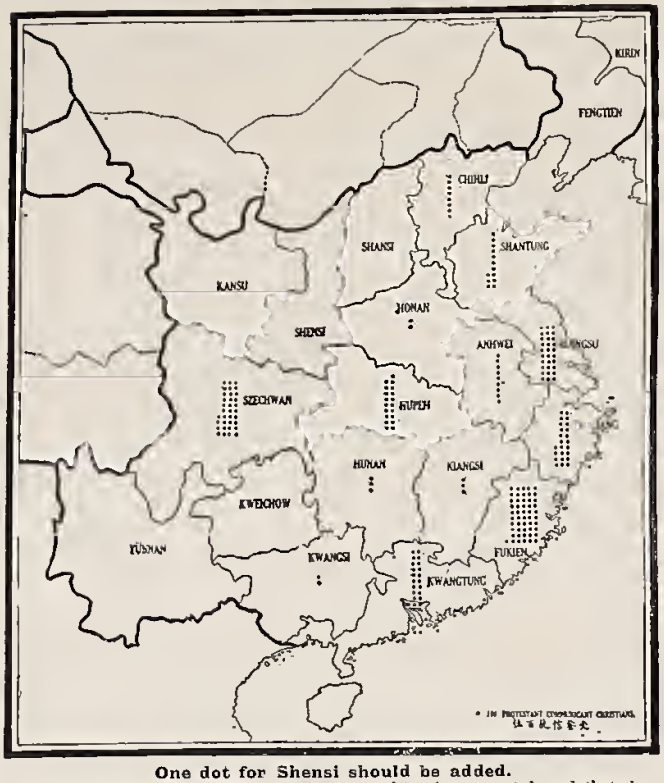
Three great union denominational movements are well started in China: (1) Anglican, which has taken the form of a General Synod for all China, thus bringing together in one national church organization, the churches connected with the CMS, PE, SPG, and MSCC. (2) Union of Lutherans in Central China in the form of a General Assembly of the Lutheran Churches of China, whereby almost two-thirds of the communicants connected with Lutheran missions (Associate Missions of the CIM excluded) have united in one common church organization. (3) The formation of a General Assembly of Presbyterian Churches in China, which together with the Congregational churches promises eventually to result in a United Church of China. Those specially interested in the further advance in Church federation may easily

PRESBYTERIAN MISSION FIELDS

MISSION FIELDS OF SOCIETIES UNCLASSIFIED DENOMINATIONALLY



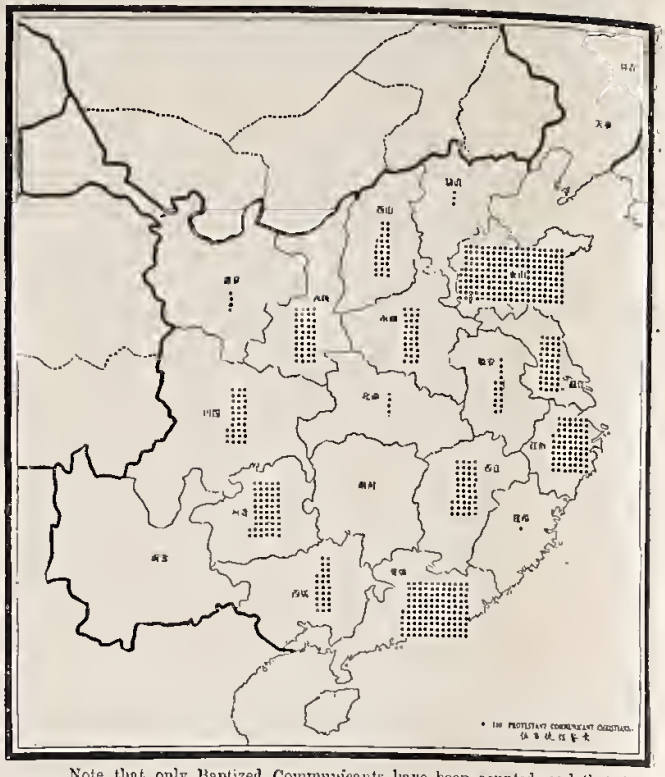
ANGLICAN CHURCH MEMBERSHIP



One dot for Shensi should be added.

Note that only Baptized Communicants have been counted, and that the church membership of CIM and Associate Missions has been included.

BAPTIST CHURCH MEMBERSHIP



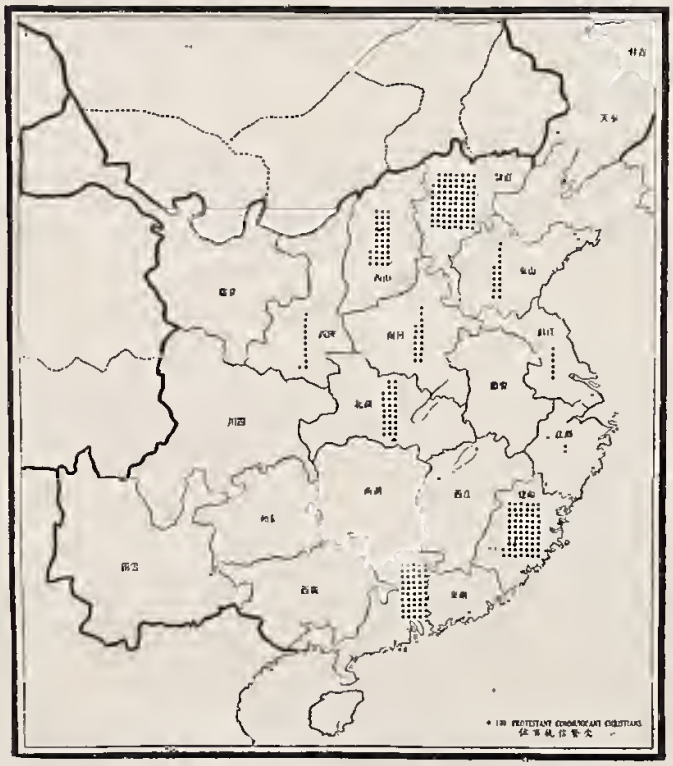
Note that only Baptized Communicants have been counted, and that the church membership of CIM and Associate Missions has been included.

see for themselves just how the fields of missions already committed to larger union are situated in relation to the fields of missions in the same denominations but still outside the union, by enclosing the fields of the first-named missions on the accompanying maps with red pencil marks.

In connection with the study of union movements between Churches and missions of the same denominational group, we must not overlook other union movements which transcend denominational differences, and endeavour to bring together in cooperative efforts, missions and Churches belonging to different denominations. Occasionally, proximity of fields brings the different societies together, more frequently a common interest and responsibility. A number of such union movements might be referred to. They are of two kinds: the first is seen in the union educational institutions or hospitals; the second, in federated councils such as the Kwangtung Christian Council, organized in 1913. In provinces like Shantung, Chihli, and Hupeh, federated councils at one time existed, though none of these remained active very long. In a number of other provinces, the question of federated councils has been seriously considered at one time or another since 1910. In fact during the Shanghai Conference, 1913, it was recommended that the Provincial Federal Councils be completed throughout China, and further that local Federal Councils be formed in all large centers for counsel and cooperation in all practical work. Some of these provincial organizations, embracing missions as well as Churches, were later abandoned. Still others continue, in such provinces as Chekiang (Chekiang Federation Council), Kiangsu (Kiangsu Provincial Council), Kwangtung, and Szechwan.

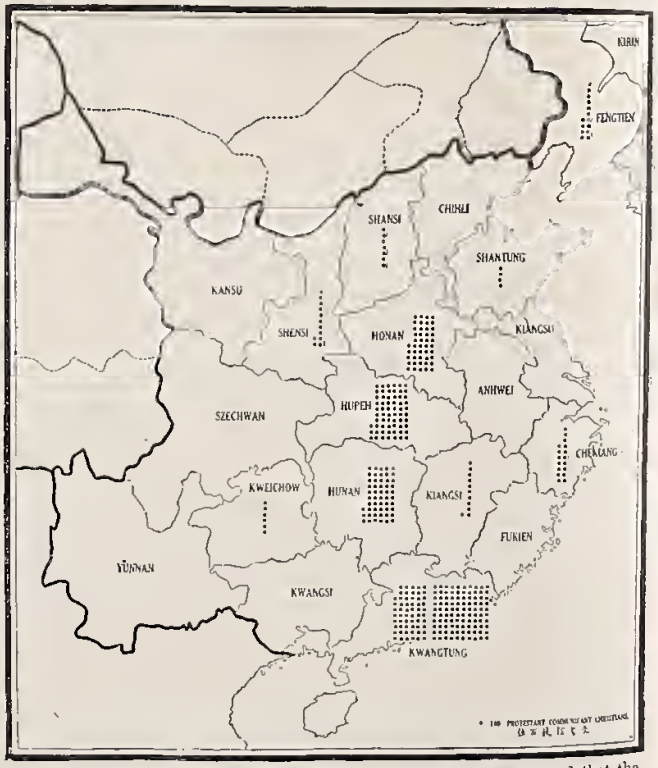
Two large federations of Churches and missions deserve special

CONGREGATIONAL CHURCH MEMBERSHIP



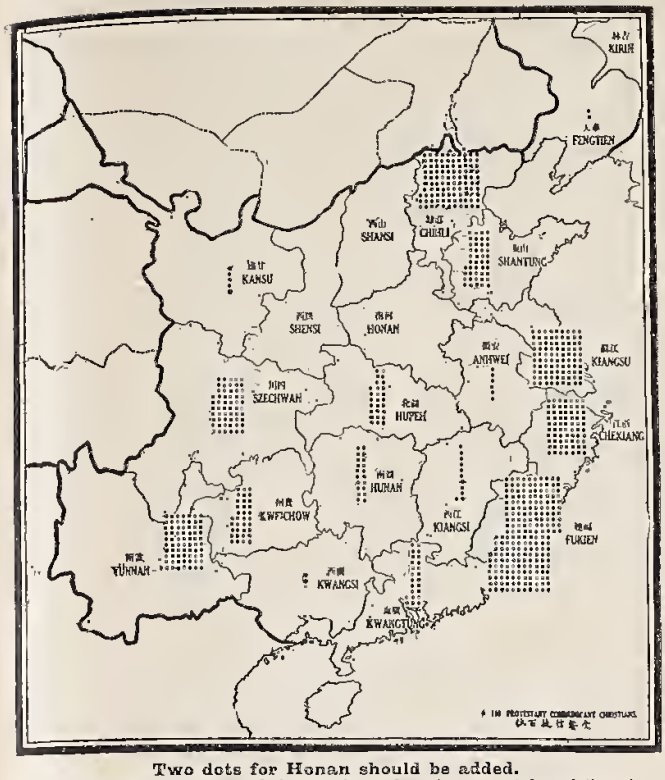
Note that only Baptized Communicants have been counted, and that the church membership of CIM and Associate Missions has been included.

LUTHERAN CHURCH MEMBERSHIP



Note that only Baptized Communicants have been counted, and that the church membership of CIM and Associate Missions has been included.

METHODIST CHURCH MEMBERSHIP



Two dots for Honan should be added.

Note that only Baptized Communicants have been counted, and that the church membership of CIM and Associate Missions has been included.

mention in this connection. Each of these is interdenominational in character: (1) The Kwangtung Council of the Christian Church in Kwangtung. Both Chinese and foreign representatives of missions and Churches in the province constitute this Council. Its relations to the Christian forces of the provinces are purely advisory, not legislative or mandatory. (2) The West China Mission Advisory Board, which was formed in 1899 for the purpose of "promoting harmony and cooperation between the different missions at work in West China; suggesting such arrangements as shall tend to the more complete occupation of the entire field, and to consider and advise upon any question which may arise relating to the division of the field or to mission policies generally." The Board is composed of duly appointed representatives of each mission labouring in Szechwan, Yünnan, and Kweichow. Alongside of this West China Mission Advisory Board is the Advisory Council of the Christian Church in Szechwan, composed of four representatives from each of the Churches in Szechwan, the object of which is to promote a spirit of harmony and cooperation among the different churches throughout the province. In pursuit of this object, a scheme of organization and union for the Christian Churches in West China was prepared some years ago. This scheme, "while recognizing the validity of the different practices of the Church in West China, and while preserving such liberty of action as is consistent with efficiency of organization, aims to provide that outward tie which will make possible greater unity on the field, and the realization of those deep desires for closer fellowship which will manifest to the world a common allegiance to one Lord and Master, Jesus Christ." The objects of the Advisory Council have been declared, as follows: (1) To discuss methods of work for the Christian Church; (2) To promote efficiency; (3) To promote a spirit of cooperation among the different Churches for the extension of the Kingdom of God; and (4) To promote more intimate relationship with Christian Churches outside the province.

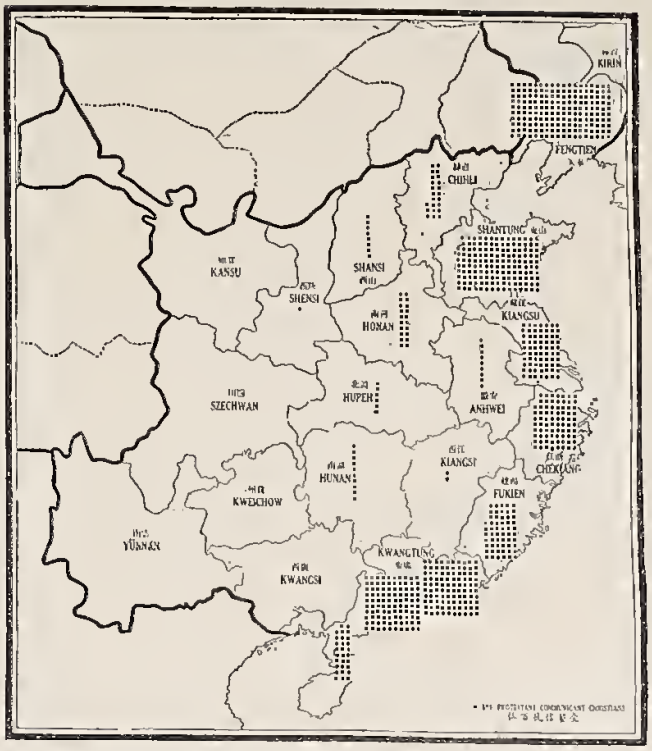
In addition to these two federated movements between missions and Churches in Kwangtung and in West China, as well as others of less importance in several other provinces, a recent federation of missions and Churches in Kansu must also be noted, the first meeting of which was held in Lanchowfu, 1918.

Foreign Force—Missions of the Presbyterian group report the largest number of foreign missionaries, followed by the CIM with its Associate Missions, and then by missions of the Methodist group. The missions which are unclassified denominationally report approximately 23 per cent of the entire missionary force in China. Missionaries of the Anglican

CHURCH MEMBERSHIP UNCLASSIFIED DENOMINATIONALLY

Note that only Baptized Communicants have been counted, and that the church membership of CIM and Associate Missions has been included.

PRESBYTERIAN CHURCH MEMBERSHIP



One dot in Yünnan should be added, and instead of 10 dots in Hunan, there should be 25.

Note that only Baptized Communicants have been counted, and that the church membership of CIM and Associate Missions has been included.

I.—Force at Work—Foreign

Denominational Group	Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
	1	2	3	4	5	6	7	8
Total for All China	**1,310**	**348**	**116**	**206**	**1,939**	**2,495**	**4,141**	**6,636**
Anglican	140	30	10	38	241	222	413	635
Baptist	150	38	10	29	147	220	368	588
Congregational	87	27	7	10	92	135	240	375
Lutheran	223	18	1	26	107	259	331	590
Methodist	220	66	29	32	276	337	609	946
Presbyterian	257	98	42	33	285	419	661	1,080
CIM and Associate Missions ...	54	15	4	8	333	338	622	960
Other Societies	179	56	13	30	458	565	927	1,492

II.—Force at Work—Chinese

Denominational Group	Ordained	Unordained Pastors and Evangelists—Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers—Men	Teachers—Women	Total Educational Force (all grades) (a)	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training	Total Employed Chinese Force at Work (a)	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Total for All China	**1,065**	**7,850**	**2,341**	**11,256**	**7,779**	**3,069**	**10,848**	**407**	**55**	**459**	**1,707**	**2,628**	**24,732**	**3,519**	**77%**	**3.7**
Anglican	141	496	265	902	838	470	1,308	51	7	89	275	422	2,632	158	68%	4.2
Baptist	153	769	242	1,164	1,165	406	1,571	44	5	32	105	186	2,921	341	77%	4.9
Congregational	46	534	193	773	531	289	820	46	2	52	151	251	1,844	91	71%	5.3
Lutheran	43	803	162	1,008	598	152	750	21	...	9	77	107	1,865	128	83%	3.2
Methodist	385	1,694	444	2,523	1,631	716	2,347	81	17	112	425	635	5,505	1,105	77%	5.8
Presbyterian	192	1,488	432	2,112	1,620	716	2,336	108	17	99	399	623	5,071	274	75%	4.7
CIM and Associate Missions	32	1,076	304	1,412	488	141	629	12	...	23	49	84	2,125	1,328	77%	2.2
Other Societies	73	990	299	1,362	908	179	1,087	44	7	43	226	320	2,769	94	79%	1.8

(a) This column includes educational workers in institutions above Middle School grade.

III.—Extent of Occupation—The Christian Community

Denominational Group	Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Proportion of Men Communicants	Proportion of Male Communicants who are Literate	Proportion of Female Communicants who are Literate	Sunday School Scholars
	1	2	3	4	5	6	7	8	9	10	11
Total for All China	**1,037**	**6,391**	**8,886**	**217,151**	**128,702**	**345,853**	**618,611**	**62%**	**60%**	**41%**	**221,559**
Anglican	79	571	706	11,769	7,345	19,114	49,744	61%	66%	52%	17,265
Baptist	68	916	1,159	28,643	15,724	44,367	52,894	64%	67%	41%	30,549
Congregational	34	443	527	16,742	9,074	25,816	40,763	64%	61%	40%	8,775
Lutheran	116	552	728	21,312	10,897	32,209	43,058	68%	54%	34%	6,876
Methodist	83	1,643	1,928	44,759	29,245	74,004	159,795	60%	60%	38%	76,999
Presbyterian	96	621	1,375	51,023	28,176	79,199	113,495	65%	61%	41%	32,079
CIM and Associate Missions	246	1,177	1,589	31,198	19,343	50,541	96,580	62%	52%	33%	12,902
Other Societies	315	468	874	11,705	8,89[illegible]	20,603	62,282	55%	45%	30%	36,114

group are strongest in Fukien, Kiangsu, Chekiang, and Hupeh; of the Baptist group in Shantung, Kwangtung, and Kiangsu; of the Congregational group in Chihli and Fukien; of the Lutheran group in Hupeh, Kwangtung, and Honan; of the Methodist group in Szechwan, Kiangsu, Fukien, and Chihli; of the Presbyterian group in Kwangtung, Kiangsu, Shantung, and Manchuria; and of the CIM group in Shansi, Szechwan, Kiangsu, Shensi, and Chekiang. The provinces mentioned above are listed in order of numerical strength.

Ordained Missionaries—All denominational groups report between 20 and 25 per cent of their foreign force as ordained, with two exceptions: the Lutheran group which reports 37 per cent ordained, and the CIM with only 6 per cent of its missionaries reporting regular church ordination.

Medical Missionaries—Presbyterian missions show the highest proportions of foreign medical workers, while the Lutheran and CIM groups report the lowest proportions. The groups range all the way from one physician in every 8 missionaries (Presbyterian), to one physician in every 50 missionaries (CIM). The Presbyterian and Methodist missions are best supplied with women doctors, the ratio between men and women physicians being slightly over 2 to 1. In the Anglican group the ratio is 3 to 1; for Baptist and Congregational missions it rises to 4 to 1, while Lutheran missions report a ratio between men and women physicians of 18 to 1.

The number of single men is proportionately higher among missions of the Anglican denomination and the CIM group. It is lowest among missions of the Lutheran group.

The following comparisons between different denominational groups in the numerical strength of their foreign missionary force is interesting: Presbyterian 16 per cent, CIM and Associate Missions 14 per cent, Methodist 14 per cent, Anglican 10 per cent, Lutheran 9 per cent, Baptist 9 per cent, Congregational 5 per cent, Other Societies 23 per cent.

Distribution of Missionaries Among Mission Stations—The Methodist and Presbyterian missions have the highest average number of missionaries per mission station (11), closely followed by Congregational missions averaging 10 missionaries per station, the Baptist averaging 9, and the Anglican averaging 8.

Between missions of these denominations and those of the Lutheran, the CIM, and the unclassified societies, one notices a great drop. The Lutheran and "Other Societies" average 5 missionaries per mission station, while the CIM and Associate Missions average four.

Employed Chinese Force—As already noted, the Presbyterians, CIM, and Methodists lead in the numerical strength of their foreign forces. We should expect, therefore, that after excepting the CIM, these two denominational groups would lead in the total number of employed Chinese workers. Table II, Column 13 supports this assumption. The Congregational missions, although they report over 200 fewer missionaries than the Lutheran missions, nevertheless employ approximately the same number of Chinese workers. The "Other Societies," with 23 per cent of the total foreign force in China, report only 11 per cent of the total employed Chinese force.

CLASSIFICATION OF EMPLOYED CHINESE FORCE

	Per cent of Total Force in Evangelistic Work	Per cent of Total Force in Educational Work	Per cent of Total Force in Medical Work
Anglican	34%	50%	16%
Baptist	40%	54%	6%
Congregational	42%	44%	14%
Lutheran	54%	40%	6%
Methodist	46%	42.5%	11.5%
Presbyterian	42%	46%	12%
CIM and Associate Missions	66%	30%	4%
Other Societies	49%	39%	12%

Note the following facts, among others, which the above figures reveal: Lutheran, Methodist, CIM missions and "Other Societies" employ more evangelistic than other types of workers. There is a marked difference also evident in the emphasis placed on medicine in missions of the Baptist, Lutheran, and CIM groups, as compared with the others.

Note in the following Table that all denominational groups report a smaller percentage of women workers than of women communicants. Whereas the percentages of women communicants ranges from 32 per cent to 45 per cent, the percentages of employed women workers ranges from 17 per cent to 32 per cent.

EMPHASIS ON WORK FOR WOMEN

	Per cent of Total Communicants who are Women	Per cent of Total Employed Force who are Women	Per cent of Total Primary Students who are Girls	Per cent of Total Middle School Students who are Girls
Anglican	39%	32%	37%	16%
Baptist	36%	23%	27%	22%
Congregational	36%	29%	33%	21%
Lutheran	32%	17%	28%	20%
Methodist	40%	23%	38%	24%
Presbyterian	35%	25%	32%	18%
CIM and Associate Missions	38%	23%	26%	36%
Other Societies	45%	21%	20%	5%

During recent years the policy of training and employing women as teachers in primary schools has received increasing favour. For some societies the ratio between men and women teachers is something like one female teacher to every three male teachers. The Lutheran missions employ the lowest proportion of women, approximately one in every five teachers being a woman. The Baptist and CIM groups rank next in the preponderance of their male educational staff, employing one woman teacher to every four male educationalists.

CHINESE ECCLESIASTICAL LEADERSHIP

Denominational Group	Number of Ordained Chinese Workers	Number of Ordained Foreign Missionaries	Percentage of Chinese Male Evangelists who are Ordained	Number of Organized Churches per Ordained Chinese Worker	Number of Communicants per Ordained Chinese Worker
Anglican	141	140	22%	4	136
Baptist	153	150	16%	6	290
Congregational	46	87	8%	10	561
Lutheran	43	223	5%	13	749
Methodist	385	220	18%	4	192
Presbyterian	192	257	11%	8	412
CIM and Assoc. Miss.	32	54	3%	37	1,579
Other Societies	73	179	7%	6	282

Too many factors enter into the question of native ordained leadership for any one to venture drawing deductions based on the above percentages. The age of the work, the experience consecration and educational training of evangelistic workers, the degree of independence and self support which local churches have attained, the relationship of ordained Chinese workers to unordained Chinese, employed and voluntary workers, all these directly affect the proportion of ordained to unordained workers.

The wide differences between figures in columns 4 and 5 above are noteworthy. The Anglican and Methodist churches report one Chinese ordained pastor to every 136 and 192 communicants respectively, serving an average of four congregations, while in CIM missions there are 37 organized congregations and 1579 communicants to every Chinese pastor. The Methodist missions have the largest number of Chinese ordained workers, reporting over one-third of the total for all China. Presbyterian missions follow with only half as many. Congregational, Lutheran and CIM denominational groups report less than 50 Chinese ordained workers each. There are more ordained workers connected with Methodist missions than are connected with Anglican, Baptist, Congregational and Lutheran missions combined. This is interesting if we recall that the Methodists have 21 per cent of the total church membership in China as against 35 per cent reported by the other four denominational groups listed above. When comparing the number of Chinese ordained workers with the number of ordained foreign missionaries in each denominational group one finds that the Methodist missions have many more ordained Chinese workers than ordained foreign missionaries; that the Anglican and Baptist missions report approximately the same number of foreign and Chinese ordained clergy with the advantage slightly in favour of the Chinese. All other denominational groups report fewer Chinese who are ordained than foreign missionaries. In the case of Lutheran missions the proportion between foreign and Chinese ordained is very striking.

Chinese Medical Workers—The relative emphasis given by different denominational groups to medical work is clearly shown by the classification of workers and the determining of the percentage of the entire Chinese force devoting full time to medical service. Anglican missions report the highest proportion of their employed Chinese in medical work 16 per cent, followed by the Congregational missions 14 per cent, Presbyterian missions 12 per cent, and Methodist missions 11.5 per cent. The other larger denominational groups, namely Baptist, Lutheran, and CIM groups, fall far below in this respect, reporting 6 per cent or less of their total employed Chinese force in medical work.

Communicants—In respect to membership strength the denominational groups rank in order as follows: Presbyterian, Methodist, CIM, Baptist, Lutheran, Congregational, Anglican and "Other Societies."

Denominational Group	Percentage of Total Communicants	Percentage of Total Communicants if we apportion the CIM membership among large denominational groups
Anglican	6%	6%
Baptist	13%	19%
Congregational	7%	8%
Lutheran	9%	12%
Methodist	21%	25%
Presbyterian	23%	24%
CIM and Assoc. Miss.	15%	...
Other Societies	6%	6%

Degree of Literacy Among Church Members—The Lutheran and CIM groups report the largest amount of illiteracy among both male and female church members. The missions of the Anglican and Baptist denominations seem to have the smallest number proportionately of church members still unable to read the Gospels in the vernacular.

Extent of Evangelism—The number and location of mission stations and evangelistic centers indicate to a certain degree the geographical extent of evangelistic activity. There are, to be sure, large areas, especially in relatively unoccupied provinces, where missionaries and Chinese workers travel over wide distances proclaiming the Gospel message, and where occasional preaching places are to be found. Nevertheless no permanent centers of Christian influence have yet been established in these districts.

The CIM and its Associate Missions lead all denominational groups in the total number of their mission stations, reporting over twice as many as the combined missions of the Lutheran denomination, which ranks second in the list, and almost three times as many as the missions of the Methodist denomination. The CIM and Associate Missions, together with societies unclassified denominationally, report more than half of the total number of mission stations in all China.

As to the number and distribution of evangelistic centers, no exact relation exists between the number of mission stations and the number of evangelistic centers. For example, missions of the Methodist denomination report only 8 per cent of the total mission stations in China, but 21 per cent of all the evangelistic centers. The varying relationship between the number of stations and the number of evangelistic centers for any mission or denominational group is shown below in the average number of evangelistic centers per station. For example, Methodist missions average 23 evangelistic centers to every mission station; Baptist, Congregational, and Presbyterian missions report approximately 15, while the other four denominational groups average less than 10 each.

Denominational Group	Per cent of Total Mission Stations	Per cent of Total Communicants	Average Number of Evangelistic Centers per Mission Station	Average Number of Communicants per Mission Station
Anglican	8%	6%	9	242
Baptist	7%	13%	17	652
Congregational	3%	7%	16	759
Lutheran	11%	9%	6	277
Methodist	8%	21%	23	892
Presbyterian	9%	23%	14	825
CIM and Assoc. Miss.	24%	15%	6	205
Other Societies	30%	6%	3	65

Compare the percentages of communicants with the percentages of stations as given above for the Methodist and Presbyterian mission groups. The Methodist missions with 21 per cent of the total communicant body in China report only 8 per cent of the mission stations, and the Presbyterian with 23 per cent of the communicant body report only 9 per cent of the mission stations. Note by way of contrast that the CIM with 15 per cent of the communicant membership reports 24 per cent of the mission stations and the Anglicans with 6 per cent of the membership in China report 8 per cent of the mission stations. The CIM and societies which are unclassified denominationally, report between them 21 per cent of the total church membership in China and 54 per cent of the mission stations. In other words, Methodist missions which have the same church membership as the CIM, and the unclassified societies combined, report only 8 per cent of the mission stations as against 54 per cent of the mission stations reported by the other two groups.

Distribution of Chinese Workers and Church Communicants—The largest number of Anglican workers reside in Fukien, Kiangsu, Hupeh, Chekiang, and Kwangtung. Over one-third of the Baptist workers in China are in the single province of Shantung. Over half of the employed Chinese force connected with Congregational missions are found in Chihli and Fukien. Central China and Kwangtung are the strongholds of Lutheran workers. Methodist workers abound in Fukien, Szechwan, Kiangsu, and Chihli. Over one-fourth of the entire Chinese force of the Methodist missions in China are to be found in Fukien. One-half of the Chinese force connected with Presbyterian missions reside in Kwangtung, Shantung, and Manchuria, and half of the CIM employed Chinese workers are in the provinces of Chekiang, Shansi, Shensi, and Szechwan.

Communicants per 10,000 Inhabitants—Perhaps the best means which we have of determining the degree of Christian occupation of the various fields of different denominational missions is found in Table VI, Column 11. In fields of the Anglican and CIM missions, we have, roughly, half as many communicants per 10,000 as are reported for fields of Presbyterian and Methodist societies. Obviously, the figures of this Column are lower for those denominational groups whose fields extend over large areas where as yet little work is being done.

Denominational Group	Average Number of Communicants per Organized Church	Denominational Group	Average Number of Communicants per Organized Church
Anglican	33	Methodist	45
Baptist	48	Presbyterian	128
Congregational	58	CIM and Assoc. Miss.	43
Lutheran...	58	Other Societies ...	44

Organized Congregations—One fact among others which is revealed by a comparison of the number of communicants per organized church for each denominational group is that the missions of the Presbyterian group report more than twice as many church members per organized church as missions of any other denominational group.

Denominational Group	Percentage of Total Communicants	Percentage of Total Mission Lower Primary Students	Percentage of Total Mission Higher Primary Students	Percentage of Total Mission Middle School Students
Anglican	6%	9%	11%	15%
Baptist	13%	14%	12%	11%
Congregational	7%	8%	8%	8%
Lutheran	9%	9%	6%	4%
Methodist	21%	24%	20%	20%
Presbyterian	23%	22%	20%	20%
CIM and Assoc. Miss.	15%	7%	3%	...
Other Societies	6%	7%	20%	22%

The above table shows what proportion of the Christian educational work in the elementary and secondary grades is carried on by each of the denominational groups. Note: (1) All denominational groups except the Presbyterian and CIM report higher percentages of primary students than of communicants. (2) The percentages of students for Anglican missions increase with the grade of the school. (3) The high precentages recorded for "Other Societies" in the columns for higher primary and middle school students are largely due to the returns of the YMCA schools and of missions specializing in higher education. (4) The Congregational group of missions maintain the same percentage of students throughout all grades, while most other groups, except the Anglican, show decreasing percentages as the grades advance.

Anglican missions with 6 per cent of the communicant body in China educate 15 per cent of the middle school students in Christian Schools. "Other Societies," while reporting only 6 per cent of the total church membership in China, are educating 22 per cent of the middle school students.

In actual number of middle schools, Presbyterian missions lead, reporting almost twice as many as any other denominational group. The Presbyterian and Methodist missions maintain almost as many middle schools as the Anglican, Baptist, Congregational, and Lutheran missions combined. Over two-thirds of the Baptist middle schools are in Shantung, Kiangsu, and Chekiang; three-fourths of the middle schools connected with Anglican missions and four-fifths of the middle schools connected with Presbyterian missions are in the coast provinces. About one-fourth of the middle schools connected with Presbyterian missions are in the single province of Shantung. Since the Presbyterian and Methodist denominations lead in the numerical strength of their communicant body, we naturally expect them to lead in the numerical strength of their primary students. Baptist missions follow a close third.

Distribution of Middle Schools by Provinces

Province	Ang.	Bapt.	Cong.	Luth.	Meth.	Presb.	CIM	Other Soc.
Anhwei	3	3	...	...	1	2	...	2
Chekiang	3	7	...	...	4	4	...	1
Chihli	3	...	9	...	6	3	...	3
Fukien	3	...	4	...	5	4	...	4
Honan	2	1	...	3	...	2	1	1
Hunan	1	...	...	2	1	8	..	2
Hupeh	3	...	2	5	4	1	...	2
Kansu	...	...	...	...	...	...	...	...
Kiangsi	1	...	...	...	4	...	...	1
Kiangsu	8	9	2	...	7	13	1	11
Kwangsi	...	...	...	...	...	...	...	2
Kwangtung	8	6	4	4	1	12	...	2
Kweichow	...	...	...	...	...	...	...	...
Manchuria	...	...	...	3	...	12	...	1
Shansi	...	...	3	...	...	...	4	...
Shantung	4	13	2	...	1	18	...	2
Shensi	...	1	...	...	...	...	...	...
Szechwan	1	2	...	...	7	...	2	3
Yünnan	...	...	...	...	1	...	...	...
Totals...	40	42	26	17	42	79	8	37

The relative emphasis which missions of different denominations place on primary school education may be seen in the following figures:

	Number of Lower and Higher Primary Students for every 100 Communicants		Number of Lower and Higher Primary Students for every 100 Communicants
Anglican	91	Presbyterian	50
Methodist	58	Lutheran	49
Baptist	56	CIM and Assoc. Miss.	22
Congregational	56		

Note the drop between Anglican and all other denominational groups.

Medical Work—The largest number of hospitals is reported by the Presbyterian denominational group (92). These are to be found in eleven different provinces, Kwangtung (22) and Manchuria (19) reporting the largest numbers. The Methodist denominational group has 63, the largest numbers being found in Szechwan (15), Fukien (10), and Chihli (7). These two denominational groups report almost half of all the mission hospitals in China. The Anglican group follows with 39 hospitals, Fukien (16) and Chekiang (7) leading. The Congregational denomination comes next with 32, followed closely by the Baptist with 31, the Lutheran with 23, and the CIM with 18. The CIM and "Other Societies" combined report over two-thirds of all mission dispensaries in China not located on hospital premises.

Christian Occupation in Terms of Physicians and Hospital Beds

Denominational Group	Foreign Physicians per Million Population	Hospital Beds per Million Population	Hospital Beds per Foreign and Chinese Doctor
Anglican	1.3	78	24
Baptist	1.2	31	13
Congregational	1.3	59	19
Lutheran	0.6	32	26
Methodist	2.3	72	19
Presbyterian	2.1	78	20
CIM and Assoc. Miss.	0.6	9	29

IV.—Extent of Occupation—The Christian School

Denominational Group	Lower Primary Schools 1	Higher Primary Schools 2	Middle Schools 3	Lower Primary Students—Boys 4	Lower Primary Students—Girls 5	Total Lower Primary Students 6	Higher Primary Students—Boys 7	Higher Primary Students—Girls 8	Total Higher Primary Students 9	Middle School Students—Boys 10	Middle School Students—Girls 11	Total Middle School Students 12	Total under Christian Instruction (Middle School and below) 13	Proportion of Boys to Girls in Mission Primary Schools 14	Proportion of Boys to Girls in Mission Middle Schools 15	Proportion of Lower Primary School Students entering Higher Primary Schools 16
Total for All China	5,637	962	291	103,232	48,350	151,582	23,490	9,409	32,899	12,644	2,569	15,213	199,694	69%	83%	22%
Anglican	516	100	40	8,607	5,149	13,756	2,346	1,233	3,579	1,855	326	2,211	19,546	63%	84%	26%
Baptist	874	113	42	15,879	5,250	21,119	2,483	1,472	3,955	1,274	362	1,636	26,710	73%	78%	19%
Congregational	400	64	26	8,099	3,639	11,892	1,758	937	2,695	906	240	1,146	15,733	67%	79%	23%
Lutheran	468	87	17	9,794	3,910	13,704	1,450	530	1,980	439	109	548	16,232	72%	80%	14%
Methodist	1,297	159	42	22,675	14,325	37,000	4,336	2,227	6,563	2,337	744	3,081	46,644	62%	76%	18%
Presbyterian...	1,320	249	79	22,485	10,483	32,968	4,480	2,070	6,550	2,502	552	3,054	42,572	68%	82%	20%
CIM and Associate Missions	455	70	8	7,500	2,741	10,241	871	281	1,152	82	45	127	11,520	74%	64%	11%
Other Societies	307	120	37	8,193	2,853	10,902	5,766	659	6,425	3,249	191	3,410	20,737	80%	95%	59%

V.—Extent of Occupation—The Christian Hospital

Denominational Group	Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
	1	2	3	4	5	6	7	8	9
Total for All China	**326**	**344**	**10,007**	**6,739**	**144,477**	**106**	**1,393**	**36**	**82**
Anglican	39	17	1,212	1,138	19,502	18	258	59	62
Baptist	31	13	718	498	11,544	7	72	25	42
Congregational	32	20	1,123	471	14,823	9	107	47	159
Lutheran	23	17	704	338	9,212	7	71	55	40
Methodist	63	20	1,774	1,212	29,402	22	324	31	93
Presbyterian	92	23	3,069	2,159	44,006	27	300	37	158
CIM and Associate Missions	17	104	618	297	5,273	6	52	51	114
Other Societies	29	130	789	617	10,715	10	196	20	48

Note that the Methodist and Presbyterian mission fields report over three times as many foreign physicians per million as the fields of the Lutheran and CIM missions. Note also that in the number of hospital beds for every million inhabitants the fields of these two denominations, namely, Presbyterian and Methodist, together with the fields of the Chung Hua Sheng Kung Hui, are best supplied, reporting over twice the number of hospital beds per million inhabitants as are reported for the fields of the Baptist and Lutheran groups.

Figures setting forth the proportion of the total area of China, for the evangelization of which each denomination is accepting primary responsibility, with the estimated population of each are given below. These figures are based upon the areas "claimed" by the missions of different denominational groups, and upon the population returns for the hsiens embraced within those areas. They are therefore more than mere guesses, and are perhaps not without value for the student of missionary work.

Extent of Mission Fields and Population

Denominational Group	Per cent of Total Area of 19 Provinces	Estimated Population of Combined Fields
Anglican	6%	25 to 30,000,000
Baptist	8%	35 to 40,000,000
Congregational	4%	25 to 27,000,000
Lutheran	6%	28 to 32,000,000
Methodist	8%	38 to 42,000,000
Presbyterian	10%	60 to 70,000,000
CIM and Associate Missions	21%	75 to 100,000,000

Christian Occupation in Terms of Missionaries and Chinese Workers (Table VI)—Anglican and Methodist mission fields appear to be supplied with the largest number of foreign missionaries when considered in relation to their populations, while the Congregational and CIM fields appear to have the smallest numbers. In respect to employed Chinese workers, the fields of Methodist missions show the greatest numbers, reporting 132 full-time workers for every million inhabitants. The Anglican missions follow with 87 full-time workers, a striking drop. In CIM fields there are 22 employed workers to every million people. Here again the drop between Anglican and CIM figures is no less striking, and certainly the wide difference between the figures for Methodist mission fields and those for CIM fields is worthy of notice. Lest we fall into error and judge too much by numbers, it may be well to reiterate the warning that mere numbers of workers may indicate little more than the financial resources of a particular mission. As of Christians so of missionaries and Chinese workers, "we cannot number them, we must *weigh* them."

Comparative Growth—The figures for 1889 in the following Table have been taken from statistical returns published in the Official Report of the Missionary Conference in Shanghai 1890. The statistics for 1905 were compiled by Nelson Bitton for the use of the Centennial Conference in 1907, and were published in the volume entitled "A Century of Missions." A comparison of these figures shows the degree of Christian Occupation of China by Protestant Christian forces preceding the last three great Missionary Conferences.

Denominational Group	Date	Mission Stations	Missionaries	Ordained Chinese Workers	Total Chinese Workers	Communicants	Total Students (Middle School and below)
Anglican	1889	...	92	36	198	3,245	3,123
	1905	77	393	45	1,324	20,055	9,798
	1919	79	635	144	2,632	19,114	19,546
Baptist	1889	...	111	16	136	3,471	868
	1905	37	239	25	643	14,226	4,272
	1919	68	588	153	2,921	44,367	26,740
Congregational	1889	...	151	15	181	5,627	3,198
	1905	37	237	32	1,104	21,958	9,245
	1919	34	345	46	1,844	25,816	15,733
Lutheran	1889	...	...	...	...	...	...
	1905	63	344	10	708	18,845	5,129
	1919	116	590	43	1,865	32,209	16,232
Methodist	1889	...	180	82	364	6,954	4,417
	1905	69	408	135	2,608	27,546	13,574
	1919	83	946	385	5,505	74,004	46,644
Presbyterian	1889	...	259	41	382	12,347	3,497
	1905	83	604	67	1,883	52,258	9,716
	1919	96	1,080	192	5,071	79,199	42,572
CIM and Assoc. Miss. (a)	1889	...	503	21	396	5,643	1,733
	1905	205	849	18	1,287	14,078	2,997
	1919	246	960	32	2,125	50,511	11,520
Other Societies (a)	1905	61	371	13	347	7,523	2,129
	1919	315	1,492	73	2,769	20,603	20,737

(a) In statistics for 1889, the work of "Other Societies" was included with that of the CIM and its Associate Missions.

VI.—Degree of Occupation and Table of Urgency

Denominational Group	Approximate Area of Field Claimed	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Total for All China	**1,760,283**	**440,925,836**	**6,561**	**24,627**	**344,974**	**15**	**56**	**19**	**72**	**7.8**	**640**	**533**	**1.0**	**38**
Anglican	103,125	30,292,398	635	2,632	19,114	21	87	33	138	6.3	904	908	1.3	78
Baptist	132,975	39,408,000	588	2,921	44,367	15	74	13	66	11.3	689	565	1.2	31
Congregational	77,925	27,046,000	345	1,844	25,816	13	68	13	71	9.5	340	565	1.3	59
Lutheran	107,650	32,685,000	590	1,865	32,209	18	57	18	58	9.8	213	487	0.6	32
Methodist	142,875	41,683,000	946	5,505	74,004	23	132	13	74	10.6	1,040	584	2.3	72
Presbyterian	175,200	67,030,556	1,080	5,071	79,199	16	76	14	64	11.8	415	499	2.1	78
CIM and Associate Missions	376,355	96,824,166	960	2,125	50,541	10	22	19	42	5.2	254	225	0.6	9
Other Societies	(a)	(a)	1,467	2,769	20,603	...	...	71	134	...	1,753	841	...	...

(a) Not computed.

I A.—Classification of Foreign Force

	Ang.	Bapt.	Cong.	Luth.	Meth.	Presb.	CIM	Other Societies	Total
Total (19 Provinces)	**635**	**588**	**345**	**590**	**946**	**1,081**	**946**	**1,431**	**6,562**
NORTH CHINA ...									
Manchuria ...	...	...	...	55	...	105	...	12	172
Chihli	33	...	131	...	109	70	15	306	661
Shantung ...	29	148	26	12	18	136	53	82	501
Shansi	...	61	24	...	...	...	131	24	240
Shensi	...	31	...	1	...	...	87	7	126
EAST CHINA									
Kiangsu	96	90	15	...	159	185	59	334	938
Chekiang... ...	72	50	...	...	38	72	82	30	344
Anhwei	34	15	...	...	17	21	41	44	172
Kiangsi	7	5	...	2	38	...	102	72	226
CENTRAL CHINA ...									
Honan	18	39	...	143	21	80	70	23	391
Hupeh	70	...	39	149	56	15	11	49	389
Hunan	19	...	...	80	70	94	65	70	398
SOUTH CHINA ...									
Fukien	142	2	80	...	122	75	...	33	454
Kwangtung ...	47	84	30	148	25	226	...	170	730
Kwangsi	6	14	...	...	6	...	...	50	76
WEST CHINA									
Kansu	...	...	...	...	...	...	48	24	72
Szechwan ...	56	49	...	...	250	...	122	66	543
Kweichow ...	...	...	...	...	10	...	35	...	45
Yünnan	6	...	...	...	7	2	25	35	75

III A.—Classification of Communicants

	Ang.	Bapt.	Cong.	Luth.	Meth.	Presb.	CIM	Other Societies	Total
Total (19 Provinces)	**19,114**	**44,547**	**25,816**	**32,207**	**74,019**	**81,885**	**49,196**	**18,190**	**344,974**
NORTH CHINA									
Manchuria	...	...	...	1,405	195	18,933	...	53	20,586
Chihli	804	...	7,759	...	10,291	2,334	294	801	22,283
Shantung	1,275	18,650	1,542	388	4,396	14,789	173	608	41,821
Shansi	...	930	1,495	...	...	3	5,148	764	8,340
Shensi	...	1,999	241	3	...	...	4,485	353	7,081
EAST CHINA									
Kiangsu	3,013	3,512	629	...	8,991	6,939	1,004	5,695	29,783
Chekiang	2,445	2,002	175	...	8,004	4,589	9,595	1,092	27,902
Anhwei	832	735	...	...	632	508	1,341	1,022	5,070
Kiangsi	255	334	...	399	1,088	68	4,865	818	7,827
CENTRAL CHINA									
Honan	166	685	...	3,975	220	2,028	4,770	574	12,418
Hupeh	1,816	...	2,786	6,266	2,655	582	459	131	14,725
Hunan	319	...	...	3,972	2,021	2,491	1,564	651	11,018
SOUTH CHINA									
Fukien	5,136	235	6,217	...	20,672	5,728	8	588	38,584
Kwangtung	2,100	11,533	4,972	15,799	2,204	22,893	...	1,761	61,262
Kwangsi	187	2,669	...	...	189	...	...	1,677	4,722
WEST CHINA									
Kansu	...	...	...	...	...	...	795	541	1,336
Szechwan	696	1,263	...	...	5,788	...	4,743	464	12,954
Kweichow	...	...	...	...	3,508	...	5,938	...	9,446
Yünnan	40	...	...	...	3,165	...	4,014	597	7,816

II A.—Classification of Employed Chinese Force

	Ang.	Bapt.	Cong.	Luth.	Meth.	Presb.	CIM	Other Societies	Total
Total (19 Provinces)	**2,638**	**2,827**	**1,850**	**1,865**	**5,505**	**5,075**	**2,108**	**2,759**	**24,627**
NORTH CHINA ...									
Manchuria ...	...	...	...	156	14	700	...	23	893
Chihli	84	...	409	...	669	253	14	297	1,726
Shantung ...	105	1,030	119	31	205	897	...	205	2,592
Shansi	...	105	159	...	...	...	285	17	566
Shensi	...	140	22	3	...	...	222	34	421
EAST CHINA ...									
Kiangsu	415	272	75	...	625	634	24	815	2,860
Chekiang ...	287	270	9	...	502	280	340	100	1,788
Anhwei	157	57	...	...	94	106	64	145	623
Kiangsi	31	24	...	9	335	5	271	65	740
CENTRAL CHINA ...									
Honan	68	90	...	479	37	163	195	74	1,106
Hupeh	317	...	241	428	238	60	13	50	1,347
Hunan	65	...	...	354	194	328	120	168	1,229
SOUTH CHINA ...									
Fukien	728	22	545	...	1,504	662	3	126	3,590
Kwangtung ...	275	586	271	405	110	985	...	206	2,838
Kwangsi	25	98	...	...	25	...	...	128	276
WEST CHINA ...									
Kansu	...	...	...	...	...	...	72	24	96
Szechwan ...	78	133	...	...	795	...	272	207	1,485
Kweichow ...	...	...	...	...	79	...	128	...	207
Yünnan	3	...	...	...	79	2	85	75	244

V A.—Classification of Mission Hospitals

	Ang.	Bapt.	Cong.	Luth.	Meth.	Presb.	CIM	Other Societies	Total
Total (19 Provinces)	**39**	**32**	**32**	**19**	**63**	**92**	**18**	**28**	**323**
NORTH CHINA									
Manchuria ...	...	...	...	2	...	22	...	1	25
Chihli	2	...	7	...	7	6	...	2	24
Shantung ...	2	7	2	...	4	11	1	1	28
Shansi	...	6	2	...	...	...	3	...	11
Shensi	...	2	...	...	...	...	...	...	2
EAST CHINA									
Kiangsu	3	3	2	...	3	10	1	7	29
Chekiang... ...	7	4	...	...	3	2	3	...	19
Anhwei	1	1	...	...	1	3	...	2	8
Kiangsi	...	...	...	...	4	...	2	1	7
CENTRAL CHINA ...									
Honan	1	1	...	5	1	4	1	1	14
Hupeh	2	...	7	7	5	1	...	...	22
Hunan	...	...	...	3	5	7	2	1	18
SOUTH CHINA									
Fukien	16	...	8	...	10	7	...	...	41
Kwangtung ...	2	5	4	2	2	19	...	5	39
Kwangsi	1	1	...	...	1	...	...	1	4
WEST CHINA									
Kansu	...	...	...	...	...	...	2	...	2
Szechwan ...	1	2	...	...	15	...	2	6	26
Kweichow ...	...	...	...	...	1	...	1	...	2
Yünnan	1	...	...	...	1	...	...	...	2

PART VIII

A COMPARISON OF MISSIONARY WORK IN TERMS OF NATIONALITY OF FOREIGN WORKERS

Nationality of Missionary Societies—The number of Protestant missionary societies sending foreign representatives to China exceeds 130. These societies may be classified by nationality as follows: American 63, British 35 (England, Ireland, and Scotland 29, Canada 4, New Zealand 1, Australia 1), and Continental 25 (Sweden 8, Germany 7, Norway 6, Finland 2, Denmark 1, Switzerland 1). Of the 65 American societies, 1 is Anglican, 7 Baptist, 3 Congregational, 8 Lutheran, 6 Methodist, 6 Presbyterian, and 34 of smaller denominational or non-denominational connection. The 35 societies classified under Great Britain may be grouped denominationally as follows: 4 Anglican (including the CEZMS), 1 Baptist, 1 Congegational, 3 Methodist, 6 Presbyterian, and 20 of smaller or non-denominational grouping. Of the 25 Continental societies 19 are Lutheran, 2 Baptist, and the remaining 4 are unclassified. The only large International missionary societies are the CIM, SA, YMCA, and YWCA. These may also be regarded as interdenominational.

In the accompanying tables the work of these large international societies has not been entered separately, but broken up into American, British, and Continental. Apportionments have been made as follows: Statistics of YMCA and YWCA work have been included with figures for the American group; those of the SA work with figures for the British group; while those for the work of the CIM and Associate Missions have, after consultation with CIM headquarters, been distributed between the three groups according to the following ratio: 60 per cent to the British, 28 per cent to the Continental, and 12 per cent to the American. Such apportionment while only approximate is sufficiently accurate for the purposes of this general study. Differences between column totals and the totals for all China, as given at the top of each column, represent the work of missionaries and missionary societies whose nationality remains unknown.

Provinces where Mission Fields of one Particular Nationality Predominate—The work of American missionary societies predominates in Chihli, Shantung, Kiangsu, Anhwei, Kwangtung, Kwangsi, and Honan. British missionary societies report the major part of their Christian work in Manchuria, Chekiang, Kiangsi, Szechwan, Kweichow, and Yünnan. British and American missions claim responsbility for the evangelization of almost equal areas in Shensi, Honan, and Fukien. In Hunan, American and Continental missions appear to share equal territorial responsibilities, while in Hupeh, British, American, and Continental mission fields are of approximately equal extent.

Viewing the 18 provinces and Manchuria as a whole, we find that the fields of British societies extend over almost half of China, that approximately one-third of China's total area is now being worked by American missionary societies, and that the fields of Continental societies cover slightly less than one-ninth of China Proper, including Manchuria. No mission fields are claimed by Continental societies in Kiangsu, Fukien, Kwangsi, and Kansu. The largest areas worked by Continental missions are to be found in Hunan, Shansi, Hupeh, Manchuria and Kwangtung.

Nationality of Foreign Residential Centers in Terms of Missionaries—There are 693 missionary residential centers in China: 130 report missionaries of Continental nationality only, 198 of American nationality only, and 278 missionaries of British nationality only. Eighty-seven report missionaries of more than one nationality and may therefore be classed as International. The largest number of these International missionary residential centers is to be found in Kwangtung. If we keep the distinction between mission station and missionary residential center clearly in mind, we may note the following further facts. In Hunan and Kwangtung about half of the missionary residential centers report Continental missionaries. In Honan and Kwangsi the majority of such centers are occupied by Americans. In Anhwei, Chihli, Hupeh, and Shantung, the number of British and American missionary residential centers is about equal. In the following 8 provinces British missionaries occupy the majority of missionary residential centers: Chekiang, Fukien, Kiangsi, Kweichow, Manchuria, Shansi, Szechwan, and Yünnan.

By consulting Col. 2 of the Special Table on this page one may see at a glance where the mission stations of any nationality predominate. In Table III, Col. 1, we see that the number of stations of American and British societies is about equal, Continental societies reporting less than half as many mission stations as either British or American.

Sections of China where Missionaries of a Certain Nationality Predominate—Approximately one-half of the total foreign force in China consists of Americans and one-third of British. The War seriously affected British missions and chiefly accounts for the larger increase in American over British missionary arrivals during recent years. Considerably over half of the new missionary arrivals during the last two or three years have come from the United States.

American missionaries (see Table on this page) predominate in Anhwei, Chihli, Kiangsu, Honan, Hunan, Kwangtung, Kwangsi, and Shantung. British missionaries greatly exceed Continental or American missionaries in Kiangsi, Kweichow, Shansi, Szechwan, Yünnan, and Manchuria. The largest number of Continental missionaries reside in Kwangtung, Hunan, Hupeh, and Shansi. Approximately equal numbers of British and American missionaries reside in Shensi, Chekiang, Hupeh, Fukien, and Kansu.

As regards ordained missionaries, Continental societies report the largest number in proportion to their staffs, namely, 27 per cent. American societies rank next with 21 per cent, and the British last with 19 per cent.

It is interesting to note that British societies report a larger proportion of representatives in medical work than societies of any other nationality. American societies report the largest proportions of foreign workers in educational work.

Name of Province	Nationality of Missionary Societies reporting							
	Largest Field Areas	Largest No. of Mission Stations	Largest Foreign Force	Largest No. of Employed Chinese Workers	Largest No. of Communicants	Largest No. of Students Enrolled in Christian Schools	Largest No. of Middle Schools	Largest No. of Hospitals
	1	2	3	4	5	6	7	8
NORTH CHINA								
Manchuria	B	B	B	B	B	B	B	B
Chihli	A	A	A	A	A	A	A	A
Shantung	A	AB	A	A	A	A	C	A
Shansi	BC	B	B	AB	B	A	ABC	AB
Shensi	AB	A	AB	AB	A	B	B	B
EAST CHINA								
Kiangsu	A	A	A	A	A	A	A	A
Chekiang...	B	B	AB	B	B	A	A	AB
Anhwei	A	A	A	A	A	A	A	A
Kiangsi	B	B	B	A	B	A	A	A
CENTRAL CHINA								
Honan	AB	A	A	A	B	A	AB	A
Hupeh	ABC	AB	AB	AB	AB	A	AB	B
Hunan	AC	C	A	A	AC	C	A	A
SOUTH CHINA								
Fukien	AB	B	AB	A	A	A	A	B
Kwangtung	A	AC	A	A	A	A	AB	AB
Kwangsi	A	A	A	A	A	A	A	B
WEST CHINA								
Kansu	A	A	AB	AB	AB	B	...	AB
Szechwan	B	B	B	B	B	B	AB	B
Kweichow	B	B	B	B	B	B	...	AB
Yünnan	B	B	B	B	B	B	AB	B

A = American (U.S.A.) B = British C = Continental

Employed Chinese Force—In the proportion of employed Chinese to employed foreigners little variation is shown between the societies of different nationalities, the only thing of note being the decrease of British in relation to American, and of Continental in relation to British (Table II, Col. 16). Generally speaking, British societies employ a slightly larger proportion of Chinese evangelistic workers, while American societies put stronger emphasis on educational work, reporting almost twice as many Chinese full-time teachers as either British or Continental societies. The Continental societies show the highest percentage of men in their employed Chinese staffs. The largest number of voluntary workers (not included in figures in Table II) is reported by British societies.

Evangelism and Numerical Strength of Churches—It is impossible to assign to American or British missionary societies any marked preponderance as regards the number of their evangelistic centers. Approximately the same totals are given (Table III, Col. 3). The average number of evangelistic centers per mission station is from 9 to 10 for British and American societies, less than 6 among Continental societies.

Over one-half of the Protestant church membership and two-thirds of the total Sunday School enrollment in China are reported by American missionary societies.

Column 5 of the Special Table (page 345) shows the nationality of missionary societies reporting the most communicants for each province. The great majority of church members, for example, in Kiangsu, Anhwei, and Kwangsi are connected with American missions; while in Shansi, Kweichow, Yünnan, and Manchuria the greater number must be credited to churches connected with British societies. Continental missions report their largest number of church communicants in Kwangtung, Hunan, Shensi, and Hupeh.

The degree of literacy among church members varies little between the missions of different nationalities. The same may be said regarding the proportions between men and women communicants.

British missionary societies report a larger number of organized churches, due chiefly to the high returns of the CIM. On the other hand, American missionary societies report almost two-thirds of the total number of Chinese ordained workers.

Educational Work—We now come to enquire how missionary societies of different nationalities stand as regards their use of the school as a mission agency. From statistics which appear in Table IV it is manifest that the greater emphasis on educational work exists among American missions, which report over half of the total mission lower primary students in China, and almost two-thirds of the total mission higher primary students. When we come to middle schools, we find over two-thirds of the total number supported by American missionary societies, which report 11,441 out of the total 15,213 mission middle school students in China.

Distribution of Middle Schools—(See Special Table)—Continental mission middle schools are located in Manchuria, Shantung, Hupeh, Hunan, Kwangtung, and Shansi. In none of these provinces, however, does the number of Continental middle schools exceed five. Practically the whole responsibility for Christian middle school education in Manchuria and Yünnan is carried by British societies. In the following provinces at least three-fourths of all Christian middle schools are connected with American missions: Shantung, Kiangsu, Chekiang, Anhwei, Kiangsi, Hunan, Fukien, and Kwangsi. In Chihli two-thirds of the middle schools are American.

Medical Work—As already noted, British societies report a larger proportion of their foreign missionaries engaged in medical work than either Continental or American missions. As regards hospitals, hospital beds, and the number of inpatients annually, American and British societies report almost equal responsibilities. British missions, however, maintain more dispensaries located at centers away from mission hospitals.

Distribution of Hospitals—Most of the mission hospitals in Manchuria, Shensi, Hupeh, Fukien, Kwangsi, Szechwan, and Yünnan are under British medical supervision. The majority of hospitals in Chihli, Shantung, Kiangsu, Kiangsi, Anhwei, Honan, and Hunan are cared for by American physicians. In most of the remaining provinces British and American societies carry equal responsibilities. Continental missions report their largest number of hospitals in Hupeh, Hunan, and Kwangtung.

Some idea of the relative degree to which the fields of missionary societies of different nationalities are occupied by Christian forces, may be obtained by a careful study of Columns 7 to 15, Table VI.

I.—Force at Work—Foreign

Nationality of Societies	Ordained	Physicians—Men	Physicians—Women	Nurses	Single Women	Total Men	Total Women	Total Foreign Force
	1	2	3	4	5	6	7	8
Total for All China...	**1,310**	**348**	**116**	**206**	**1,939**	**2,495**	**4,141**	**6,636**
American	680	174	64	101	945	1,201	2,104	3,305
British (a)	419	133	44	65	688	832	1,386	2,218
Continental	200	18	5	23	176	334	424	758

(a) Including British Isles, Australia, Canada, and New Zealand

STATISTICS OF GROWTH

Nationality of Societies	Date of Report	Total Foreign Force	Total Employed Chinese Force	Total Baptized Communicants	Total Students in Christian Schools	Total Mission Hospitals
American	1889	513	699	13,572	9,757	32
	1905	1,304	4,547	65,336	29,014	70
	1919	3,305	13,936	172,437	118,031	152
British	1889	724	872	21,068	6,079	28
	1905	1,803	4,693	94,377	23,891	90
	1919	2,218	8,068	123,891	62,125	143
Continental	1889	59	86	2,647	1,000	1
	1905	207	655	18,548	4,469	4
	1919	758	2,081	36,508	15,721	21

II.—Force at Work—Chinese

Nationality of Societies	Ordained	Unordained Pastors and Evangelists—Men (including colporteurs)	Evangelists—Women	Total Evangelistic Force	Teachers—Men	Teachers—Women	Total Educational Force	Physicians—Men	Physicians—Women	Graduate Nurses	Nurses in Training	Total Medical Force (including nurses in training)	Total Employed Chinese Force at Work	Total Voluntary Workers Reported	Proportion of Men in Total Force	Number of Employed Chinese Workers to each Foreign Worker
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Total for All China...	**1,065**	**7,850**	**2,341**	**11,256**	**7,779**	**3,069**	**10,848**	**407**	**55**	**459**	**1,707**	**2,628**	**24,732**	**3,519**	**76%**	**3.7**
American	661	3,937	1,289	5,887	4,667	1,884	6,551	222	37	227	1,012	1,498	13,936	1,341	75%	4.2
British	311	2,772	735	3,818	2,313	986	3,299	150	15	208	578	951	8,068	1,541	76%	3.6
Continental	40	978	214	1,232	624	143	767	23	...	5	54	82	2,081	281	83%	2.7

III.—Extent of Occupation—The Christian Community

Nationality of Societies	Mission Stations	Organized Congregations	Evangelistic Centers	Communicants—Men	Communicants—Women	Total Communicants	Total Christian Constituency	Sunday School Scholars
	1	2	3	4	5	6	7	8
Total for All China	**1,037**	**6,391**	**8,886**	**217,151**	**128,702**	**345,853**	**618,611**	**221,559**
American	399	2,465	3,883	108,592	63,845	172,437	327,588	160,452
British	398	2,945	3,851	77,364	46,527	123,891	223,700	50,142
Continental ...	180	707	969	23,369	13,139	36,508	49,272	7,416

V.—Extent of Occupation—The Christian Hospital

Nationality of Societies	Hospitals	Dispensaries—exclusive of those located on Hospital Premises	Hospital Beds—Men	Hospital Beds—Women	Total Number of Inpatients Annually	Schools for Nurses	Students	No. of Hospital Beds per Foreign Physician	No. of Hospital Beds per Foreign Nurse
	1	2	3	4	5	6	7	8	9
Total for All China	**326**	**244**	**10,007**	**6,739**	**144,477**	**106**	**1,389**	**36**	**81**
American	152	93	4,612	3,239	71,736	70	991	33	78
British	143	107	4,418	2,953	63,066	29	295	41	113
Continental	21	40	531	255	5,745	3	21	34	34

IV.—Extent of Occupation—The Christian School

Nationality of Societies	Lower Primary Schools	Higher Primary Schools	Middle Schools	Lower Primary Students—Boys	Lower Primary Students—Girls	Total Lower Primary Students	Higher Primary Students—Boys	Higher Primary Students—Girls	Total Higher Primary Students	Middle School Students—Boys	Middle School Students—Girls	Total Middle School Students	Total under Christian Instruction (Middle School and below)	Proportion of Boys to Girls in Mission Primary Schools	Proportion of Boys to Girls in Mission Middle Schools	Proportion of Lower Primary School Students entering Higher Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Total for All China...	**5,637**	**962**	**291**	**103,232**	**48,350**	**151,582**	**23,490**	**9,409**	**32,899**	**12,644**	**2,569**	**15,213**	**199,694**	**69%**	**85%**	**22%**
American	3,049	563	193	56,841	27,452	84,293	16,625	5,672	22,297	9,377	2,064	11,441	118,031	69%	81%	26%
British	1,954	295	80	34,251	16,062	50,313	5,525	2,940	8,465	2,936	411	3,347	62,125	67%	87%	16%
Continental	489	84	18	9,795	3,663	13,458	1,302	473	1,775	400	88	488	15,721	73%	82%	13%

VI.—Degree of Occupation and Table of Urgency

Nationality of Societies	Approximate Area of Field Claimed in sq. mi.	Estimated Population of Field Claimed	Total Missionary Force	Total Chinese Employed Force	Total Communicants	Missionaries per 1,000,000 Population	Chinese Employed Workers per 1,000,000 Population	Missionaries per 1,000 Communicants	Chinese Employed Workers per 1,000 Communicants	Communicants per 10,000 Population	Sunday School Scholars per 1,000 Communicants	Mission Primary Students per 1,000 Communicants	Foreign Physicians per 1,000,000 Population	Hospital Beds per 1,000,000 Population
	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Total for All China...	**1,760,283** (a)	**440,925,836** (a)	**6,636**	**24,732**	**345,853**	**15**	**58**	**19**	**72**	**8**	**664**	**583**	**1.1**	**39**
American	577,000	180,000,000	3,305	13,936	172,437	18	77	19	81	10	932	619	1.3	44
British	760,500	182,000,000	2,218	8,064	123,891	12	44	17	65	7	404	474	0.9	40
ontinental	195,975	45,000,000	758	2,081	36,508	17	46	21	57	8	203	417	0.5	17

(a) Total for 19 Provinces.

PART IX

CHRISTIAN WORK AMONG SPECIAL CLASSES

ABORIGINAL TRIBES IN SOUTHWEST CHINA

Nearly half of the population of Southwest China (Yünnan, Kweichow, and Kwangsi) consists of non-Chinese races of which unfortuuately little is accurately known. Siuce 1900, a constantly growiug missionary work has heen carried on amongst these aborigines. The China Inland Mission, the first mission to open up such work, has centers at Sapushan, Sinshao aud Tengyüeh in Yünnan, Kopu and Anshunfu in Kweichow. The principal stations of the United Methodist Church are at Tungchwan in Yünnan, and Shihmenkan and Sifangtsing in Kweichow. Very recently the Pentecostal League (SYM) has opened centers in Szemao, Puerhfu, and Mengtsz in Yünuan. At each of the above stations are foreign workers who in many cases are assisted by a large staff of native workers. So far as it is possible, the native workers are taken from the tribes amongst which the missiouaries work. There are between 150 and 200 native workers drawn from such non-Chinese races as the Flowery Miao, the White or Chwan Miao, Tsiug Miao, Shuisi Miao, Hungtow Miao, the Black and White Nosu (or Ilien), the Lisu, Laka, Kopu, Minkia, Chungkia or Shans, and the Kang-i.

The greatest successes have been achieved amongst the Miao and the Nosu, though work is carried on amongst all the above-mentioned tribes. The form of work has heen chiefly evangelistic and this has been of a most fascinating nature. Colportage has not been developed as there has been no need for it. The tribes-people, many of whom are painfully poor, readily buy hooks when they can afford them, and the preachers and catechists supply these. Churches have been erected in nearly a hundred centers, and in several hundreds of villages preaching services are regularly held. No systematic medical work has been established, though both the CIM and the UMC have done some medical work from their Chinese stations.

In education considerable advance has heen made. Fifteen years ago, with few exceptions, there were no schools amongst the aborigines. Today there are a hundred organized small schools (similar to the national lower primary), four higher primary schools, and at Shihmenkan (Stone Gateway) an attempt is being made to establish a middle school. Unfortunately a number of these aborigines who have lived the open-air life for so many generations have a tendency to develop phthisis on being confined to the schoolroom. This is going to prove one of the difficulties in the way of developing higher education. Another difficulty is that when educated there are no business openings. The struggle for existence with these people is terribly real. Five Miao and a number of Nosu scholars have passed through the Chengtu (Szechwan) Union Middle School. Most satisfactory reports have been received on these students. The results of this educational work mean a new lease of life to tens of thousands of these aborigines. Much has been accomplished in the training of preachers and catechists.

All school work is done in Chinese, but it has been found advisable to do evangelistic work in the language of the tribe which is being evangelized. A few of the tribes thoroughly understand Chinese but the greater part do not. Among many of the women and children not a single word of Chinese is understood. This therefore makes the study and the use of the aboriginal languages imperative. Happily this is not a huge problem, especially to those missionaries who have gained a workable knowledge of Chinese. Having studied Chinese, the acquisition of any of the aboriginal languages is well within the range of the average man. Chinese should he known, as it is the *lingua franca* throughout the whole of West China. The missionary who neglects his Chinese will he handicapped in his aboriginal work.

The Nosu possess a literature of their own of which they are justly proud. Paul Vial (Missionnaire Apostolique au Yünnan) has published a most useful French-Lolo dictionary (Lolo is the Chinese term for Nosu). One of the other tribes possesses some written characters but of these little is known. The other non-Chinese races appear to possess no native literature whatever. Missionaries have succeeded in reducing several aboriginal languages to writing, and by means of Romanization and the use of a phonetic script there has been introduced a Christian literature in the vernaculars. Gospels have heen translated into Nosu, Lisu, Laka, Kopu, and through the generosity of the BFBS the whole of the New Testament has been translated and published in Miao. Catechisms, hymnbooks, small primers, etc., have been translated into the different native tongues, and these are extensively used.

In a hrief article such as this it is impossihle to detail the nature of the mass movement. One very admirable characteristic of the aborigines is that when they believe the Gospel themselves they are eager and unwearied in teaching it to others. The movements in Yünnan and Kweichow have spread, not so much in consequence of the preaching and travelling of the missionaries, as by the zeal of these "old world" people. In this way the Gospel has spread from district to district throughout a considerable extent of Southwest China. A word of warning should be expressed here. It has been found that if a mass movement is to be stable and enduring, very definite and very regular Christian teaching must be given. Otherwise whole villages and districts will lapse and revert to immorality and wine-drinking which are the principal sins of the non-Chinese races. In West China the mass movement has been so rapid and so extensive that it has been almost impossible to follow it up with the necessary explicit teaching, and in some cases unhappy results have followed.

A feature of the movement that should be noted is the willinguess of many of the tribal people to walk long distances to ask about the Gospel. In the early days some of the Miao cheerfully tramped more than ten days to find the missionary. After fifteen years many of the folk still walk twenty, thirty, and forty li to attend Sunday service. There is no need to describe the persecutions which tribes-people have endured and overcome in their zeal for the new life. The Chinese have made persistent efforts to prevent the spread of Christianity amongst the aborigines.

An interesting characteristic is the whole-heartedness of these people. Where opium was smoked it has been given up, and where it was grown but not smoked it is no longer to be found. This in itself is a great testimony. Throughout whole areas whisky has been banished and in Christian villages and those partly Christian the shameless immoralities of the past have been entirely put down.

The work amongst aborigines differs in many respects from that amongst Chinese. These children of the hills are much more responsive than the sons of Han. They are not so proud, not so reserved, not so phlegmatic. Their women and girls are as free as are women and girls of Western lands. They are not secluded nor do they bind their feet. They are allowed to meet and to talk with the men, and there is no mock modesty amongst them. This has made the work easier than it would otherwise have been. The women and the girls are more zealous than the men. Unlike the Chinese the aborigines are nearly all of them good singers, and quickly learn Christian tunes. Indeed it is from hymns that some of them have learned much of the Christian doctrine they know.

The tribes-people take a great pride in their church. They are clannish and are free from that peculiar antipathy to the foreigner so characteristic of a Chinese. They are not congregated in towns but live on the hills and are scattered over wide areas. This is one of the difficulties. Work amongst them entails considerable travelling over exceedingly difficult roads. They are most grateful for and appreciative of all that the missionary does for them. This is one of the happiest features of the work.

It should be observed that the aborigines stand in greater need of the help of the missionary than do the Chinese. The superior mental strength of the Chinese has enabled them to gradually subjugate the tribes-people. In Christianity the aborigine sees a power which will enable him to overcome his life-sapping immorality.

WORK AMONG ABORIGINAL TRIBES IN SOUTHWEST CHINA

All place names represent mission stations. Considerable tribal work is now being done in centers shown by a circle and cross. Shaded areas are promising fields for immediate Christian missionary occupation.

There is a willingness to sacrifice, and this has led to a degree of self-support greater than that met with among Chinese. The progress towards self-support among some of the tribes is truly amazing and most gratifying. I have heard an experienced missionary state that with careful guidance the Nosu might be able to become a self-supporting Church within the next twenty years. Already in many centers fully half of the working expenses are met by the native church. The Nosu appear to be the wealthiest of the non-Chinese races. Some of them are considerably wealthy and they are willing to give. They have built many of their own churches and schools, and some of these they have endowed with land. Moreover, local centers are always willing to give liberally towards the support of their own pastors and teachers. What is true of the Nosu is true, though perhaps in a lesser degree, of the other tribes. The Miao are quite as generous as the Nosu, but many of them are so decidedly poor that entire self-support seems a far off hope. Still much has been accomplished. According to their means they give most generously. When they cannot afford to give grain or money they are willing to give their labour so as to build their own village church. Most of the aborigines abhor "spongiug." In the schools, fees are paid, and many of the Christians feel that it is their duty to strive after a larger degree of self-support. It should be noted that work amongst aborigines is most successful when the aborigines in question have not been constantly and intimately associated with the Chinese. Where this occurs the non-Chinese learn the bad and not the good characteristics of the sons of Han.

It would be a difficult task to indicate any area where the tribes are especially open to the Gospel message. It is the firm belief of many that the present is a most opportune moment for tribal work throughout the greater part of Yünnan and in much of Kweichow. There is a splendid opportunity for any mission to commence work in Kwangsi, where there would be a ready response. Southern Yünnan and western Yünnan are simply teeming with tribes-people where some day the preaching of the Gospel will spread like a prairie fire. Tongking too is full of aborigines closely allied to those who in Yünnan and Kweichow have already responded to the Gospel message. Here is a field which calls to the Churches as earnestly as did the Macedonians to Paul the Apostle.

At the present moment there is a movement amongst the Chwan Miao of southern Szechwan and amongst the White Nosu in northern Kweichow. These people are very numerous, and what these movements will ultimately lead to no one can foresee.

All the missionaries engaged in aboriginal work have their hands more than full. The work has grown and spread with such rapidity that the chief problem has been how to deal with the masses. Now every man is bent on consolidating the work and on training efficient native preachers and teachers. On the outskirts of the work of all the missions new tribes are moving in and new demands are being made. The existing staffs are much too small to take advantage of present opportunities. It is generally felt that the immediate need is the building up and the strengthening of the Christians who have already been received into the Church.

Plans are made to advance the instruction of all Christians. Lower and higher primary schools are to be thoroughly organized, and it is proposed to give medical training to some of the students who have passed through a middle school. This will solve the problem of the wizards who, amongst a people that suffer much from illness, give considerable trouble.

No sketch of aboriginal work would be complete without reference to the Independent Lolo country lying between Suifu, Ningyüanfu, Hweilichow (in Szechwan) and the Yangtze River. Here is a small country of magnificent aborigines, who still cling tenaciously to their independence and who stubbornly refuse to submit to the Chinese. The Roman Catholic Church has done a considerable work on the east of this country, but the interior is entirely untouched. It presents the biggest and the most fascinating opportunity in the whole of this district. These aborigines are tall, strong, brave, keen, and clever, and some of them are extraordinarily anxious that missionaries should go and teach them. Whoever takes up this work needs to be courageous and to have plenty of grit. Such an one would become an uncrowned king.

Throughout the whole of the work amongst these different tribes the Chinese Christian teachers and evangelists have played their part well. They have sunk long and bitter prejudices, and have thrown themselves into the work with a zeal and earnestness that command the admiration of all missionaries who believe that China has a great contribution to make to the Church of Jesus Christ. Some of us hope that the evangelization of the tribes-people will lead to a great ingathering amongst the Chinese. Already in the quiet of the day there can be heard the muffled tread of thousands of people of all tribes and tongues who in Southwest China are entering into the Kingdom of our Lord and Saviour Jesus Christ.

CHRISTIAN WORK AMONG THE TAI PEOPLE

Origin and History—The Tai or Shans in China Proper are part of a widely distributed race of equal antiquity with the Chinese, who call them Pai-i (擺夷). At present they, with the Lolo and the Miaotze, are the most numerous and widely distributed race of people in the southeastern corner of continental Asia. Their history shows that they are of Mongolian stock, closely akin to the Chinese. Gathered from Chinese and Burmese annals, as well as from their own, this history shows them to be older than the Hebrews or the Chinese themselves, to say nothing of such moderns as the Slavs, the Teutons or the Gauls. Without accepting or rejecting legendary details from the Chinese annals, it is certain from the annals themselves, and from the habit which the Chinese have of referring to the Tai race as "aborigines" (夷家), that the Chinese found this race when they first came to China. They found them in what is now the northwestern part of Szechwan province more than 4,000 years ago. The race appears in the annals under the name Ta Mung, "The Great Mung." They must have been an important people, even at that early time, to be able to wrest from the cynical Chinese chronicles the name "Great." At various dates they appear in Chinese history under the names Mung, Lung, Liao, Lao (Laos), etc. Gradually they spread over most of China. Successive waves of migration can also be traced from China southward into Burma, Assam, Siam, and parts of Annam and Cambodia.

Numbers and Distribution—Out of an estimated total of about 20,000,000 Tai, it is perhaps safe to say that at least 5,000,000 live in southwestern China. Roman Catholic priests regard this estimate as too low and are inclined to put the figure as high as 10,000,000. The late Mr. Clarke estimated that of these 5—10,000,000 Tai in Southwest China, about 2,000,000 live in the province of Kweichow. A joint commission of missionaries from China and Siam estimated in 1913 that not less than 2,000,000 Tai-speaking people inhabited the northwestern part of Kwangsi province. This permits an estimate of anywhere from one million to three or four million Tai inhabitants for the province of Yünnan. A glance at the ethnological map prepared by Major Davies shows the Tai to be distributed chiefly over the southern half of Yünnan, extending from about the 25th degree north latitude in the west, and the 24th degree in the east, down to the southern border of the province. From earliest historical times the Tai have dwelt almost exclusively in the plains. Evidence of this is still to be seen around Nanning, Mengtsz and Szemao. These places are now inhabited chiefly by Chinese, and have been ever since the time when the Chinese gained political supremacy over the Tai of Kwangsi and eastern Yünnan, which was more than eight centuries ago.

Characteristics—The Tai closely resemble the Chinese of Kwangtung and Kwangsi in appearance. In the extreme south of the Malay Peninsula they resemble the Malayan Filipino. The Tai are an agricultural people to an even greater degree than the Chinese. They are characteristically hospitable, pro-foreign, very receptive of new ideas and new methods, lovers of music and flowers. In their system of government they are very democratic, still adhering in many sections to the custom of deposing a petty chief whose rule has proved unsatisfactory by a direct uprising of the people.

There is good reason to believe that the Tai people in southeast China are undeveloped rather than decadent. Deprived of contact with other people, even from the Tai of the next valley, they have never had the advantages of learning anything new. For centuries the majority of them have experienced no winter, and have therefore never been compelled to think or provide ahead for physical needs. They are not people with any commercial or manufacturing instinct, and they have not developed a highly organized society. The position and status of their women is in direct and striking contrast to the status of women still prevailing

among the Chinese. The fact that the new bridegroom goes to live with and is practically the slave of the family of the bride is convincing evidence of the high position of womanhood. Their women hold the purse and draw the purse string. They know of no zenana seclusion, do not bind their feet, and in many cases are the nomadic traders of the family, taking their husbands and dependents with them. They wear no veils, no shoes, and generally do as they please. They are usually as accessible to the male missionary in his presentation of the Gospel appeal as are their husbands and brothers.

Language—The Tai language, like that of the Chinese, is monosyllabic and tonal. The Tai of southern Siam claim only five tones, while those on the Yangtze have about ten. The main body of them get along with eight tones. It will be of interest to students of Chinese to know that the Tai have final k, p, t, m, n, and ng sounds well defined. The claim has been made that about one-third of the vocabulary of the Cantonese is identical, or almost so, with that of the Tai. Until we have capable students who are thoroughly versed in both languages, such claims are impossible of verification.

Eight alphabets are known to be in use among the literate Tai: three in Siam, three in Burma and Yünnan, and two in French territory, with considerable overlapping of each. These eight alphabets seem to be of Indian origin. The one alphabet most widely prevalent is that now in use by the North Siam Mission. This is being introduced by missionaries of the CIM among the illiterate Tai in central Yünnan.

Education—In the matter of their education, there is the widest diversity among these widely distributed people. Throughout Siam there exists a government system of education which is high grade and rapidly becoming compulsory. In Burma and western Yünnan there is a system of education closely associated with the Buddhist monasteries. This is, however, of low grade. East of the Mekong-Red River watershed there is no education in the Tai language deserving the name.

Gradual Recognition of Responsibility—The American Presbyterians (PN) began work for the Tai race in 1840, at Bangkok, Siam, the Tai capital. Gradually the conception of responsibility spread northward to include the Lao tribes of North Siam; and the North Laos Mission was started in 1867. Dr. McGilvary, its founder, was an indefatigable traveller and explored far beyond the bounds of Siam. Since 1867 exploration of the Tai field has been more general and extensive.

Interest in the spiritual welfare of the Tai people living in southwestern China has existed for many years. Doubtless this interest was awakened first in the Presbyterian and Baptist missionaries at work among the Tai tribes in Siam and Burma. Tours of exploration made by these missionaries and others revealed the fact that the provinces of southwestern China, as well as French Indo-China, supported a large population of those who were akin both in blood and speech to the Tai race in Siam and Burma. In 1910, the Edinburgh Missionary Conference called special attention to these great unoccupied fields. For a number of years before this, the Presbyterian Mission in North Siam had carried on itinerant evangelistic work in both southwestern Yünnan and the French possessions. Thousands of religious tracts were distributed, and tens of thousands of Tai people heard the Gospel in their own tongue. More recently the American Baptist Mission (ABF) in Burma followed up its work in that country by work for both the Tai and hill tribes inhabiting southwestern Yünnan. Several years ago the China Inland Mission, which is working chiefly amongst various tribes in northern Yünnan, also became interested in large settlements of Tai who were living in the valleys of the many tributaries of the Yangtze. The late Samuel Clarke of that mission did much during his life for the Tai in Kweichow. He translated the Gospel of Matthew into their local dialect, called "Chungkia," and had it printed in Romanized, besides doing considerable personal evangelistic work among them. In Kwangsi, the Christian and Missionary Alliance (CMA) has been able recently to reach a number of Tai people through the medium of its work among the Chinese. Yet today it is precisely the Tai habitat of China and French Indo-China that still remain unoccupied by evangelical missions. The CIM stations at Tengyüeh and Wutingchow (Yünnan), and the CMA stations at Lungchow, Nanning and Liuchowfu (Kwangsi), do little more than touch the Tai people. Recently missionaries at Poseh and at Szemao have done a little work for the Tai independently: but like all the others they have approached them through the medium of the Chinese.

Evangelization of Tai by Chinese not Successful—Mrs. T. P. Worsnip writes from Lungchow, Kwangsi, concerning "the aborigines," who are known to be Tai-speakers: "I am sure that when we can speak the language of these people we will be better able to get into their homes. Even though in many cases they can understand Cantonese, the fact that they cannot speak it, and we cannot converse with them in their vernacular, causes them to turn us away and to look upon us with contempt. We have felt this very keenly, especially when we have visited the streets where every house is occupied by aboriginal families. They invariably turn us away. There are many villages surrounding Lungchow where the women speak only aboriginese, and in order to give them the witness we must know their language or take a Christian woman with us who can speak for us." Mr. Oldfield of Liuchowfu has made several itinerations among the Tai in northwestern Kwangsi. While in the large towns he and his colporteurs can preach and distribute Chinese literature, his reports also show that repeatedly he has stayed in rural districts inhabited wholly by Tai-speakers with whom he was absolutely unable to converse. Not only are the Tai too proud to accept the Gospel through the medium of their Chinese conquerors, but the majority of them are unable to do so.

Need for Tai Evangelists—We know the cry and the call for intensive work. But we are not deaf to the call to plant and preach over the whole world; not among certain most promising races only, nor alone in coastwise provinces. Neither do we put much reliance in the project to have the Chinese Christian assume entire responsibility for the evangelization of this disgracefully big unoccupied territory in Southwest China. There is too much racial antipathy. Chinese, unless under foreign guidance, will ever patronize the Tai and the Tai work if they enter into it at all; and the Tai are as proud as the Chinese and resent being either abused or patronized. Only Tai workers under foreign direction, for decades at first, can and will do the work.

Official Sanction for Work Exclusively for the Tai People—The year 1918 is memorable as marking the opening of the first mission station in Yünnan where work is to be exclusively for the Tai people. This work received the official recognition and support of the American Presbyterian Mission, North, (PN), in the following series of resolutions passed by the China Council in its Annual Meeting held at Shanghai, October 10 to November 6, 1917:

> Whereas, authorities on the races and languages of South China agree that a considerable part, in some sections of South China the largest part, of the people are closely related in blood and speech to the Tai of Siam; and
>
> Whereas, our own Presbyterian Church has the only considerable body of missionaries among the Tai, and the only considerable Tai-speaking churches; and
>
> Whereas, the sections of China where the Tai population is found are recognized by the China Continuation Committee as among the least adequately occupied sections of China, there being, so far as we are aware, no missionary in China who can speak with them in their own tongue;
>
> RESOLVED—*First*, that we recognize the special responsibility of our own Church for the evangelization of the Tai people in China, as well as in Siam; but as a definition rather than an extension of our responsibility.
>
> *Second*, that we cordially approve the action of the Board and the Siam missions in opening work in southern Yünnan, where the written character and the religious situation are identical with that of North Siam.
>
> *Third*, that it is our judgment that, whenever the Board feels in a position to open additional work for the Tai people, such work should be located in the southeastern part of Yünnan and southern Kweichow, in the regions roughly indicated by Poseh, Kwangnanfu and Hingi.

The plan is to eventually initiate missionary work among all the Tai people of China, literate and illiterate. The China Inland Mission has already established work among the Tai in northern Yünnan. The Christian and Missionary Alliance has declared its intention to initiate work as soon as possible among the Tai and other aboriginal tribes in Kwangsi province. The Baptist Mission in Burma plans very soon to open a station some distance west of the Mekong in southwestern Yünnan. The North Siam Mission of the Presbyterian Board last year opened a station at Kenghung or Chiengrung (根恒), on the Mekong not far above the southern border of Yünnan. This is the first station to be opened exclusively for work among the Tai people. The Baptist and Presbyterian Missions have a peculiar responsibility for the Tai people of China: first, because their work in Burma and Siam has always been largely among the Tai people, and secondly, because in this work these missions have always been singularly blessed. They have gathered between 15,000 and 20,000 Tai converts into more than 40 churches, have organized these churches into presbyteries and associations, and have in addition provided the members of these churches with a strong educational system, including theological training schools for the training of Tai workers.

Bold would be the man who would attempt to chart the exact number and location of the stations required to cover "the ten million Tai" still unreached. Yet an approximation has been made. The South Siam Mission is asking for two more stations, in order to cover the unoccupied portion of southeastern Siam. And the mission has the location of these two stations definitely fixed. A Committee of Exploration sent out by the North Siam Mission in 1913 recommended three new stations in northern French Indo-China, at strategic points carefully chosen. Three stations are named by the North Siam Mission, near the junction of Yünnan, Kweichow, and Kwangsi provinces, as covering the general region recommended by the China Council for next occupation by Tai Missions in China. Another station has been designated by the Board and the North Siam Mission at Nanning, the capital of Kwangsi province. And there are two other strategic points in Yünnan at which the North Siam Mission has been aiming for several years past.

It is not claimed that the establishment of these eleven new stations would adequately cover the whole of our Tai field. By way of comparison, there are now 9 stations in the northern half of Yünnan, while we have mapped out only 3 for all the southern half. We have put down only 2 for all the Tai of Kwangsi, and only one for those of Kweichow, each province containing not less than 2,000,000 Tai people, to say nothing of the Chinese and hill-peoples in that territory. As for the French territory we shall ultimately have to have more than the 3 stations huddled in the northern end. But the 11 points named are the points at which we know today that it would be good statesmanship to plant stations as soon as men and means can be found.

In entering China and establishing work at Kenghung, the North Siam Mission of the Presbyterian Church strongly feels that its own experience, as well as that of other missions like the CIM and UMC, who work in areas where there are numerous tribes, warrant them in plan- work in areas where there are numerous tribes, warrants them in plan- Tai people, leaving to other missions the work among the Chinese and the aboriginal tribes. The North Siam Mission also wishes to proclaim as a part of its policy the establishment of as many stations for work among the Tai in Yünnan, Kwangsi, and Kweichow as the providence of God may make possible. At the same time the mission stands ready to give all possible encouragement and help to other societies and missionaries who may also be led of the Lord to work for the Tai in China.

CHRISTIAN WORK AMONG THE HAKKA

It is generally known that in South China the tribes and languages are a great deal more varied than in the North. In the province of Kwangtung three tribes may be distinguished that differ largely, not only in their language, customs, and manners, but in character. These are the Punti (本地 or, in a narrower sense, Cantonese), the Hakka (客家), and the Hoklo (福老 or 學老). The latter, who inhabit the seashore from the border of Fukien down to Hongkong, and whose center is Chaochowfu behind Swatow, may be regarded as related to the inhabitants of Fukien.

The real inhabitants of Kwangtung are the Punti and the Hakka, two corresponding names, probably having the same origin and signifying "host" and "guest," or also "owner" and "lessee." This latter relation has given the Hakka tribe its name. It is safe to say that this name finds its origin in the prefecture of Kaying, or Meihsien (formerly called Moichu, or Meichow), in northeastern Kwangtung, where it is today the name by which the people call themselves and those who have emigrated thence; whilst other tribes related to them—for example, those living on the North River in the north of Kwangtung, and those in the south of Kiangsi—renounce the name "Hakka" as being despicable and lowering to their dignity, and call themselves "Punti," meaning "the natives." Hakka history, according to the chronicles of Kaying, is said to amply verify the authenticity of the tribal name.

History of the Hakka—There is evidence that almost as early as 900 A. D. wandering farm labourers came by the north and northeastern routes out of Fukien and southern Kiangsi into Kwangtung to work for the indolent natives. A census taken of the population of Moichu in the year 976 A.D. shows 367 such "guests," and 1,210 "native" residents. A hundred years later the census shows the number of Hakka to have increased to 6,548, while the natives numbered 5,824. So that it would appear safe to assume that for a considerable period the Hakka had been in the majority, when two hundred years later the savage Mongol hordes swept over the land, exterminating all inhabitants who remained loyal to their dynasty. A contemporary writer, viewing the resulting desolation of the section, asked "What has become of the people? Have they been transformed into birds or foxes?" At this juncture, too, small bands of aborigines who had been living in the mountains found courage to attack the few remaining Chinese. The Hakka now began streaming into this depopulated area from a part of Fukien which had not been touched by the Mongolian storm. A clan history—that of the Li Clan—reports that at the time (1297-1308) the Emperor Ta-Teh issued a proclamation granting a parcel of land to any man reporting to him within 100 days. Among those who accepted such grants were the Li family, who left Shapiak in Ninghwa prefecture where it had lived 300 years, and removed to Chonglok, whence they spread out into Tsingyün, Tungkun, and other prefectures. A number of other clan histories point back to the Ninghwa prefecture and to Shakpiak, and the indications are that the principal emigration from Fukien began and ended in the 14th century (Campbell). There is no doubt whatever that these reports are true in their main facts, and they offer an interesting parallel to a tradition reported by A. H. Smith to the effect that a large part of the inhabitants in the plain of North China also trace their origin from a single town, Hungtung, in South Shansi.

The theory of the origin of a tribe from a mountainous corner in Fukien has frequently been met with suspicion, whereas among authors writing without accurate knowledge of the Hakka history the assertion is often found that the Hakka belong to the aborigines of that province, and are not really Chinese at all—an idea which the Punti, who are disinclined towards the Hakka, have always been ready to endorse. Against this theory are the facts of language, character, and customs, and the impulse to migrate and spread out, which in the name "Hakka" finds striking expression. This impulse, moreover, is a characteristic of the real Chinese, but not of the aborigines. It is safe, therefore, to accept the tradition which relates that they migrated about A. D. 900 from the district of Kwangshan in South Honan, where even today the language and customs, especially in connection with marriage and funeral rites, are said closely to resemble those of the Hakka.

The fact that the Hakka lived for about 300 years in the mountains of Fukien comparatively secluded from the rest of the Empire offers the best explanation of their originality. A striking example of this is shown in their refusal to accept the custom of footbinding.

The Hakka Language—The veteran Hakka missionary, Lechler, showed considerable daring in stating that "it is an unquestioned fact that there is but one Chinese language, and Hakka comes nearest to the original." But it is safe to say that Hakka is one of the original dialects of the Chinese language. It is less polite than Mandarin, and has clearer sounds than Punti. Comparison may be made with the Japanese, which has preserved the Chinese elements in a fossilized state, so to speak, while the living language (above all Mandarin) developed itself. (The name "Nippon," for example, closely resembles the Hakka "Nyit-pun," while "Japan" and the Punti "Cat-puu" are similar. Note similarities in the following: Japanese numbers from 1 to 9: It-shi (ichi), ni, san, si, go, roku (loku), shit-shi, hat-shi, ku; Hakka: Yit, ngi, sam, si, u, luk, tshit, pat, kyu. In the Punti the sounds are not clear: Yat, i, sam, sz, ng, luk, tshat, pat, kau; while in Mandarin they are clear-cut: Yih, erh, san, sz, wu, luh, tsi, pah, kiu).

In trying to settle the question of the Hakka language one is confronted by the difficulty of determining whether only those shall be counted as Hakka who call themselves such, and who in every respect bear the marks of an unmixed tribe, or whether included with them should be named those groups whom we have been accustomed so to classify, as for example, the population on the North River, whose genealogical register also points back to Fukien, and whose speech, in spite of variations of dialect, is most closely related to Hakka. For practical purposes the latter course is to be preferred. For language research, however, we have principally to hold to the Hakka as it is spoken with little variation of dialect in the former Kaying prefecture. When the missionaries came into the land the Hakka was as little established in script as were the other dialects. The Basel missionary, Rev. Hamberg (1847), was probably the first to undertake this work. He laid the foundations for a dictionary, which during the following decade was improved from time to time until finally in 1905 an English version by McIver (English Presbyterian Mission) was published by the American Presbyterian Mission Press, Shanghai. Rev. Piton, missionary of the Basel Mission, reconstructed the Hakka dialect into characters in 1885. This attempt has since been improved, so that the more important examples of Hakka literature are no longer printed in the system of Romanized writing called after Dr. Lapsius, but in Chinese characters nearly all taken from the book language. Of these works the most important is the revised New Testament by A. Nagel, followed by the recently completed translation of the Old Testament by O. Schultze. Since 1916 the complete Bible in Hakka characters has been available (BFBS). In addition to this may be mentioned the smaller and greater catechisms, a Bible history, liturgy, collection of sermons, children's hymns, a church paper, tracts, etc.

Hakka Migrations—The migrations of the Hakka tribe radiated from the point of intersection of the boundary lines of the three provinces of Kwangtung, Kiangsi, and Fukien. The Kaying prefecture—above all, the districts of Kaying, Hingning, and Chonglok, to which the adjoining district of Taipu belongs——became the mother country. Within the second line come the East and North Rivers, that is, the greater part of the prefecture of Waichow, and the whole north of Kwangtung with Shiuchow and Namyung. It must be understood, however, that neither in the part of the Waichow prefecture lying nearest to the East River (the towns of Waichow, Hoyün, and the Lungchün districts), nor, in fact, in the whole North River district is it a clear Hakka dialect which is spoken. This accounts for the claim sometimes made that the Hakka is a mixed tongue resulting from trade relations between the Hakka and Punti.

It would be more in line with the facts to regard the language spoken in this district as a local dialect, as old as and related to the Hakka itself. The Hakka who migrated there about the end of the Ming Dynasty simply adopted the dialect of that district, just as they do up to this day wherever found living isolated among other tribes. The above-mentioned districts belong to the oldest settlements of Kwangtung. The North River was the old road from Central China to Kwangtung, and the old name of the East River (Lungchwan) appears in the oldest records of the province.

Thirdly, there is to be mentioned that which we would call the "Diaspora of the Hakka," the district around Canton, to which most of the Hakka came directly from the Kaying prefecture, and where they have kept their language very pure on the whole. These districts are the Tsingyün and Fayün to the north of Canton; to the east, Tungkun and Po-on districts. The latter, of which the Hongkong-Kowloon district was originally a part, is the only one in which the Hakka pushed forward direct to the sea, and the first in which the Mission came into contact with them (Messrs. Hamberg and Lechler). In this whole district around Canton the Hakka still continue to push forward.

It is an impressive picture, that of the old Punti villages, enclosed by ivy-covered brick walls and towers half in ruins and surrounded by ditches, and all about the rows of white houses of the Hakka, into whose hands the greater part of the lands have fallen. Soon after the appearance of a Hakka house inside the walls of a Punti village, the Punti disappeared completely. It is, however, in the main, a peaceable acquisition, by diligence and thrift, though in some instances trickery and force are said not to have been entirely absent from the methods of the conquerors. Fearful fights are recorded as the result of this pushing forward of the Hakka. At the time of the Taiping Rebellion, in the district of Hinguing where the Hakka had been advancing, a war of extermination was waged in which each mercilessly killed the other on recognizing him by his speech.

Fourth in line are the Hakka colonies in foreign countries. Among these are Annam, the Malay peninsula, British North Borneo, Batavia, Sabang, Natal, and the Transvaal; in the West Indies (especially Jamaica), Suriuam, Ceylon, Californiа, Hawaii, the Philippines, Sydney in

Australia, and elsewhere. Thus a line of Hakka will be seen to stretch around the world.

Numbers—It is estimated that there are about 8,000,000 Hakka in the province of Kwangtung. Other provinces do not have accurate figures. It is known that numbers of them are living in Fukien, especially in the prefectures of Tingchowfu and Changchowfu; and that they are in possession of South Kiangsi, and that they are numerous in the 'diaspora,' as far as and extending into Szechwan. Westward, too, they are known to be numerously represented, especially in the province of Kwangsi. Broomhall's estimate of the number of Hakka living in China as 15,000,000 can be little more than conjecture, while any attempt to guess at the numbers of those migrating to other countries would be even more hopeless.

Hakka Characteristics—The character of the Hakka is shown quite clearly in their name and history. They are healthy, rapidly expanding, active, energetic, and fond of acquiring property. They are a people of the future, unhampered by the prejudices or the easy-going slackness of the old landowners, proud of their riches and of their fancied superiority. Vocations despised by the Punti are eagerly followed by the Hakka, so that nearly all the barbers and haircutters in Canton are Hakka. However poor their beginnings they are soon in possession of some of the finest hairdressing saloons. The blacksmiths who travel through the land of the Punti are mostly Hakka. They not only travel but open workshops in the marketplaces. Then there are the itinerant stonemasons, one colony settling near Hongkong and finding permanent occupation there.

The Hakka are also good traders, particularly those from Hinnen (Hingning). One finds the cunning Hinnenite in every great marketplace in Kwangtung and far beyond. Kaying, the abode of scholars, provides the clerks of the court for the majority of the yamens of China.

Politically, the Hakka like all true mountain-folk are liberty-loving. It was more than coincidence the fact that the leader of the Taiping Rebellion, Fung Siu-tshen (Hakka pronunciation) was a Hakka, as were also the followers of Sun Yat-sen who destroyed the temples in Canton and the vicinity. Hakka villages are the natural expression of the character of the people. They live in scattered hamlets or houses located preferably in the valleys, where the farmer can live surrounded by his fields. For this reason they are more approachable by the missionaries and are not as clannish as other tribes. This statement is not intended to imply that the authority of the clan is not also very great among the Hakka, nor that the interests of the clan are not held to be above all others.

The sphere of activity of the district magistrate does not reach far beyond the limits of the town. In Hakka villages the oldest members of the clan make all important decisions. Frequently the question of the clan's adoption of Christianity is among the momentous issues under discussion, and it is at such times that the missionary needs all the wisdom and Christian earnestness of which he is capable, in order to maintain the text, "My Kingdom is not of this world." Warfare between the clans, too, has been frequent, and the great strong houses, reminding one of the phrase, "My house is my castle," are made to serve as protection during these encounters rather than as a defense against robbers.

Whatever has been said of the diligence of the Hakka should be qualified, however, with reference to farming in the "first line" districts. All work on these farms is done by the women, sometimes because the men are working elsewhere, or again because they have emigrated. One can scarcely find a Hakka house from which at least one but oftener many members have not gone into foreign countries, and one finds many families from which all the men have gone. The rich, however, often remain at home, are given over to sloth, and leave the work for the women to do.

Domestic and Religious Life—The Hakka woman is a peculiar type. She is strong, energetic, farsighted, and has never adopted the foot-binding custom. She is self-respecting, and Hakka girls are never sold as second wives or concubines, these offices being filled by Punti girls. A recent occurrence gives proof of the courage and quick wit of the Hakka woman. A leper, who had been hiding in a cane field, saw a woman trudging alone, with a bamboo pole slung across her shoulders, on her way to fetch grass. He approached the woman with the words, "It is well that I should meet one of you alone." The woman took the pole into both hands and belaboured her assailant and succeeded in knocking him down. Before leaving him she paraphased his own speech, saying "No, it is better that I meet one of you alone!"

The putting to death of girl babies is, strange to say, a custom springing out of the respect in which women are held. Sooner than sell their daughters into slavery or concubinage, Hakka mothers prefer to kill them soon after birth. The common custom is to rear not more than two daughters. Foundling hospitals are few in number. That in Hongkong, however, receives many a newly born girl baby that would otherwise have been put to death. At the outbreak of the War there were over 100 foundlings in this Home, which was supported by the British Government during the War and governed by German women missionaries till their repatriation. Since then, the CMS has brought out two workers specially for this institution, one of whom already knew Cantonese, which was the language used by the German workers, not Hakka. As the years have gone by the greatest care has been exercised in finding good homes for such as were ready for marriage or service. The work continues, although it no longer receives inmates from the Hakka district on the mainland.

One characteristic that distinguishes the Hakka, both men and women, from all other tribes in China is their relative cleanliness both as to person and clothing. In districts where the Punti and Hakka live together, the latter are easily distinguishable by the marked difference in their apparel; while as to bodily cleanliness, the fact that a daily hot bath is never foregone except under necessity, even among the poorest, speaks for itself.

With regard to religion, one scarcely knows whether to present the character of the Hakka as one that furthers or that hinders the preaching of the Gospel. They do not give one the impression of being a religious people, appearing, rather, to be born rationalists, and in this respect, showing themselves to be genuine Chinese.

The Punti, where they have intermingled with the aborigines, have shown a more religious spirit. For this reason the Punti are more firmly attached to their heathen faith, while the Hakka are approachable for Christian teaching. However, there has not been wanting a proportion of Hakka who have taken the Gospel to their hearts, and there are many instances of deep-rooted piety in those of the second and third generations.

Social Conditions—Fundamentally the Hakka is a farmer, forced by poverty to struggle with the unproductive soil and wresting a bare livelihood therefrom. A glance at the map of Kwangtung will show that it has usually been the less fertile, hilly country that has fallen to the lot of these "guests," while the "natives" remained in possession of the fertile delta and the broader plains on the lower course of the East and North rivers, and of the whole West River district. Poor indeed is the peasant class. Only a small percentage own their fields, while the greater number rent the land of which they have to yield up their entire first harvest. Besides they are often so involved in debt, that the balance of the proceeds of their hard labour hardly lasts until the next harvest. Then their few belongings, even the plough and quilt, must be pawned in order that they may eat rice during the lean months. These are the conditions that cause many to emigrate.

It is not to be expected among a people so crude and poverty-stricken, that any of the industries producing articles of luxury would find a place. Hence all such articles in silk, paper, lacquer, porcelain, etc., sold in these districts, are produced elsewhere. The people possess only those handicrafts required by the home and the local market.

The richest industrial district is Hingning. Here, at one time, paper fans were produced in sufficient numbers to supply half of China; but Japan is now handling this trade, and the weaving of plain cotton stuff has taken the place of fan making. However active the Hakka may be as merchants, the wholesale trade is in the hands of real Cantonese, their centers of business being Shiuchow and Hoyün.

The food of the people is, on the average, inferior in quality to that of the Punti, but better than in most parts of North China. Rice forms the basis, but it is often "stretched" to yield quantity by the addition of sweet potato. Other additional dishes are very frugal. A small piece of salt fish and pickled cabbage, the dregs of rice left over after the fermentation of rice wine and vegetables, are the common food. The vegetables are prepared with pork fat, or peanut oil. The favourite meat is pork, with poultry as second choice. Deer meat is also much liked by the Hakka, while beef is more consumed by the Punti. Great banquets in the towns, however, are the same as those of the Punti, the "Mandarin banquet" being apparently "international."

German Missions to the Hakka—Mission work among the Hakka has been in the hands of German missions from the beginning. When in 1847 Gutzlaff, upon his enthusiastic report, had four young missionaries sent to him from Germany, he divided Kwangtung province among them, there being at that time no missionary working in the interior. To the talented Swede, Hamberg, sent out from Basel, he assigned the three or four million Hakka. The other Basel missionary, Rudolf Lechler, was to evangelize the Hoklo, and the two Rhenish missionaries were to work among the Punti. Lechler, after being driven out by the Hoklo seven times, at last also turned his attention to the Hakka. These two, therefore, Messrs. Hamberg and Lechler, are the real founders of the Hakka Mission, which started in the Po-on district, opposite Hongkong, where Pukak and Lilong (1859) were the first stations.

Far away in the mountains of the Chonglok district there was started, in 1864, the first station of the Chengtsun highlands. It was by Divine guidance, independently of all mission strategy, that this "Cloud-land" was made the starting point of a mission work which soon enclosed within its net all the important places in the Hakka district. There next arose stations of the Basel Mission in or near to the district towns of Kaying (1883), Hosüwan (1885), Hinguinghsien (1887), Hoyün (1901), Chonglok (1908), Linpingchow (1909), and Hopinghsien (1909). Other stations are in important marketplaces: Kweichung (Khitschung) (1879), Kuchuk (1879), Hokshiha (1886), Moilim (1889), and Lokong (1901). Outstations located near marketplaces are likewise in some of the district towns, as, for example, Lungchün, Chougning, and Chenpiug. And, finally, besides the main stations of Lilong and Chongtsun, several others in the outlying districts must be named: Yünhanglei (Nyenhaugli) (1866), Longhow (1882), and Chonghangking (1883).

In the beginning the work of the German mission societies, whose representatives Gutzlaff had called into the land, was merged. They worked principally in the hinterland of Hongkong. Lechler travelled through North Kwangtung after the manner of the original Hanspach, one of the forerunners of the Berlin Mission who passed through the northeast as far as Kaying. Gradually the districts came to be divided up among the societies, and the Berlin Mission removed its center of gravity little by little to the very north of the province, where the successful work of Rev. Leuschner is best known. There, on the old highway to the North, they established the stations of Shiuchow (1903), Chihing (1899), Shakok (1902), Yanfa (1902), Namyung (1893). The farthest is Nananfu (1903) in Kiangsi province. Nearer to their center at Canton (1867) is the mission in the Tsingyün and Tsungfa districts, with a station at Lukhang (1897).

Besides this they have a part of their work to the east of Canton, the large town of Waichow (1885) and the stations Fumui (1885), and Chuthongau (1891) in the hinterland. So it is an extensive net which the Berlin Mission with its 28 stations and 230 outstations has spread over the Hakka people. The War has brought many changes to the Basel Mission work in Kwangtung. The headquarters in Hongkong which consisted of three buildings that served as supply station, administrative and recreation center, and used more for the all-China mission work than for local activities in the British colony, have been left in the hands of the Hakka Christians, the British Government not interfering in the least rather aiding in the care and administration of the property. The services of the managing clerk who was in pay of the Basel Mission have been retained. The activities of the Mission in Hongkong and the New Territory have also in no way been interfered with by the Government, but instead the work has been encouraged in every way.

Other Missions—Besides these 28 German mission stations there are a few others to be named. Among these should be mentioned first the English Presbyterian Mission which took up the work begun by Rev. Lechler in the hinterland of Swatow, working there among the Hoklo and also reaching the Hakka (1865). This mission is also working in Wukingfu (1870) and in Samhopa (1902), as well as among certain sections of the Hakka in Fukien. The American Baptist Mission has a Hakka department, established in Kaying in 1907, and extending its work as far as and into Kiangsi. The CMS has for many years had work among Hakka at Hokshan; also at Kowloon City.

At Yingtak there is a station of the Wesleyan Methodist Mission, and the station of the London Mission at Poklo between the Berlin and Basel Missions should also be mentioned here. In all there are probably something like 33 of these centers (with about 300 outstations), indicating that perhaps the most important centers may be occupied, and the principal need he for a means of strengthening their relations with the outstations. On the other hand, little work has been done among the Hakka living outside Kwangtung province, or if done has not been carried on in the Hakka language. But the Hakka Christians who have emigrated have been followed to Singapore, especially in the districts where they settled thickly. At Kudat and Sandakan a station was established by the Basel Mission at the urgent request of their Christians. Sixteen hundred Christians were gathered in before the War.

Concerning the number of other Hakka Christians it is to be noted that the German missions count about 21,000 Christians, among them over 14,000 communicants. As the Hakka missions form but a small fraction of the work of other societies it is difficult to estimate the total number of Hakka Christians, but one may give it as about 30,000.

The building up of large rural Christian communities is a characteristic feature of the German Missions, and, more particularly, of the Basel. The remote little village of Yünlunglei has to its credit 600 Christians in one church, all of whom are fairly well versed in the Scriptures, a condition not often met with in China. Educational work, also, has been fostered, as is usually the case with German missions, special emphasis being given to the establishment of elementary schools. There are also in Kaying, Kuchuk, and Lukhang a number of secondary and intermediate schools, with a training school for teachers in Kuchuk, and theological seminaries in Lilong and Canton.

Comparatively speaking medical missions play a very small part in the work. The Basel Mission has a medical station in Kaying and another in Hoyün. The women's work, compared with the Anglo-Saxon missions, is very backward. Recently, however, efforts have been made to give proper place to this work, and a number of women missionaries are doing medical mission, girls' school, and Bible women's work.

Thus our growing Hakka Church is fairly self-contained, though also desirous of fellowship with other members of the growing Chinese Church. She takes part in the Christian Council of Kwangtung and other common enterprises. God grant that she may gain inner strength, as her numbers increase, and that she may finally become a useful member of the Chinese National Church, the goal toward which we are all working in one way or another.

CHRISTIAN WORK AMONG MOSLEMS IN CHINA

Islam in China a Problem—The entry of Mohammedanism into the Far East, its spread among the Chinese, and its present status in the Republic, are perplexing problems to the investigator. "When did the first preachers of Islam enter China?" is still a much disputed point. Monuments, inscriptions, and authorities differ so greatly that the impartial student, despairing of getting down to bed rock fact, is likely to concur in Broomhall's conclusion: "The story of the very early entry of Islam into China cannot be accepted as trustworthy." Tombs exist at Canton and Yangchow (Kn.) which are claimed as the resting-places of two of the early propagators of Islam in this land, and are much venerated.

If the entry of Islam into China is a much-debated problem, the method of its progress is equally a problem. The maps that illustrate this subject make clear that from North to South, and from East to West, important groups of Moslems are found dotted over the Republic of China. The occupation, speaking generally, was effected peacefully; "the sword of Mohammed" has been little known outside three or four provinces. How came Islam to its present position? How came these settlements of "the faithful" in 22 provinces, and even in districts in Mongolia and Tibet? It is most probable that through the chief trading-routes its merchants pressed forward in those early days much as they do today. The Moslem soldiers from the West, who by Imperial permission took to themselves wives of Chinese stock, after having rendered special service to this land, must also be taken into account. The intermarriage with non-Moslem stock has undoubtedly been an important factor in the progress of this religion in China.

But if the date of entry and the method of propagation are problems, the present status of Islam in China is a problem still more difficult to solve. Several attempts have been made to arrive at the actual number of Moslems, but the investigators have been forced to admit that there is not yet adequate data for a satisfactory estimate. No scientific census has yet been taken in China, nor is there any near hope of such a census, for the country is in chaos and any attempt to number the people would be resisted as foreshadowing increased taxation. We have, however, in making this survey, attempted to compute the number of Moslems in each province by local missionary opinion, and by consulting foreign and Chinese officials; but the estimates vary so greatly that we hesitate to publish them. Nevertheless such as they are we have incorporated them in a map, and it will be seen that the maximum figure is only 8,336,000, whereas the usual estimate hitherto has been ten millions or over. Probably our correspondents are cautious, and their minimum figure (7,066,000) may be an understatement. However, the estimate presented has this value, that it clearly shows the general distribution of Moslems in China.

Kansu in the Northwest reports the largest number of Moslems. The Northern provinces, especially Chihli, Manchuria, and Shantung, follow with nearly 2 million Moslems. Peking, Tientsin, Moukden, and Tsinan are the most important centers. Honan is also a Moslem stronghold, especially Kaifeng, nearly 300 mosques being reported from this province. Szechwan has a number of Moslem centers and a considerable population and is dealt with in another section of this article. From the West right down the Yangtze Valley there are Mohammedan settlements, especially in Kiangsu where Nanking is still a strong center.

Another important Moslem province is Yünnan in the extreme southwest of China, but the Christian missions in that province have hitherto been too weak to do work among this class, or even seriously to study the situation. The second map showing Moslem centers and mosques will give a clearer view of the work to be done. Even this map does not completely show all, but it does reveal the greatness of the need. The strategic centers should be specially noted, and missions which already occupy these places should plan to let some missionary have a period of special training to prepare for work among the followers of the Prophet of Arabia.

General Type Found in China—"The Chinese Moslems as far as I know them are Sunnites. This corresponds to statements made by the Moslems themselves. I have been told more than once that there are no Shiahs in China. The 'Old' and the 'New' seem to indicate 'conservative' and 'progressive' rather than any other alignment. They certainly do not indicate 'Sunnah' and 'Shiah' as some have thought. There is a very strong Sufi influence in China. Persian books are common, especially among the leading Ahongs. One constantly comes across Ahongs who are genuinely pious, and who practise Sufi methods." (The late C. L. Ogilvie, 1919).

Characteristics—As a whole the Chinese Moslems represent a Confucianized type. They are, with few exceptions (such as those in Sinkiang and Kansu), very different from the Moslem in the Near East. This means that the approach is a double one, religious and social. Religiously they are Moslems, socially they are Chinese. This does not mean that they do not observe Moslem social rules, but that these rules have been considerably modified through contact with Chinese ideas. It will also be noted that the Chinese Moslems in conduct follow in the paths of the non-Moslem Chinese in their district; where opium-smoking, wine-drinking, and lawless conduct are common (as seen in Szechwan, Shensi, etc.) the bulk of "the faithful" are not a whit behind the idolaters. Some of the most severe condemnation of their evil ways has come from the lips of their own mullahs, one of whom sadly and frankly confessed he had no possible plan to raise his people.

It is an accepted fact that Chinese Moslems are more approachable than their fellow-religionists in other lands. One of the reasons why more of them have not been won for Christ is that missionaries have not gone hard after them. The vast number of non-Moslem Chinese have claimed the larger share of their attention.

Occupations—While a few have taken high places as scholars, as a whole the Chinese Moslems have not paid much attention to education, but as will be seen in another paragraph they are now seeking to alter this state of things. As soldiers they have excelled and made a great name for themselves. As merchants they do well, not only following the main trade routes, but penetrating dangerous and difficult centers (such

as Tibet); while in transport, by road and water, they are much in evidence; fearless, resourceful, and physically "fit." In farming they have not yet made great strides. The Moslems in the North, however, possess many animals. In office, Moslems have frequently held the reins firmly and won the good opinion of all law-abiding folk, while to the evil-doer they have been a terror. It may be noted that in earlier days when it was almost impossible to rent premises for mission work from the Chinese, several stations were occupied through Mohammedan owners of property coming forward and risking all consequences, renting their premises to Protestant missionaries. It may also be recorded that in the Boxer year (1900) two missionaries in East China owed their escape in safety to the coast to the friendly and timely arrangement made by a Moslem official after the Chinese official had failed to help them out of a dangerous situation.

Features and Customs—The Mohammedan as a rule can be easily distinguished by the careful observer. As to customs, while theoretically there is a difference between Chinese and Moslem, in social matters such as divorce, polygamy, slavery, etc., practically there is not much difference. While they believe that it is right and proper for a Moslem to have four wives at one time, as a matter of fact, with the common people, the bread and butter argument forbids such practice. In Kansu and Sinkiang there is far more license in these matters, but in the other provinces there is less polygamy and divorce. Among the wealthy, both Chinese and Moslem, it is a mark of standing to have more than one wife. As to slavery, if there is a difference it would appear to be in the motive rather than in anything else. With the Chinese, the extra wife is a convenience, with the Moslem Chinese, she is not only a convenience but an addition to the ranks of "the faithful."

Reform Movements—The most experienced workers report that except for activity in the matter of better educational facilities, no distinctive Moslem reform movements have been seen. Among progressive Moslems there is the feeling that something must be done, but apart from the publication of a few Moslem journals, some of which never reached the second issue, there is nothing to be reported. Appeals have been issued to close the ranks and stand solid for a united Islam, but the sharp difference between the "Old", the "New", and the "New New" Sects have thus far prevented the fusion desired.

Education—In the past, there has been much illiteracy among the Chinese Moslems, and today in many districts this condition prevails. Recently, however, considerable activity has been noted, showing that the Mohammedans are awaking to the necessity of providing educational privileges for their people. A serious attempt is being made to deal with the problem of illiteracy, and word has come from many centers of schools being opened for Moslem children where Chinese and Arabic are now taught.

Knowledge of Arabic—It is not known how many there are in China with a good knowledge of Arabic, but it is beyond a doubt that there are men well versed in both Arabic and Persian. This fact—for there can be no doubt about it—was known years ago. In 1917 Dr. Zwemer visited China, and after personal touch with Moslem leaders, emphasized the fact. Statements to the contrary, implying that Chinese mullahs cannot understand Arabic, should be accepted with reserve. The probable facts are as follows. Some mullahs have only a very limited knowledge of the language of their sacred books; others can read and explain their own books, but are not able to understand the unvowelled Arabic Christian books. There is a third class, however, who can read, write, and understand Arabic, both as found in their own books and in Christian books. Men of this class are found, in small numbers it is true, but found they are, all over China. Arabic Scriptures, Chinese-Arabic (diglot) Gospels, and Christian literature from the Nile Mission Press and from other missions in Egypt, are increasing by use in China among the Moslems who read and can understand what they read. Missionaries report that the use of Arabic literature has opened the door to the personal touch with mullahs with whom previously they had no point of contact. Requests have been received for copies of any new Christian publications in Arabic, and applications for grants of such as were already available. Manuscripts in Arabic, the work of Chinese mullahs, have been received and forwarded to Cairo for suitable reply. Some of these have dealt trenchantly with Christian belief and required very careful answering. The testimony of friends in Egypt, authorities in Arabic, should be noted: "The manuscripts are ably prepared and well written." One more statement may be added. In December, 1910, an order for quite a number of Arabic books came to hand from a well-read Chinese mullah, who requested his Christian friend to kindly forward the order to a certain Mohammedan bookshop in Cairo. In view of the above facts, any statements belittling the knowledge of Arabic possessed by the leaders of Islam in China may surely now be "scrapped."

Moslem Activity—Not alone in the matter of increased facilities for education, but in the building of new mosques, there is good evidence that the Chinese Mohammedans are by no means asleep. From Kansu, Chihli, and Yünnan, three important provinces, new mosques are reported. Some of these erections have cost large sums; some have provision for the "Call to Prayer" to be made according to Moslem usage. Another sign of activity is seen in the mosques for Moslem women, where trained women teachers give instruction. So far, these have been reported from only 4 provinces: Kansu, Shensi, Honan, and Shantung. They may possibly be found in other provinces, but have not yet been discovered.

Training of Mullahs—The rule seems to be for mullahs to be trained in small numbers in various centers rather than in a large number at one center. But this is not invariably the case, as certain large mosques have a goodly number of young men preparing for the office of mullah. No data are forthcoming as to the number of such students, but in view of the number of mosques where training is in progress the total must be considerable.

Pilgrimage to Mecca—The world unrest during the past ten years has prevented Chinese Moslems from making the pilgrimage. Some have tried but failed to obtain Consular signed passports, owing to conditions in the Near East. The great expense has in the past hindered many from the journey, but those who have visited Mecca (some three or four times) have been accorded a high place in local Moslem circles.

THE MOSLEMS OF KANSU

Kansu Moslems—Kansu, the northwest province of China, is the most thickly populated Moslem province of the land. Out of a total population of ten million it may be safely estimated that some three million are followers of the faith of Islam. The term "Chinese Moslem" is often very misleading to those who are but slightly acquainted with the past history of this great land. Many infer that the term signifies those Chinese who have become proselytized to Mohammedanism. As far as Kansu is concerned, this is not so. Here we find the Moslem population of distinctly different origin, and to this day retaining many peculiarities of both feature and custom. Foreigners who have resided in the province sufficiently long to intelligently differentiate between the features of one Chinese and another will have little difficulty in picking out a Moslem from a number of Chinese, and this apart from any distinction in dress.

Chinese historical records enable us to trace the Kansu Moslems to three distinct sources (see page 265 et seq., under Part IV, Special Administrative Districts), and to the present day they retain to a great measure the peculiarities, both in features and customs, of the races from which they originated.

Kansu has several hundred mosques. At Hochow, the chief Moslem center in Kansu, many are trained as mullahs who afterwards occupy leading positions in Kansu, Shensi, and Szechwan. There are several tombs of saints in large grounds and some 14 mosques in this city.

Lanchowfu, the provincial capital (2½ days overland from Hochow), has several thousand Moslem families and 10 or more mosques. Singingfu, a great district, has many Moslems. Islam has the appearance of a growing force, and several new mosques have been erected lately, one costing a large sum.

Ningsia district has many Moslems and 100 mosques. Ma Fuh-hsiang, the principal official in the district, is an enthusiast on education, and has ordered every mosque-parish under his control to open a school in which Chinese is taught. The standard of training for mullahs is rather high. So far the people are friendly to missionaries, and the doors are open for specialized work.

Work among Moslems in Kansu has been carried on in the past as opportunity has offered in conjunction with the Chinese work. This could never prove very effective. A great step has been made in the right direction during the last few years by the appointment of several missionaries (two or three at the time of writing) who are to enter upon direct evangelistic effort among the Moslems. But as yet no one has been able to engage in the study of the languages used by the Tungsiang and the Salar Moslems, so that it means that these two races of people must of necessity be unevangelized for some time to come. This is a challenge to the Christian Church. Men and women, ready to endure hardness and face danger and opposition, are needed for this special work.

THE MOSLEMS OF SZECHWAN

Migration—The Szechwan Moslem claims to have migrated to the east from Rumu through Turkestan. This migration was probably due to the impetus given by the initial successes of the arms of Mohammed. Rumu (according to Bretschneider) was the name applied to the country which once paid tribute to China. Rum was the Persian name for the Roman Empire, and later for the Byzantine Empire which included Asia Minor, Armenia, and Syria. When the Seljukian Tartars took Asia Minor about 1100 A.D., the name Rum was retained, and later when the Ottomans succeeded the Seljukains, Rum became the name of the Ottoman Empire.

Distribution of Moslems—The present Moslem population is widely scattered and its ramifications practically cover the whole province from Menkong in the west to Kweichowfu in the east, and from Chungking in the south to Sungpan in the north, the ubiquitous Moslem is to be found. Studded between these widely divergent points, highly important Moslem centers are to be found, such as: Chengtu, Kwanhsien, Pihsien, Lunganfu, Mienchow, Paoning, Shunking, Wanhsien, Kaihsien, Suifu, Fushun, Luchow, Linkiang, Lungchang, Ningyüanfu, Tatsienlu, and many other places. Moslems are also found as individuals and communities all over the Yünnan and Szechwan "marches." Mr. J. H. Edgar says that they are found as teamsters and traders on the upper reaches of the Mekong. The Talifu Moslems are in direct communication with Batang; the Tatsienlu and Batang Moslems with Lhasa; the Tsunghwa Moslems with Hami; and the Sungpan Moslems with Turkestan, thus forming a net work of communications linking up the whole of Asia.

In Szechwan proper, the Moslem colonists are generally resident in the suburbs of the cities, or in such localities as to command the control of at least one of the city gates. They prefer this position, owing to an inherited suspicion which mutually exists between them and the sons of Han. Though generally found in colonies, this is by no means always so. They are frequently found in the most lonely and unexpected places. In more than one city we have heard of only a single solitary Moslem family being in residence; while all along the great trade routes of the province, the "kettle of purity" is to be seen with the two distinguishing characters 教門 or 開天古教 (the religion which has existed from the creation of the world) spoken of by Moslems as 最初無稱 (the most ancient and nameless).

Numbers—The aggregate number of Moslems in the province has been and must remain a matter of speculation until such times as the Government is able to carry out a proper census, or we can ingratiate ourselves into the good favour of some of the Moslem leaders of the province and obtain the desired information. For the benefit of those who have no figures at hand, Mr. M. Broomhall in his "Islam in China" gives, in his opinion, a conservative estimate (100,000). Other authorities place the Moslem population as high as 400,000. The Chinese Revolution has relieved the Chinese Moslem of two great encumbrances: (1) The Imperial tablet formerly erected at the entrance to each house of prayer; and (2) The queue, which had to be coiled round the head and covered by the turban during seasons of worship. The former was the price the Moslem had to pay for Imperial recognition of citizenship and protection, while the latter was the sign of subjection to the Imperial House. Both were deeply resented by the Moslems, who detest being under the tutelage and authority of the "unbeliever."

Old and New Religions—There has been much talk during recent years of the "Old" and "New" religions. To those uninitiated in the mysteries of the Moslem faith and language, it is difficult to discover with any degree of accuracy what the fundamental differences really are. Some say that the "Old" religion is of Arabian origin, while the "New" is Persian and Turkish in its origin. The real truth seems to be that the two sects are not differentiated by national but by theological and mystical standards. The "New" appears to be the heterodox, and the "Old" the orthodox, the former the broad, the latter the mystical and ritualistic.

The Old and New religions are found everywhere throughout Szechwan. In some parts the Old predominates, in others the New. In Chengtu, the "Old" mosques outnumber the "New" by 12 to 1. The knowledge of Persian among the Szechwan Moslems is chiefly due to the influence of a former renowned Moslem scholar named Liang Ho-Yü of the Kiangnan Mosque. His students even now carry on instruction in Persian. Szechwan Moslems often complain that their own people are either too conservative, thinking only of forms and ceremonies; or too

broad, eschewing religiou altogether. The mystieal school considers opium-smoking and wine-drinking a disgrace to Islam, while the broad sect easily makes allowance for such irregularities.

Organization—The outstanding weakness of the Moslem people today is their absolute lack of organization. Each community seems to be quite independent of its neighbour, and communities are often rent asunder by strife and heresy, the adherents of one mosque having no fellowship with those attending another mosque. They may recognize the existence of a caliphate, but it is only in a nominal way, and it never occurs to them that the caliph can exercise any authority over them. Imans from Turkey visited the Szechwan mosques prior to the European War, and a CIM missiouary has heard of one Turkish flag being displayed in sympathy with Turkey during the recent years of conflict.

Distinguishing Features—While it may not be possible in every case to differentiate between a Moslem and a Chinese, in the majority of cases the physiognomy is quite distinct. A Moslem may often be recognized by his oval face, aquiline nose, heavy beard, or stubby monstache (which is clipped flush with the upper lip for the exact length of the mouth), the shaven head, the peculiar turban, and a peculiar accent. Szechwan Moslems take Chinese girls into their homes after which they are Moslems. They never, however, give their own daughters in marriage to unbelievers. In cases of intermarriage the offspring may of course revert to the Chinese type, but this is the exception and not the rule. The Moslem still regards himself as belonging to an alien people, and as superior to his Chinese neighbour. He is generally the stronger character, and is haughty and overbearing in disposition, being often feared by the Chinese. He is a religious fanatic, tempered and mellowed by an adverse environment. He lives among the Chinese, but is not one of them. The Chinese hate the Moslems as a turbulent and truculent foe. The Moslems in return despise the Chinese as inferior in race and religion. While the Chinese have humbled the Moslems they have not subjugated them. The Moslem is a fearless horseman, a shrewd cattle-dealer, a painstaking shepherd, a close money-lender, a keen and persevering trader, and an intrepid traveller.

Moslem Priesthood—The Moslem priesthood is a well educated body of men, and possesses libraries in Arabic, Turki, and Persian, as well as in Chinese. The dominance of the Confucian dogma in Moslem literature is explained thus. A famous Chinese scholar named Liu Kiai-lien became a student of religion and entered the Buddhist sect. Later he became a Taoist, and finally entered Islam, after which he became an interpreter of the Moslem faith, putting many of the mystical ideas of the Arabic into Chinese, and in so doing weaving much that was Confucian into the Moslem faith.

Salaries and Benefices of the Ahung—In one case an Ahung (阿洪) was known by our correspondent to receive the sum of 60,000 cash per annum, besides his school fees which came from his scholars direct. This income may still be considerably augmented from one source and another, if the Ahung is in a good position. For example, if he goes to read the Heh-ting (赫廳) at the home of a sick member of his flock, he generally receives as payment a gold ring, the ear-rings, or other valuables belonging to the sick person. If he goes in person to wash the dead, he is presented with all the valuable clothing of the deceased. Of course it is only in the case of a rich family that the Ahung could be induced to perform such a rite. The Moslems have found their endowment schemes the source of much bickering and strife. The property (lands or houses) is managed by the elders of the mosque, who are supposed to be chosen annually, though this does not always happen. These leaders during their term of office appropriate religious funds for their own personal use by withholding rents and adding mortgages to the public property. The rite of circumcision is not performed by the Ahung, but by another order appointed for the purpose. The age of circumcision varies from 9 to 12 years of age, and is spoken of as the "Sheng Li" or Holy Rite. The Ahungs are not allowed to preach in public, the reasons given being that it would degrade their faith to the level of other sects, absteution from public propaganda being an evidence of the superiority of their faith. The majority of the laity are in complete ignorance of the mysteries of Islam. They are content to be nominal Hui Hui, but as to what constitutes a true Hui Hui they seem to know or care little. The real test of a Hui Hui is whether he keeps the two fasts. If he does not keep these, he is reckoned outside the pale of the faith. The laity enter our "Gospel Halls" and are sympathetic but conservative. Their points of sympathy with the foreign missionary are that both are mutually aliens, hate idolatry, and worship the one true God.

Items of interest regarding Moslems in their immediate districts have been received from a number of missionaries. These are fairly representative of the whole province. Rev. A. E. Evans, Shunking, writes: "The community of Moslems here is small; the children attend mission schools. They are suspicions of being questioned." Mr. McIntyre, Suifu, writes: "There are 40 families here with one mosque." Fushun has 20 families who are engaged in beef trade, making drums, and teaching school. They carry on no propaganda, no effort has been made to reach them. Tracts are refused, opium-smoking and wine-drinking are indulged in, although considered a disgrace by the more devout.

A missionary in Kaihsien writes: "There are 35 families, who morally are on a level with the Chinese. Opium-smoking, wine-drinking, foot-binding, secret societies, all are indulged in. They are at peace with the Chinese. They like the foreigner but not his teaching. Their children come to the mission school." From Wanhsien Rev. T. Darlington writes: "There are 30 families, with one mosque which is of Chinese architecture. Moslems enter the army and secret societies, indulge in opium, alcohol, foot-binding, etc. There is no propaganda being carried on by them. They are totally indifferent to the Gospel. They treat foreigners with the usual indifference, which makes the Chinese Moslem one of the most unapproachable of men."

Regarding Kweichowfu, Rev. C. B. Hannah writes: "There are 50 Moslem families here, with two mosques. They are engaged in the beef, mutton, tea, and milk trades; indulge in opium and alcohol; bind their girls' feet; are connected with local secret societies; and are decadent and antagonistic." From Lunganfu Mr. R. A. Whiteside writes: "There are 800 Moslem families here; 10 mosques and 8 schools. As far as I can gather, only Arabic is taught. Foot-binding, opium-smoking, and wine-drinking are common among them. Their women have no part in the ordinary worship of the mosque, but keep the fast of Ramadan in their own homes." Sungpan has 3 mosques with a constituency of more than 1,000 families, forming more than half of the population of that city. They are very high-handed and difficult to deal with. There are boys' and girls' schools, also a theological college for the training of mullahs. All the study seems to be in Arabic. Large numbers of men have joined the local soldiery. They are associated with all modern movements, especially those of a revolutionary character. No definite work has been done among them, except spasmodic tract distribution. They are very friendly to the messengers, but suspecilious towards the message of the Gospel.

In Kwanhsien and its suburbs there are over 200 families, with 2 mosques and another about to be created. The new mosque is to be built by a new colony of Moslems from Menkong district.

In Chengtu there are 800 families with an aggregate of over 4,000 persons. There are 13 mosques, twelve who adhere to the Old sect and one to the New. Three mosques were destroyed during the recent fighting and subsequent conflagration in the city. There are 13 middle schools for youths from 16 to 18 years of age, where theology and Arabic are taught. There are 8 high schools for young men of 20 years who are prospective mullahs. There is only one book store, but it is one of the best in China, and supplies many of the standard works on Islam.

CENTERS WHERE WORK FOR MOSLEMS SHOULD BE BEGUN

Peking—Officially, educationally, and in its close touch with the great Moslem world, Peking is placed first on the list of centers that should have special attention. In and quite near to the city there are 36 mosques, and in one of these (the Chiaotze Hutung mosque) will be found the headquarters of the Moslem Forward Educational Movement. Some five years ago, hundreds of Moslems from all the northern provinces, except Kansu, gathered in Peking to launch this movement in the interests of their faith. The Moslem population of Peking may be reckoned at from thirty-five to forty thousand, with a large population in the country around.

Tientsin—Thirteen mosques in and near to Tientsin, and 20,000 Moslem families are the latest data to hand. This city has close touch with Peking, and new Moslem publications are issued from this center fairly frequently. As in Peking there are able readers of Arabic found here.

Nanking—This city has still a considerable Moslem population. At present there are some 27 mosques, and although many are very small, a turn in the political situation may lead to the return of Moslem families, and the rebuilding on a larger scale of the old places of worship. We should say that Islam at Nanking is at a low ebb, but mullahs from other provinces are doing their best to revive "the faithful." One of these friendly mullahs admitted that his mosque was small, but, he added, "it has not been long opened, and we are planning to build a larger one." Five thousand families of Moslems are officially reported at this center.

Tsinan—The capital of Shantung is rapidly growing in importance, and being in close touch by rail with the centers already mentioned it is bound to claim increasing attention. There are 2 large and 6 small mosques and 4,000 Moslem homes. In this province special instruction is being given to Moslem women in their own mosques not included in the above figures.

Kaifeng—The province of Honan needs special provision in view of its large and important Moslem population. With 300 mosques, and its many centers for training mullahs, its women's mosques, and many primary (Moslem) schools, it should be made the object of much prayer. When Dr. Zwemer visited China (1917) it was from this province that a warning note was sent out. As the key to distant conservative Kansu, and within reach of Shensi province where Islam has as yet been little touched, this province of Honan is of special importance. Its capital Kaifeng, with 7 mosques for men, and 8 for women, with more than 30 mullahs, and some 120 in preparation for such posts, with its 3,500 Mohammedan families, with schools for (Moslem) boys and girls, should have a picked worker specially set apart to reach these people. This fact was emphasized in 1917 in a conference with Dr. Zwemer, but today the situation remains unchanged, no one having yet been definitely appointed.

Sianfu—This city has a special interest to workers among Moslems, as being one of the early centers of Islam in China. Today there are 8 mosques, each with its own school of the prophets, and some 20,000 Moslems. A report from this city dated February 1920, from the one worker who has been in close touch with its Moslems but has now been called off to other pressing work, states, "I do not remember one occasion in the three months' residence here when a Moslem refused to receive a tract."

Chengtu—The Moslems are still an important factor in this city. See preceding paragraph on Chengtu. A worker placed here should be able to visit all the chief centers in Szechwan.

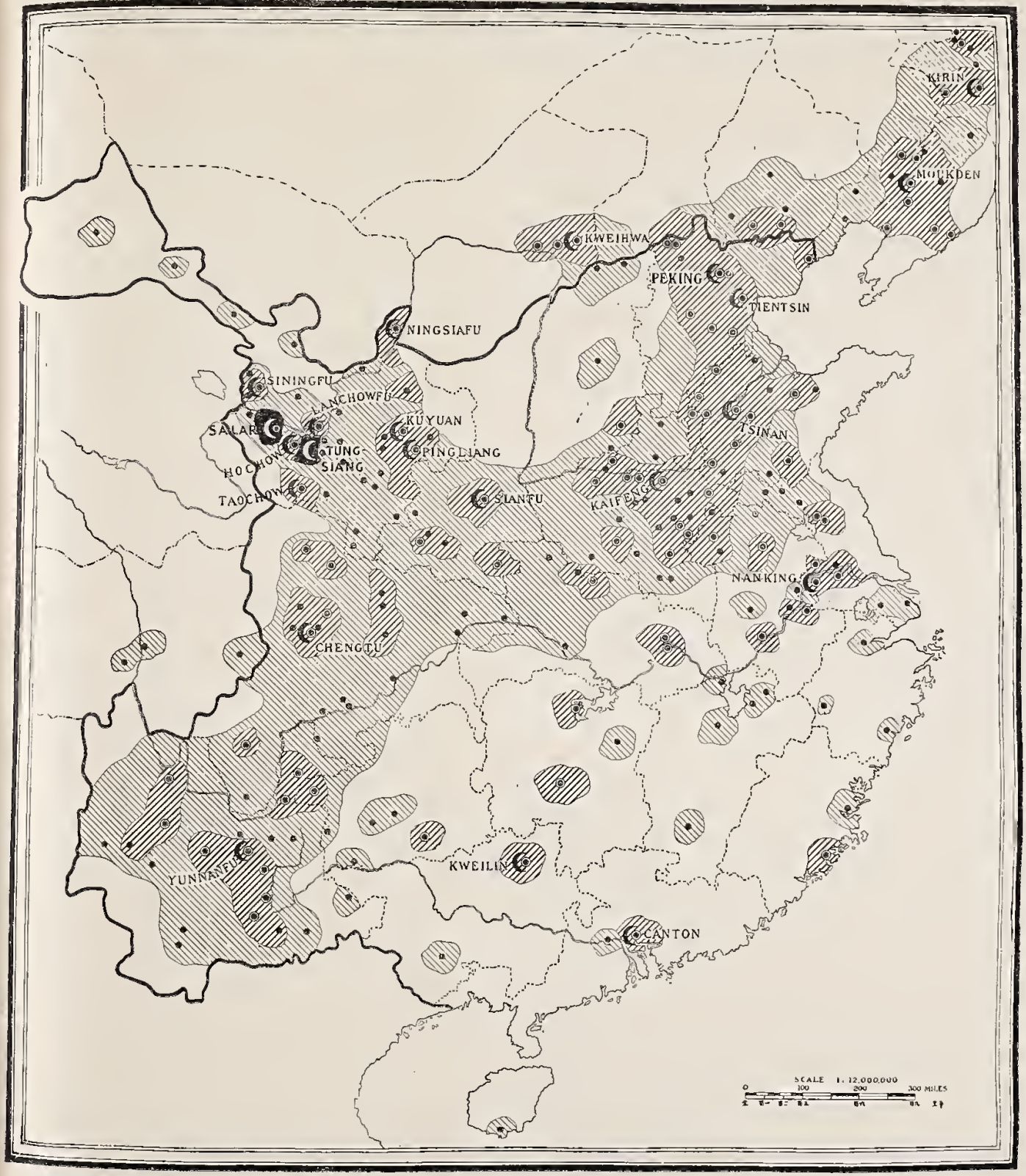
Yünnanfu—This is the center of a vigorous Islam, and in this prefecture the Moslems claim 8,000 families. In its 7 mosques important classes for training mullahs are actively proceeding, while within two days' journey several other training-grounds for mullahs are doing much for Islam. The province has some able men who visit far and wide in the interests of the faith. Care should be taken to set apart the right worker, for Islam is a power in the province already.

Canton—The Moslem community here numbers some 25,000 to 30,000 followers, and the 6 mosques in Canton, and a few not far away (Shiuhing, Hongkong, etc.), should have a worker set apart to reach "the faithful."

Kweilin—This city, because of its distance from other centers, requires a resident missionary exclusively for Moslem work. He should be Mandarin-speaking. There are 7 mosques in Kweilin.

As a special report is given concerning Kansu in Part IV, pages 262-266, it is only necessary here to say that there are many important centers which should receive special attention.

Lanchowfu—The capital of the province is of importance as being the headquarters of the Moslem society that specializes in education. The activities of the society extend throughout all the province, varying in intensity in the different districts. The funds used were subscribed by leading Mohammedans.



Shaded areas indicate where Moslems reside—the darker the shading the greater the number.

● = Centers where mosques and Moslems are most numerous.

⊙ = Strategic Moslem centers—of relatively great importance.

C = Centers where work for Moslems should be started (see above Report for reasons).

Salar, Tungsiang } = special types of Moslems.

Outside Kansu the three other centers where special workers should be located are as follows:

Kirin, Moukden, and Kweihwating—A glance at the map will show the importance of these centers, and the possibility of reaching very influential groups of Moslems in each. To deal with Islam in China is a big task, but it is at the Call of the One who is omnipotent that the work can be achieved. "The things that are impossible with men are possible with God."

MOSLEM LITERATURE

The Moslem Committee and Christian Literature for Moslems—Since Dr. Zwemer's visit in 1917 a Special Committee for work among Moslems has been established by the China Continuation Committee. This Committee has done much to stimulate interest in work among this neglected section of the community. But the shortage of missionaries during and after the Great War has prevented the missionary societies definitely appointing agents to specialize in Moslem work, and the Committee's activities have chiefly been in the field of literature, for which the Moslem Literature Committee in America has given liberal support.

The British and Foreign Bible Society has issued several editions (Chinese and Arabic) of St. Matthew's and St. John's Gospels, and these are proving of great value in the work. The Moslem Committee has issued the Sermon on the Mount in Chinese and Arabic (10,00 copies), and also 10,000 copies each of 10 portionettes, short passages of Scripture chosen in Cairo, as specially suitable for Moslems; all these for free distribution. Among books and tracts for sale at below-cost prices, the Committee has issued "God in Islam" and "Christ in Islam," translations of three of Dr. Rouse's tracts first published in Madras, a catechism for Moslem women, two popular stories well-known for their power to lead Moslems to Christ, and other books, including Dr. Zwemer's manual on the Moslems in China for the use of missionaries. The Rev. Isaac Mason of the CLS has also published several volumes for the Chinese Moslems, including a Life of Mohammed. The Rev. M. E. Botham, of the CIM, who has done several years of work among Moslems in Kansu, is spending some months in the autumn of 1921 in travelling to Moslem centers in Northeast and Central China.

CHRISTIAN WORK AMONG CHINESE ABROAD

Introduction—This subject is one with which foreign nations have concerned themselves more than China herself. The Chinese as a race are noted for their dislike of travel. This is one cause for their provincialism which has made it so difficult to bring about national unity. Nevertheless, during the past half century travel and emigration have increased greatly.

Most of the emigration has been overseas. Recently there has been a growing amount of emigration overland to the North. There is at present a normal annual movement of about 150,000 coolies and farm labourers from the Shantung ports of Chefoo, Lungkow, and Tsingtau to Manchuria. These men work in the "kaoliang" fields and most of them return to China Proper for the winter months. Increasing numbers have gone to eastern Siberia and also to Korea. The majority of oversea's emigrants are from the provinces of Kwangtung and Fukien. They leave chiefly from the ports of Foochow, Amoy, and Hongkong. From Hongkong the Pacific Ocean liners carry from 200-600 Chinese steerage passengers per voyage. During 1917, 198 vessels cleared for Canada and the American ports with Chinese emigrants aboard. Hundreds of Chinese from North and South America return for brief visits to their friends and relatives, but few stay.

Prospering as they have, many of these emigrants have brought or sent back large sums of money to China. It was estimated by Mayor Phelan of San Francisco in 1901 that between 1868 and 1901 the Chinese had exported from the United States $400,000,000 U. S. Currency. The American Vice-Consul in Amoy in July, 1918, estimated that the annual amount of gold remitted through that port was equivalent to about $12,000,000 in U. S. Currency. Much of this money is used privately by the dependent ones still at home but large sums have also been used for public benefit. For example, Mr. Tan Kah-kee of Singapore recently provided $4,000,000 for the building endowment of a university in Fukien. Hongkong University and several Chinese colleges and universities have received and continue to receive large gifts from Chinese abroad.

The question of the education of Chinese in foreign countries is dealt with briefly under the headings of the countries in which Chinese are found. There has been, however, a direct relation between certain educational institutions in China and these foreign residents. A considerable number, for example, of young Chinese from such places as Java, Borneo, Hawaii, Jamaica, and Mexico have returned to China for their education. These are to be found in such institutions as Futan College (Shanghai), Canton Christian College, Nanking, Hongzoug, and St. John's Universities.

The Chinan Institute in Nanking was established by Dr. Hwang Yun-be as a preparatory school for Chinese children from abroad. There are now some two hundred students enrolled. At first it prepared students for other schools of higher grade, later it developed more advanced courses of its own, along normal, commercial, agricultural, and industrial lines. It now aims to prepare students to return to foreign parts as teachers. Chinan-born students are admitted when there are vacancies, and it is expected that these eventually will go as teachers to Chinese settlements abroad. The school has kept in close touch with the Southern or Nanyang Chinese from whom the great majority of the students have come.

As is to be seen below, the overseas Chinese in many places occupy positions of wealth and influence. Many of these have been criticised at times for living abroad instead of returning to aid their country with their money and their experience. During the old regime, when the Manchus were in power, they were ignored and scorned. When the Manchus were weakening, they helped to stir up a progressive spirit among the home people. After the Revolution many of them returned to China hoping to take part in the work of reconstruction. These soon learned that they were looked upon with suspicion by the conservatives and in certain places were not treated as natives, neither were they accorded the privileges of foreigners. The result was that the majority of them returned to their foreign homes, and China lost the opportunity to profit by their ability. Mr. Tan Sen-pow of Singapore writes that the Nanyang Chinese love their mother country and wish to help her, but their love and loyalty have not in the past been appreciated, nor are they at present.

CHINESE IN JAPAN

The Chinese in Japan are of two distinct classes, merchants and students, almost equally divided. The chief centers for Chinese business men are Yokohama, Kobe, Osaka, and Nagasaki. There are smaller groups in many other cities such as Tokyo, Kyoto, Nagoya, and Seudai.

According to the Japan Year Book for 1915 there were in 1911 in that country 8,145 Chinese. These constituted 0.013 per cent of the total population. On December 31, 1916, there were 11,869 Chinese in the country. According to the China Year Book 1921-2 there are 17,700 Chinese in Japan. In Yokohama there are between 3,000 and 4,000 Chinese, the latter figure being more nearly the correct estimate. The official figures published for the population of the city for the year 1917 included 2,592 Chinese males, and 1,486 Chinese females. More than half of these are Cantonese, the remainder coming from Kiangsu, Kiangsi, and Chekiang. These are known as the "San-kiang" or "Three river" people. There are about eight or nine hundred from Ningpo and Shanghai.

In Kobe there are about 3,000 Chinese mostly from Canton. Many, however, are from Shanghai and Tientsin. Those in Osaka, about 1,000 in number, are chiefly Northern Chinese. Nagasaki has over 700 Chinese men and 300 women. These are mostly from Kwangtung, Kiangsu, Fukien, and Chekiang, in the order given.

The Chinese residents of Japan hold a somewhat influential economic position. There are many import and export merchants, besides many petty merchants and shopkeepers. They have a high reputation both for business honesty and for acumen.

The Chinese in Japan mix very little either with Westerners or with Japanese. They are clannish socially and economically. Their genius for guild organization has expressed itself in many provincial guilds, and chambers of commerce. There are branches of these last in Nagasaki, Kobe, Osaka, and Yokohama. Chinese libraries and schools have been organized in several of the larger cities.

The only aggressive Christian work among the Chinese is in Tokyo, Yokohama and Kobe. In the former city the Roman Catholic Church has done some work, but neither here nor in Kobe is there much religious interest in Chinese. More than thirty-five years ago a Union Church under the Church Missionary Society was organized. Four years ago this church was taken over by the Chung Hua Sheng Kung Hui. There is a membership, including children, of about 25.

The American Episcopal Mission (PE) opened a school almost 20 years ago in Tokyo, which it carried on about ten years. In 1916 owing to financial stringency this school was given over to the CMS and removed to Yokohama. In it are some 25 students, all sons of Yokohama and Kobe Chinese. Rev. O. St. M. Forester, who has just finished a valuable work among the Chinese, reports: "In 1919 a night school was started in Yokohama by a Chinese who had returned from England. Owing to his subsequent departure from Yokohama it has been taken over by us and is operated in connection with the Chinese committee of management. This school has asked that we give them a short talk in Chinese on Christian Truth on three nights each week." Mr. Forester also reports the addition to the staff of a Chinese catechist from South China to work among the Cantonese students in Tokyo and to extend religious work generally in Yokohama.

In Tokyo the Shan Chih (Noble Purpose) Association was organized in June, 1896, along lines similar to the YMCA. It has a membership of over three hundred. The aim is fourfold: the development of the physical, educational, social, and religious life. This organization has a Christian English Night School with an attendance varying from 70 to 110.

In January of 1919, the Kobe Chinese Union Church was organized with 18 charter members. Financially this church is independent; it is however, in very friendly relation to the Kobe Union Church from which it at times receives non-material aid. Considerable opposition to Christianity has been experienced among the Chinese of Kobe, but the work of this church is bound to do a great deal to break down the barriers of ignorance and prejudice.

Chinese students in Japan are not as numerous as formerly. There are now between 2,000 and 3,000, most of them residing in Tokyo. The YMCA, CMS, and MEFB work among them. The YMCA reported a membership of over 1,000 Chinese after the campaign of 1920. The CMS maintains a church with a Chinese pastor and a membership of fifty. This work has been developed by the Rev. W. H. Elwin. There is also a small Methodist congregation.

KOREA

There are at least 17,000 resident Chinese in Korea. Of these about 1,200 are women. The great majority are from the province of Shantung; the rest from Kiangsu, Chekiang, Kwangtung, and Hupeh. The number is constantly increasing. The chief colonies with approximate numbers are as follows: Chemulpo, with over 1,900 men and about 175 women; Seoul, with over 1,400 men and 300 women; Wonsan and neighbourhood, with about 1,200; Fusan with 700; Chinampo with 675; and Heijo or Pyengyang with 530.

The Chinese in Korea are generally prosperous; their standard of living is higher than that of the Koreans and quite on a level with that of the Japanese. They are noted for their thrift, and bear an excellent reputation for honesty and general efficiency as well as for good conduct. In the cities mentioned above the large merchants are almost all Cantonese. Their dealings are largely in silk and piece goods. Practically all the foreign building in the country is done by Chinese contractors. The Chinese from Shantung are chiefly merchants, contractors, carpenters, and masons. In the larger places a great part of the market gardening is done by the Chinese, generally Shantung men. In northern Korea many are employed in the gold mines as skilled workmen and engineers. On the banks of the Yalu they are engaged in the lumber trade.

Missionary work among Chinese in Korea was not started until 1912, when Mrs. Charles S. Deming of Seoul, formerly a missionary in China, began to work among them. She was assisted by one Chinese Christian. Under Mrs. Deming's care the work developed and spread to Wonsan and Chemulpo. The present work is directed by a joint committee of the Presbyterian and Methodist councils. It has been supported by personal subscriptions from missionaries on the field and by a few special gifts from America. The Chinese also have contributed according to their ability. Funds have now been raised to build an institutional church in Seoul which is to be used as the headquarters for all Chinese work in that great city.

SIAM

Intercourse between the Chinese Republic and Siam may be traced to the dawn of the Christian era. The country is rich and warm, and the people are indolent—a happy combination for the Chinese. Figures vary as to the number of Chinese in Siam. The first census of the country is of recent date. That of the rural population was made in 1905, while one of Bangkok and its suburbs was not completed until 1909. Figures collected in these years show a total population of 6,230,000. Of this number about 400,000 are counted as Chinese. The city of Bangkok is believed to have something over 200,000 Chinese out of a population of about 650,000. Many Chinese have settled in Siam in recent years, and the estimate of Chinese in Siam according to the China Year Book for 1921-2 is 1,500,000.

A great number come from the provinces of Kwangtung and Fukien. Most of those who live in and around Bangkok are from Swatow. Others are from the vicinity of Amoy. There are also Hakka and Hainanese among the Chinese, who enter many trades and professions. The Cantonese furnish most of the carpenters, machinists, engineers, and owners and drivers of horses. The house servants come largely from the Island of Hainan. Some of these cultivate Indian hemp. The Hakka furnish many masons, tailors, shoemakers, and laundrymen. The shopkeepers are largely Fukienese. The Swatow men are in business, farming, contracting, and building, marine industries, rieksha and other coolie work. Incidentally it may be mentioned that the Swatow people are largely concerned in opium, liquor, and gambling enterprises from which the Siamese Government derives a large income. Many of the Chinese are mill owners and miners.

The children are educated either in Chinese schools established in Siam, or in the government secondary and higher schools, which latter include Medical, Law, Civil Service, Military, and Agricultural colleges. There is a great opportunity for Christian work among the Chinese of Siam. Until recently they have been largely neglected, and at present no figures of any mission work are at hand. It is not an easy field but it certainly is an important one for development by the Christian Church.

"The American Baptist Church (ABF) has a branch mission at Bangkok conducted from Swatow, and a Chinese Christian Association has also recently been organized. The American Presbyterian Mission (PN) has also one or two missionaries here who give attention to work among the Chinese. The opportunities for Christian missions among the Chinese, who with their offspring will no doubt in due time become a great factor in the future development of China, appear to be promising and of much importance."

DUTCH EAST INDIES

Of all sections of the earth to which the Chinese have emigrated, by far the most popular has been the islands and lands of the South Seas, called by them Nanyang (南洋). Of the Chinese who have settled in these regions the great majority are in the Dutch East Indies.

Fifteen hundred years have passed since the first Chinese visited the East Indies. Fa Hsieu, the Buddhist pilgrim to India who left China by the overland route in A.D. 399 and who returned by sea fifteen years later, was probably the first Chinese to land in Java. Javanese traditions tell us that the Chinese traded in that island as early as the 10th century. For a thousand years then trade has been carried on between the Chinese and the Javanese. Gradually many went to live there permanently; coming chiefly from the provinces of Fukien and Kwangtung.

According to the latest official estimates there are from 700,000 to 1,023,500 Chinese resident in the Dutch East Indies, of whom more than 300,000 are in Java. The majority of these emigrated from China during the past half-century. Over 50,000 of all Chinese in Java are in Batavia, Sourabaya, and Samarang; 600,000 or more are in 10 other of the larger cities. Until recently Dutch laws restricted the dwelling places of Chinese. Now they are permitted to scatter everywhere.

The individual thrift, industry, and perseverance characteristic of this people have been the chief agencies in the development of the islands. The native Malays are not ambitious, and the country is too hot for the Europeans to do more than oversee and direct industry and government. The Chinese have introduced intensive farming and business methods from their own country. Many of the most valuable estates in Java are owned and managed by Dutch-born Chinese who have inherited these lands from their ancestors. The products of these estates include sugar-cane, tapioca, indigo, rubber, tea, coffee, maize, and copra. As an example of the business interests of the Chinese it may be mentioned that in 1917 there was a panic among the Chinese speculators in sugar, and the sum involved was estimated to be 50,000,000 guilders.

In business the Chinese are the back-bone of the East Indies. They monopolize the retail trade, and are the middlemen between the Dutch importers and exporters and the native producers and consumers. Many of the richer Chinese have in recent years ceased to act as middlemen and have entered the field of wholesale import and export trade and now compete as the rivals of the Europeans. Several are extremely wealthy and control large business houses.

The problem of education is one which has cost the Chinese of the Dutch Indies no little time, thought, and money. Within the last twenty years a creditable system of private schools has been built up. Prior to that time the Dutch took a very negligent if not an actually antagonistic attitude toward the education of the Chinese. In certain places they were practically excluded from the Dutch schools.

To the better class of Cantonese belongs the credit of the establishment of the Hwei Kwan Schools which are now to be found in every large town and city. Aside from the general object of raising the intellectual standard of their people, the avowed object has been to encourage the study and thus aid in the preservation of the Chinese language and literature, and Confucian ethics. Courses are also offered in all the Western subjects. All Chinese instruction is in Mandarin. However, the attention paid by the Chinese youth to their home language is not as great as one might imagine.

As to Christian work among the Chinese in the Dutch Indies we are forced to rely chiefly on the paper published by the Rev. G. F. Mosher in the China Mission Year Book for 1915. There are four societies doing Christian work in Java; the Reformed Church, the Salatiga Mission, the American Methodist Mission, and the Netherlands Missionary Union. In 1915 the Reformed Church had a few schools for Chinese children, and was planning a more extensive work with specially trained workers. The Salatiga Mission had no workers exclusively among the Chinese, but some of the missionaries in general work had Chinese assistants. This mission received Chinese children into Dutch schools. The American Methodist Mission was working almost exclusively among Chinese along evangelistic and educational lines, especially the former. Their work was in Batavia, Sourabaya, Buitenzorg, and other smaller cities. The most important work has been done by the Netherlands Missionary Society in the western part of Java. Of 800 Chinese Christians in that island, over 600 were connected with this mission, in some ten places.

Difficulty has been encountered in obtaining Chinese workers among the Malay-speaking Chinese born in the islands. In many places in Java, Sumatra, and Banka, Christian missionaries as teachers have been entirely supported by Chinese societies.

Two special difficulties are met with in Christian work. The first is that the Dutch Government does not encourage Christian work among the natives. This is evidenced by the government requirement that evangelistic workers take out permits. However, under certain conditions, it must be added, native Christian teachers may receive grants from the government. The general attitude taken by the Dutch Government is very different from that of the British in their Malay States, where Christian and other social work is encouraged.

The second difficulty is the power of Mohammedanism in this part of the world. The followers of this belief are strong among the Malay people, and have been known to attack the Chinese, killing and plundering them and burning their property. There is, however, among the people of Malay, and especially in the Dutch Indies, a rich field not yet planted with Christian seed—a challenge to the Christian world.

BORNEO

The island of Borneo is divided into four parts. In the north is British North Borneo, administered by the chartered British North Borneo Company. On the northwestern coast is the state of Sarawak, ruled by the English Raja Brooke, and under British protection in matters pertaining to foreign affairs. Between Sarawak and British North Borneo is

the native state of Brunei, ruled by a Malay Sultan under British protection. The fourth division belongs to the Netherlands. This is the largest and richest part of the island and is known as Dutch Borneo.

Statistics of this island are indefinite, as no complete census has ever been taken. In Dutch Borneo it is estimated that there are 40,000 Chinese, chiefly in the western divisions. In British North Borneo, according to the census of 1901, there were 26,000 Chinese.

Sir Charles Johnson Brooke, Raja of Sarawak, writes as follows concerning the Chinese in his principality: "Without the Chinese we could do nothing. When not allowed to form secret societies (and this he has been forbidden to do on penalty of death) he is easily governed."

The majority of the Chinese on the west coast are from the provinces of Kwangtung and Kwangsi, and are called Kehs by the Malays. They are known as a rough and hardy people, turbulent at times, but not dangerously so, if treated with any degree of justice and consideration. There are also many shopkeepers and small business men from Fukien, especially Amoy. These are called Ollahs.

In Dutch Borneo much mining of an alluvial character is in the hands of the Chinese, while in British North Borneo these settlers are chiefly engaged in fishing, farming, and small business. They largely control the business of this section of the island. The right of importation and retailing of opium, wine, and spirits is licensed to the Chinese. These licenses are the greatest source of revenue to the government of North Borneo.

In a report published some years ago by Bishop Mounsey of Labuan, Sarawak, attention was called to the fact that "there are no representatives of the literary class, and while some of them are now wealthy, they or their fathers came here as poor men. This is a factor of considerable importance from a missionary point of view." In the English districts of Borneo religious work is done chiefly by the Society for the Propagation of the Gospel (SPG), the Basel Mission (B), and the Roman Catholic Church. All three of these missions have elementary schools in which English and Chinese are taught.

Evangelistic work is carried on by these missions but no figures are at hand. Chinese catechists, deacons, and priests are at work in Kuching in Sarawak, and in Kudat, Jesselton, and Sandakan in British North Borneo. There are some Western missionaries, both Protestant and Catholic, in Sarawak and British North Borneo. The Rt. Rev. Logie Danson is Anglican Bishop of Labuan and Sarawak. There are no missions in Brunei.

BRITISH MALAYA

Malaysia is considered to be one of the richest undeveloped agricultural and commercial areas in the world. The Chinese are pouring into Malaysia at the rate of a quarter of a million a year. It is largely a transient population, many thousands returning to China annually. As an example of the importance of Malayan Chinese in relation to China Proper, it may be mentioned that the revolutions in China of the past twenty years have largely been financed by Chinese in Malaysia.

The approximate number of Chinese in British Malaya (i.e. the colony of the Straits Settlements, the Federated Malay States, and other Malay states on the peninsula not yet federated) is at least one million. They nearly all come from South China, being mainly Cantonese, Hainanese, Hakka, Swatow, Amoy, and Foochow people. Of quite recent years there has been a considerable number from the North; but the vast majority of the immigrants are from Kwangtung and Fukien. Then there is a large and most influential and ever-growing native-born Chinese population, known as Straits Chinese. These now, as far as the men are concerned, are nearly all English-speaking, and are proud to be British subjects.

The Straits Chinese are the leaders of all the biggest businesses, banks, shipping, timber, produce, tin, rubber, and much else. The capital is often held by Chinese from China, but the moving spirits are the Straits Chinese, many of whom are also leading professional men, such as the Honourable Dr. Lim Boon Keng (Ediu.), O.B.E., the present Chinese member of the Legislative Council. His place on the Council (while he was in Amoy advising as to the site and planning of the new city there) was taken by Mr. Song Ong Siang, M.A., LL.M. (Cantab.), also Captain of the Singapore Volunteer Infantry. He is a successful lawyer, and like his father before him (who was a convert of the great Dr. James Legge, who was four years, 1839-1843, in charge of the Anglo-Chinese College at Malacca before he was transferred to Hongkong) he is a local preacher in the Straits Chinese Church. There has now been for some years a Medical School in Singapore, where students with the full status are recognized by the British Medical Association. Several of the medical practitioners locally have been trained there, of whom some of the ablest are in the Chinese Church.

The Chinese engage in every type of business which Europeans and Americans follow. Many of them are quite wealthy, and during the War must have gained a great deal. The great bulk of them are very generous. Their social status differs very considerably, for they fill all sorts of posts from the agricultural, industrial, commercial, to the official and professional. They are the middlemen in the trade of Singapore and, indeed, of Malaysia. Mr. O. E. Hooley, a former resident of Singapore, says: "The Chinese prefer to go into business on their own account. It is the Chinese who gather up all the produce of the native peoples and prepare it for the European markets. In turn, the Chinese are the shopkeepers and distributing agents for European goods in the villages everywhere."

The matter of education has caused a good deal of discussion among the Chinese who do not wish their language and literature to pass away among their people abroad. About 70 per cent of the children attend English schools, consequently a large majority grow up ignorant of the great past of their ancestral land. Except for the lack of Chinese language study, education among these people may be said to be fairly prosperous. There are more than 20 primary and secondary schools in Singapore alone. Others exist in Penang. It should be added that there are Chinese libraries in several of the larger centers in Malaya.

The Methodist Church (MEFB) has done a great deal toward raising the standard of scholarship among the Chinese in Malaya. Its Anglo-Chinese School in Singapore has a high reputation. In 1918 it raised its standard so as to include one year of college grade work.

The Anglicans (SPG), who like the Presbyterians long neglected their task in educational work, have pulled up well under the Rev. J. R. Lee, the Principal of St. Andrew's School at Singapore. He has given this school, formerly only elementary, a good place in the front rank with the others, whether government or mission.

The English Presbyterian Mission (EPM) for a few years had an Anglo-Chinese School in Singapore, but on its transfer to Amoy by its personal supporters this mission has done little beyond small country schools in its self-contained district, the island of Singapore and the state of Johore. It is now on the lookout for an English university man to take up an Anglo-Chinese work in Murr and Johore in all its highest branches to fit for entrance to an university career, such as the Chinese merchants are asking for, and for which they are prepared to pay their quota. All educational work done by missions in Malaya is supported by fees, donations, and government grants for results gained. Mission funds are still only used for direct evangelistic and Chinese Church work, unless, as sometimes happens, money is given and accepted for special educational work to be done in the Christian atmosphere in which the missionaries do their work.

From a religious point of view the need for work among these southern Chinese is great. Religious conditions are at present largely uniformed. The opportunity is three-fold. In the first place there is the fact to be considered that a powerful, rich, new island nation in a strategic location is being formed. At present the need for the social application of Christian teachings is pronounced. Secondly, there is the problem of the spread of Mohammedanism. This religion is already claiming over one-half of the 60,000,000 people of Malaysia. If we remember the large numbers of the adherents of this belief in China Proper we can see clearly that the propagators of this faith have a good chance to work among the Chinese emigrants. Last of all, but of great importance, is the relation of the Chinese in the south to those in the homeland. This population is ever moving; there is continual passing to and from China. This means that spreading Christianity among the Chinese in Malaysia must result in spreading it in China Proper. A recent report of the Methodist Church has these statements: "Hundreds of Chinese Methodists are annually migrating to Malaysia. China is a Gospel base for a new island nation which soon will be a powerful factor in the Orient"; the Chinese "are already quite open to the Gospel"; and "many places in China have first heard of God from people who became Christian during their stay in Malaysia."

THE PHILIPPINE ISLANDS

For hundreds of years the Chinese have had intercourse with and have emigrated to the Philippines. When the Spaniards arrived there at the end of the sixteenth century, they found Chinese settlers and traders who had crossed in their junks from the continent.

It is estimated that in 1896 there were about 100,000 Chinese in the Islands, 40,000 being in and around Manila. The population at the present day is variously estimated to be anywhere between 40,000 and 70,000. It would seem that 55,000 is a safe estimate; some 25,000 are in the city of Manila. From the earliest times the Chinese in the Philippines have come from Fukien and Kwangtung. At present about 85 per cent are from these provinces.

From early times the Chinese have had no social position in the Islands. The Spaniards scorned them socially and the Filipinos affected to follow their white conquerors and to look down upon a people far above them in race, civilization, and natural ability. This is doubtless due partly to certain economic factors discussed below. The position of the Chinese improved considerably with the arrival of the Americans, and the result is that now there is more mixing socially with the white race than there was in the days of the Spanish regime. However, the Filipino still scorns the Chinese even though he may be partly Chinese himself.

The economic position of these people is powerful. It is estimated from government statistics based on the collection of an internal revenue tax that 90 per cent of the retail business of the Islands is in Chinese hands. A large part of the wholesale trade also is controlled by them. On the Escolta, the main business street of Manila, one does not see Filipino but Chinese and American shops. The greater part of all domestic and a not insignificant share of the foreign commerce are controlled by the Chinese. They furnish the middlemen without whom the East and West do little business.

In Manila there is a Chinese Chamber of Commerce. In 1904 a Chinese Club House was opened and a reception given to the Governor-General and the leaders of Manila society. There are also a Chinese Educational Association and a Benevolent Society, as well as several guilds and libraries. In various parts of the Islands there are Chinese hospitals, and playgrounds.

An Anglo-Chinese School has been established in which all the teachers are Chinese. Chinese children attend the excellent public schools, and have access to the very fine Normal School and to the University of the Philippines. A few students from China have also attended the University of the Philippines.

The following excerpt from a letter written by the Rev. Hobart E. Studley will give a brief idea of the Christian work being done among the Chinese in the Philippines. "The principal missionary effort for the Chinese is naturally in Manila, as this is the only place in the Islands where there is a really large Chinese population; and the various other missions very generously gave up their Chinese work to the American Episcopal Church, as that Church had set apart a man specially to that work. The writer has had charge of it since its inauguration in 1903. Our work is evangelistic, educational, and social. Most of our time is now being spent in educational work, as our schools have developed faster than our staff. We have a flourishing girls' school, with 7 teachers and 110 pupils, a boys' night school taught by the clergy of the mission, with about 60 pupils, and about 230 baptized people, of whom 140 are communicants."

The Presbyterians maintain separate services for the Chinese in their churches for Filipinos in Iloilo and Dumaguete. The American missionaries supervise this work in addition to their Filipino work. A considerable number of converts have been baptized. While the Presbyterians have no educational work specially for Chinese, they are giving a good number of them an excellent Christian education in Silliman Institute at Dumaguete. The Methodists and Disciples (Christians) do some work among the Chinese in Aparri along with their Filipino work and have baptized quite a number of them.

THE HAWAIIAN ISLANDS

The Hawaiian Islands have long been the natural meeting place of many races. Many years before the fall of the monarchy in Hawaii, limited numbers of Chinese had emigrated to the islands, had intermarried with the natives, and had settled permanently and prospered there. About 750 Chinese were naturalized in Hawaii before the American annexation took place. After annexation, the immigration of Chinese labourers was stopped. By the Census of 1900 there were 25,767 Chinese in the islands; in 1908 there were about 18,000. The estimate for the present day is a little over 22,000.

The position of the Chinese in Hawaii is good socially and economically. They pursue many trades and occupations. Many are employed in American and European business houses as clerks, bookkeepers, and stenographers. A few are lawyers, bankers, clergymen, and teachers. Many are merchants, some of whom are wealthy. There are also many Chinese day labourers.

The general standard of living is higher than in China. The homes of the Chinese are comfortable and clean. As a whole the Chinese are notably industrious and progressive. Many of the most distinguished and able business men and leaders in modern China are those who were born or who have lived for considerable periods of time in Hawaii.

The tendency toward organization which is noticeable among all Chinese abroad is to be observed in the Hawaiian Islands. There are many guilds, benevolent institutions, and other such organizations. More than twenty have been noted. Among these is a Chinese Chamber of Commerce in Honolulu.

The desire for education is perhaps more noticeable among the Chinese than among any other foreign people in Hawaii. Mr. H. H. Wong, an attorney-at-law in Honolulu, has estimated that there are over 4,000 Chinese children studying in the various educational institutions of the islands. Most of these are in primary and grammar schools. There are more than 10 private lower primary schools each having 30-50 students. The American public schools are excellent and are, of course, open to Chinese students. There are several Church schools open to them also. Besides the lower schools there is ample opportunity for them to attend Normal School and the College of Hawaii. Many go to the universities in America, while others return to China to receive higher education in the government and mission colleges. Several have attended St. John's University, Shanghai, and the University of Nanking, and have taken an active part in the student life, reflecting clearly the breadth of outlook and progressiveness gained by travel and residence among Westerners.

Considerable attention has been paid to religious work among the Chinese by both the Hawaiian Evangelical Association, and the Episcopal Church. The former has organized work in Honolulu, Hilo, Keokea, Kohala, Wailuku, Waimea, Kula, Lahaina, Makawao, Hanapepe, and Hanalei. At the end of 1913 there were 411 Christians on its rolls. It had 2 pastors, 4 evangelists, a Bible-woman, and four teachers.

The Episcopal (PE) work for Chinese under Bishop Restarick has been very successful. In Honolulu there are 2 churches, and in Kula and Kohala there are parishes. In 1914 there were 3 Chinese clergymen and 2 lay-readers.

THE UNITED STATES

The Chinese in the United States may be divided, as in Japan, into student and business classes. Space forbids a discussion of the former division.

The first Chinese to land in the United States were two men and one woman who arrived in 1848. During the next two years a few coolies, who had escaped from Peru and who had worked their way to the North, arrived. Real immigration began in 1852, at the end of which year it has been estimated that there were at least 25,000. With the discovery of gold, thousands more began to come. By 1860 there were 35,565; many of these were at the mines, while others were labourers elsewhere.

By 1886, Chinese either entirely or largely controlled the following industries in the State of California: slippers, brooms, pork trade, drying and exporting fish, boots and shoes, white shirts, underwear, cigars, tin-ware, willow-ware, jute-making, laundrying, domestic service, powder factories, and vegetable-raising. Before and following this time there developed much anti-Chinese agitation. This resulted in the passing of immigration laws dealing with the matter. Since 1898 only five classes of Chinese are allowed to enter the United States, namely, officials of the Chinese Government, merchants, teachers, students, and travellers. The number of Chinese in 1900 was 71,531; in 1919 the number was estimated to be 65,000, exclusive of 1,500 students. The great majority are on the Pacific coast, but there are comparatively large colonies of them in the larger eastern cities. More than two-thirds of the Chinese in America live in cities. Exclusive of students, practically all are from the province of Kwangtung.

In the larger cities of the country the Chinese are mostly engaged in business of one kind or another. There are about 25,000 import merchants who bring in large quantities of tea, silk, curios, bamboo articles, ginseng, Chinese foods, and porcelains. Many have done well on farms, and in some places the Americans have learned much from these intensive farmers. In 1910, the total number of farms operated by Chinese was 760, comprising 52,041 acres valued at about $10,750,000. About four-fifths of this acreage is in California. Most of the farms are held by cash-tenants. More than 10,000 Chinese workers are on farms.

It is unnecessary to give a list of the various guilds, chambers of commerce, and clubs of the Chinese in the United States. These are in proportion to the number of this people. In Boston, New York, Chicago, and San Francisco there are Chinese libraries, and in New York and San Francisco, at least, there are Chinese newspapers. In several of the larger Californian towns and in some of the great eastern cities there are private Chinese schools. Most of the children, however, attend the public schools. By the Census of 1910 the Chinese children in California of school age (6 to 20 yrs.) numbered 4,750, of whom almost one-half were attending schools.

Concerning religious work among these people in such a large area as the United States it is possible to say but little. Those who wish fairly full discussions of this question will do well to consult the "Survey of the Oriental Communities and Oriental Students in America," made for the Nation-Wide Campaign of the Protestant Episcopal Church in 1919 by the Rev. T. R. Ludlow; also the article by the Rt. Rev. G. F. Mosher: "Christian Work among Chinese Abroad," in the China Mission Year Book for 1915. In the large centers where Chinese have congregated, several of the churches have made more or less feeble attempts, without conspicuous success, to do work among these people. Perhaps the most encouraging work being done at present is that of the Rev. Huie Kin of the Presbyterian denomination in New York City; that of the First Chinese Evangelical Church in Chicago; and that of the Rev. Daniel Ng of the Episcopal Church in San Francisco.

CANADA

According to the Census of 1911 there are 27,774 Chinese in the Dominion of Canada: of these over 10,000 are in the province of British Columbia. The remainder are scattered throughout Ontario, Quebec, Manitoba, Nova Scotia, New Brunswick, and Prince Edward Island, in the order given. Excluding the student class, almost all are from Kwangtung, the majority belonging to the labouring class. Their occupations are laundrying, shopkeeping and trading, cooking, keeping of restaurants, tailoring, and some farming.

A tax of £100 is collected from every Chinese who enters Canada. This strictly limits but does not prohibit immigration. In the year 1915/6, for example, twenty paid this tax. Those who do enter for the most part do fairly well, except in British Columbia where their economic condition has been described as being "little better than in China". Throughout the districts further east they are able to lay aside or bring back to China on an average $200 per year. In Ottawa their wages average $40 to $50 per month.

The need and opportunity for Christian work among the Chinese in Canada is great, and considerable response has been made to the call. No satisfactory reports are available. The Presbyterians (PCC) have taken the lead in this work, especially in Montreal, Toronto, Vancouver, and Victoria. The Methodist Church (MCC) and the YMCA have also done some work. Wherever there are groups of Chinese it seems that earnest efforts have been made to enlist them in Sunday Schools. In Hamilton, Ontario, there are four or five; in Toronto ten or more; in Ottawa seven; in Winnipeg several, and in Montreal there are about twenty.

AUSTRALIA

It was in the sixth decade of the nineteenth century that owing to the discovery of gold the Chinese began to enter Australia in large numbers. They worked especially in the alluvial deposits. Almost from the beginning friction developed between them and the white miners, owing largely to the diligence with which the Chinese worked and the good fortune which followed their perseverance. Prejudice against the Chinese miners still exists, and in some states of the Commonwealth none are allowed to engage in mining without the consent of the Minister of Mines.

At present, owing to the Commonwealth Exclusion Act, there are only about 25,000 Chinese in Australia and Tasmania. The great majority, more than two-thirds, are in the states of New South Wales, Queensland, and Victoria. West Australia has about 1,800, and the Northern Territory about 1,300. In 1911 there were less than 1,000 women in the whole number of Chinese in Australia. Exclusive of these figures there were about 3,000 half-castes, almost equally divided as to sex. The number of Chinese has been steadily decreasing. The majority are of the working

class, being in many cases descendants of those who went in the gold rush of the nineteenth century. They are now engaged in commerce, import and export, and farming. They do not show a tendency to settle permanently in the country where they are not wanted. They are intensely loyal to their homeland, are very peaceful, and cause little trouble.

Comparatively few are Christians, although considerable attention has been given to work among them by the Anglican, Presbyterian, and Methodist Churches, and the Church of Christ. Although since the foundation of Christian work among the Chinese in 1860 several hundred have been converted, it has been a difficult work, largely on account of the transient character of the Chinese population.

NEW ZEALAND

There are less than 3,000 Chinese in New Zealand at the present time. This small number is to be attributed to the attitude taken by the Dominion Government in discouraging Chinese immigration by collecting a tax of £100 per man, and by limiting the number who may come on any ship to one for every 200 tons burthen. These limitations were incorporated in the Act of 1896. In 1908 the Government added an educational test, and as a result during the next 7 years no new Chinese arrived. After 1915, young Chinese immigrants were again coming to New Zealand, having learned sufficient English in Kwangtung to be able to pass the test of reading 100 words in English. According to information received from the Rev. Alexander Don, of Dunedin, New Zealand, "During the present year (1920) the number arriving by every steamer has been up to the limit allowed, viz. one Chinese to every 200 tons capacity, and the outcry against an 'Asiatic influx' has been so great in certain quarters that the present Parliament of New Zealand intends to still further amend the Immigration Restriction Act so as to reduce the immigration."

The Chinese are pretty well scattered over the islands in country and town. There are small groups of them in 88 small cities, and larger groups are found in Wellington, Auckland, Christchurch, and Dunedin. In Auckland there is a Chinese library. Guilds are organized in several places. The Consul resides in Wellington. Mr. Don writes: "Work is carried on by the Presbyterian, Baptist, and Anglican Churches. The Presbyterian Church began its work in 1871 among the Chinese gold miners in the province of Otago. This work was carried on for many years until the gold mines were exhausted and the workers moved elsewhere, especially to the warmer North Island where they are engaged in fruit and vegetable-raising, and laundrying. Now the work of this Church among these people has become smaller, for the reasons above given."

"At Christchurch the Baptists have a Mission Hall built especially for Chinese work. Here there is a small Sunday class. At Wellington the same Church supports a Chinese catechist. At Auckland a class of about 20 has met regularly for some years."

"The Anglican Church held classes at Napier and Blenheim for a number of years, and several men were baptized, but these classes are no longer being held. At Wellington a fine church was built some years ago. A fairly strong work is being carried on here. The catechist visits several other centers where there is work to be done among Chinese. The work in general, however, may be said to be weak, as in the case of Australia, owing to government policy."

CONCLUSION

The above account does not pretend to be either complete or absolutely accurate. Space forbids the former and inaccessibility of information the latter. Other facts regarding the number of Chinese in other countries not touched on in the foregoing survey will be found in the table of statistics below.

Few deductions are made from the material given; the purpose of the article does not call for such. The object is to present a small amount of information regarding the countries to which Chinese have emigrated, the work done there by them, the type of Chinese emigrant, and especially the Christian work which is—or is not—being done among them. It is hoped that the survey, brief as it is, will show the great opportunity that there is for Christian work among this great people in many lands.

Statistics of Chinese Abroad—Many sources have been consulted in framing the statistical table of Chinese abroad, and it is difficult to be confident as to the result. The Chinese population fluctuates much, especially in places of easy access from China, as Japan and Malaya, and books consulted do not generally quote their authorities. Where possible we give the authority we have used and the date of the estimate. It has been found impossible, owing to scantiness of information, to estimate the number of Chinese Christians in each country.

APPROXIMATE STATISTICS OF CHINESE ABROAD

Country	Chinese Population*	Authority and Date
JAPAN	17,700	China Year Book, 1921-22.
KOREA (Jap.)	18,972	Official Census, 1917.
FORMOSA (Jap.)	2,258,650	China Year Book, 1921-22.
FRENCH INDO-CHINA (Fr.)	1,023,500	Richard.
SIAM	1,500,000	China Year Book, 1921-22.
BURMA (Br.)	134,600	China Year Book, 1921-22.
JAVA	1,825,700	Richard.
BORNEO	70,000	Official Census.
STRAITS SETTLEMENTS	1,300,000	Richard.
AUSTRALIA (Br.)	35,000	China Year Book, 1921-22.
NEW ZEALAND (Br.)	3,000	Census Estimate.
SOCIETY, FIJI, and other Islands of the Pacific	20,000	Richard.
HAWAIIAN ISLANDS (U.S.)	22,250	Census Estimate.
PHILIPPINE ISLANDS (U.S.)	84,060	China Year Book, 1921-22.
UNITED STATES	66,500	Estimate, 1919.
CANADA (Br.)	27,774	Census, 1911.
MEXICO	3,000	China Year Book, 1921-22.
CUBA	90,000	China Year Book, 1921-22.
JAMAICA (Br.) and PORTO RICO	4,000	CCC Estimate.
ECUADOR and the GUIANAS	3,000	Chinese Who's Who.
PERU	45,000	China Year Book, 1921-22.
BRAZIL	20,000	China Year Book, 1921-22.
CHILE	7,000	Richard.
UNION OF SOUTH AFRICA	13,200	China Year Book, 1921-22. Richard.
MADAGASCAR	1,007	Census, 1917.
EUROPE	1,760	China Year Book, 1921-22.
SIBERIA	37,000	China Year Book, 1921-22.

* Exclusive of students.

CHINESE GOVERNMENT STUDENTS AND CHRISTIANITY

One of the most significant features of the past decade in the life of China has been the development of Government schools and colleges of a modern type. The number of Government higher educational institutions has grown rapidly and the grade of work done has also shown marked improvement. This growth has come in spite of the fact that the nation has been torn by civil strife, and that most of the Government income has been appropriated by the military. There is ample evidence that a public opinion is quietly forming which believes profoundly in education by the State, and which will soon be so strong that it will have the power to demand that a much larger proportion of the provincial and national budgets shall be devoted to the constructive work of public education. The outcome of the recent teachers' strike in Pekiug is an evidence that the will of the people is even now sufficiently powerful to force a reluctant government into more adequate support of its educational institutions. It is obvious that once China puts her own house in order, and achieves a national government honest and progressive in character, government education is to witness a marvelous development. Even now the Government institutions are the dominating influence in the educational life of China and the future of education in China is to be increasingly theirs. This is not to say that the Christian schools and colleges will not have a worthy and permanent place in China's educational scheme. It does mean, however, that with the passing of time their share in the complete educational program of the nation is to be relatively less.

The following table shows that in 19 centers in China there are 268 Government and private educational institutions of middle school grade and above, including a total of 77,646 students, and having a force of teachers numbering 6,425. These figures were secured by Association student workers in the cities listed, and while they are only approximate, they do give a fairly accurate presentation of the size of the Government student field in these centers. For the entire nation the figure must be well over 100,000 Government students of secondary grade and above. The challenge of this field to the Christian Movement in China is of the first importance. The teaching staffs of these institutions also present an attractive and compelling opportunity to the Christian Church.

City	Number of Institutions (Middle School grade and above)	Government and Private Students (men and women)*	Faculty
Antung	4	600	40
Canton	7	2,750	110
Changsha	24	5,200	580
Foochow	12	2,500	300
Hangchow	17	3,500	450
Hongkong	3	1,400	75
Kirin	6	1,500	100
Moukden	8	2,400	110
Nanchang	9	2,500	180
Nanking	15	4,500	330
Paotingfu	9	4,500	400
Peking	51	15,500	1,400
Shanghai	28	8,546	620
Soochow	7	1,500	...
Taiyüanfu	9	4,000	200
Tientsin	14	4,550	475
Tsinan	14	3,500	350
Wuhan cities	23	6,000	390
Yünnanfu	8	2,700	265
	268	77,646	6,425

* These figures are only approximate. In some cases they include only the men students, in some cases they do not include private schools.

Perhaps even more meaningful than the development of the Government schools and colleges as the supreme factor in the educational life of China, have been the voluntary national movements which the students and teachers of these institutions have initiated.

There probably would be common agreement among all observers of contemporary life in China that two of the most significant facts in her recent history have been the Student Patriotic Movement and the New Thought Movement. While the meaning and value of these two movements for present life in China are subject to various interpretations, the reality of their influence is nevertheless enormous. Without the aid of much formal organization, these two movements have exerted a profound influence throughout all sections of China. They have given expression to the new spirit of nationalism which is developing among the youth of China. They also have made articulate the social and political ideals of young China. The fact that both of these movements originated with the students and teachers of the Government schools, and have been carried forward largely through the leadership of these same groups is worthy of careful consideration. The obvious deduction is that these institutions are to have profoundly to do with moulding the future life of China. As one foreign teacher in a Government school in Peking has stated: "These Government schools are not only educational institutions, but they also are centers in which national and social movements are being generated; our Government schools are inspiring a new spirit of nationalism and patriotism." Certainly if the Christian Church in China is to be in contact with one of the most powerful sources of influence in the life of modern China, it would do well to relate itself to the work of these Government institutions.

It is also natural that these institutions should attract to themselves many of the most eager-hearted and capable young men and women of China. Those who lately have been in intimate touch with the student bodies of the Government institutions have been deeply impressed with the caliber and character of many of these students. To win these students for Christ is to go far in the task of evangelizing China. Eventually one of the most fruitful sources of supply for the definitely Christian callings, particularly the ministry of the Church, should be found in the Government institutions. It is no disparagement of the men our Church schools have been producing to say that at present some of the ablest leaders of the Christian Cause in China are men who have come from the ranks of our Government students. The very nature of the student life in a Government institution is such that those who successfully overcome the obstacles, and win their way through to a Christian faith, are generally worthy young men who dedicate themselves to Christ and His Cause with deep earnestness. Surely the Christian Movement in China has a right to expect that a growing number of its leaders shall be recruited from this field.

Another important factor is the open-minded attitude these young men hold with regard to Christianity. The students themselves are hungry for reality and are peculiarly responsive to the Christian appeal when presented without cant and dogmatism. While there is a certain agnostic and, perhaps, even irreligious influence present in the New Thought Movement, the rank and file of its followers are seeking to find what is true and of permanent value in religion. The personality and teachings of Christ are almost universally respected by the Government school students who have had opportunity to study in Bible groups. In Peking we have found the only limitation on the number of Bible groups we could organize for Government students has been in the number of able, well-trained Bible class teachers we could furnish. The writer remembers one day receiving at his home a group of students from the National University who had entirely on their own initiative organized themselves into a Bible group and desired a leader for the class. Others have had the same experience. Possibly motives other than a mere desire to know the truth of the Bible sometimes inspire such action; but there is no gainsaying the fact that the problem of getting contact with Government school students in many of our leading centers has vanished almost completely, although, in some cases, the faculties in control of Government institutions are still opposed to their students being brought under Christian influence.

In preparing this report the writer sent out a questionnaire to the leading centers of Government education in China. One of the questions asked was: "Is there much prejudice among the Government students toward Christian institutions?" Here are some of the replies:

Antung: "During the latter years there has been a great change for the better."
Canton: "There is some, not a great barrier, however."
Changsha: "Only in some schools. A minority."
Foochow: "Not apparent."
Hangchow: "Prejudice toward Christian institutions not pronounced."
Hongkong: "No, nearly one-half the Government students come to the Y.M.C.A."
Kirin: "Some, but not strong either way."
Nanking: "I have not seen evidences of any organized prejudice toward Christian institutions."
Paotingfu: "In only one school—others are all open."
Peking: "Very little. Most schools wide open."
Shanghai: "I feel that the outlook is more encouraging than ever before. Very little, if any prejudice."
Soochow: "Only on the part of one school."
Tientsin: "No marked prejudice. Many quite cordial."
Moukden, Nanchang, Wuchang, and Yünnanfu report there still is considerable prejudice.

Not only does the responsiveness of the students of these institutions present a call to the Christian forces in China, but perhaps a greater call arises from the moral and spiritual need of these young men and women. In the realm of thought they are being exposed to rational and materialistic conceptions of life. Prayer and fellowship with God are considered a superstition. Religion is often characterized as an outworn survival which should early be replaced by science, education and art. It so happens that the Government schools are largely located in big cities, and the environment is often anything but wholesome. Houses of prostitution, gambling, and commercialized amusement of a degraded type, make their inevitable ravages among these students. Large numbers of the Government students are away from home influence, are without friends, and find the temptations of city life under such conditions extremely hard to battle against. Anything that the Christian Church can do to aid these students in their fight for character and faith ought to be done, as they are indeed hard pressed.

As early as 1907, the Churches recognized the importance of the student field, and at the Centenary Meeting of Missionaries held that year a resolution was passed asking the Christian Associations to give particular attention to the development of this work. The two Christian Associations have taken this commission most seriously, and have faithfully applied themselves to the cultivation of this important student group. While there have been weaknesses in the program, and often a staff far from adequate has been available for the work, much good has been accomplished. As the reports from the various centers clearly indicate, the prejudice once held by the Government students toward Christianity and Christian institutions has been largely overcome. Through Bible classes and personal work many of these students have been won to the Christian life and active membership in the Church. Through well organized and carefully prepared for evangelistic campaigns such as those led by Dr. Mott and Dr. Eddy, thousands have been aroused to an interest in the Christian Truth. Through a social and recreational program many students have been encouraged to a more wholesome social life. The annual conferences of the two Associations have become potent influences for student righteousness and deeper spiritual life. Through social service and community programs many Government students have been interested and trained in service. Christian literature and Bible texts have been prepared especially for these students and have enjoyed a wide popularity. Through special Life Work Conferences some of these men have been led to dedicate their lives to the Christian ministry and allied callings. In time it was found possible to organize Christian Student Associations in certain Government institutions. In North China the Student Associations among such Government colleges as Nankai of Tientsin, Customs College, Tsing Hua College, and the National University of Peking, rank among the best we have. In other schools where it has not been possible to organize Student Associations because the Christians have been too few, Inner Circles have been formed and are doing promising work in winning their fellow students to Christ. It is important to point out that in the development of all this work for Government students, the hearty support of the Chinese Church and mission workers has been an invaluable factor.

However, as the work passed beyond the preliminary stages of where the main effort was directed toward getting contact with the students and breaking down prejudice, the conviction grew among the Association workers that the Associations alone could never adequately provide for this important work. There were certain reasons which led to this conclusion:

1. It became evident that in many centers greatly enlarged staffs of Chinese and foreign workers were needed. It was considered by many both impossible and undesirable for the Association to expand its own staff to fully provide for this field. For example, at the present time the Churches and Associations in Peking have a united staff of 12 Chinese and 5 foreign secretaries giving full time to this work, and more high grade Chinese workers are still badly needed.

2. It was considered to be important that from the beginning of their Christian experience the students should be conscious of their relationship to the Christian Church. That while the Associations themselves are a part of the organized work of the Church, too often this fact is not fully appreciated by those who view these institutions from an outside viewpoint. It was felt, and experience has verified the impression, that were the Churches directly to participate with the Associations in the promotion of the student work, the students upon becoming Christians would immediately and more vividly appreciate the reality of their relationship to the Christian Church.

3. If the Government students were to be enlisted in Church membership and trained for Church work it was necessary that the Church itself should have workers who could specialize on such work. The experience of the Associations in attempting to link up with the churches those students who become Christians soon caused them to feel that it was only as a strong, well-rounded progam for students within the Church was developed that the permanent loyalty and support of the students could be maintained. While Association secretaries working purely as members of various local churches could assist in the development of such programs, it was felt that only as the Church itself became interested in the task and made contributions in leadership and funds to the work, could a satisfactory solution be attained. It was felt that the Church Student Workers would be in a better position to interpret the problems and needs of the Churches to the students than could the Association secretaries. The importance of giving the students an intelligent understanding of the life and work of the Church is fundamental if they are to devote their lives as lay and professional leaders to its work.

4. The inevitable result of having the Churches appoint their own secretaries to the Government student work has been to arouse the Churches to a deeper interest in and sympathy with these institutions. Certain church workers out of their experience feel that the importance of this fact should be given emphasis. They have found in their own church groups that the few years in which they have been at work have witnessed a much better understanding on the part of their church members of the significance of the Government student field. By having opportunity frequently to hear reports of work done and problems to be overcome in connection with this task, the Church and mission leaders have come to give this Government student work a much larger place in their thought and prayers.

It was the recognition of these and other reasons which led the Employed Officers' Conference of the Y.M.C.A. at its last meeting held in November, 1919, to unanimously pass the following resolution:

"Although the students of the Government schools have been considered to be especially the field of work of the Y.M.C.A., we, nevertheless, wish to affirm that without the closest co-operation between the Association and the Churches we cannot adequately meet the needs of the students. For only by developing a strong, well-rounded program for students within the Church can the permanent loyalty, interest, and support of the students be held."

"WE RECOMMEND—

1. That the Churches be requested to appoint workers sufficient in number to make possible, in co-operation with the Association, the adequate manning of the student field.

2. That the Association movement should recognize that its responsibility is increased by the addition of Church Student Secretaries, and should accordingly set aside increased numbers of well-trained Student Secretaries both Chinese and foreign for all large centers."

In Peking each of the 6 Protestant bodies has at least one worker in the Government student field. Three of the missions have foreign secretaries for full time in the work among the Government men students. Certain Peking churches are also making arrangements this year for women workers among the Government girl students. In Tientsin several of the missions have appointed secretaries to give full time to this work. In certain other centers over China a few church workers have been assigned to this field. Up to the present, however, the work largely has been directed by the Associations with the churches giving valuable voluntary co-operation. It is the conviction of the writer that the time has come for Church bodies, whose work is in cities in which there is a large Government student population, to appoint workers to specialize in this field. The following replies received from Association student workers present the general situation prevailing at the present time:

Antung: Church co-operation, but no church workers set apart definitely for this task.

Canton: No church workers in Government school field.

Changsha: Three churches allocate men, 5 in all, say one-tenth of their time.

Foochow: No mission student workers definitely assigned to this field. Good voluntary co-operation with church pastors in following up students who become Christians.

Hangchow: No direct co-operation between Associations and Churches for work among Government school students, as the Churches have no definite program for them. However, we do use some of the church workers as volnutary workers for Government students.
Girls' work. One representative of Presbyterian Mission teaches music for girl students four hours a week.

Hongkong: No Church co-operation. It is left to the Y.M.C.A.

Kirin: One mission worker allocated to Y.M.C.A.

Moukden: Church does not work directly among Government students.

Nauchang: No Church co-operation.

Nanking: Associations and Churches, 8 workers. Three give full time, others devote not more than one-quarter to Government student work.

Paotingfu No organized co-operation, but very good unofficial co-operation. We lack workers, however. Each mission should have at least one full-time foreign worker and one full-time Chinese worker to co-operate with the Association in the student field.

Shanghai: Two or three churches have special classes for students. Missionaries have given valuable voluntary co-operation. Great need for church leaders adapted to work for Government students.

Soochow: Two missionaries and two or three pastors very much interested and quite helpful.

Taiyüanfu: No organized co-operation. No friction.

Tsinan: One foreign mission student worker. Co-operation between Churches and Association is not organized; no division of field, but friendly co-operation.

Wuhan cities: One foreign church worker. Very good co-operation on any single thing; not much organized co-operation.

Yünnanfu: No church or Association workers.

In certain centers the Churches already have moved to meet this need. It is confidently expected that the next few years will witness many more Chinese and foreign workers appointed by the Churches for this important service. Experience has shown that whenever possible these men should be allowed to devote full time to this work, as the part-time arrangements have not been found very satisfactory. Experience also has clearly shown that these men should be of a high grade. In most cases they should have as a minimum a college training, and if possible certain theological training in addition. Some of the characteristics most to be desired in student workers are: (1) Men of vital Christian experience, (2) Personal workers, (3) Ability to lead Bible discussion groups, (4) Organizing and executive ability, (5) Good mixers, (6) Men of humble spirit, who will be willing to stand back of students and encourage them in leading and initiating the work, and (7) Men who have the co-operative spirit, and who while loyal to their church are not narrow denominationalists.

In carrying on student work certain principles of fundamental importance have been developed which it may be well to emphasize at this point:

(1) To bring every student to face for his character and his career the full claims of Jesus Christ as Saviour and Lord, and to develop the loyalty of the students to the Church, by securing them for church membership and regular participation in church service and worship.

(2) It is well clearly to recognize that in a very real sense each college has a community life of its own. We should recognize and utilize this college consciousness in religion in a way not unlike its utilization in social life, athletics, and other activities.

(3) That in the main the life of each college can be most effectively influenced for vital Christianity by securing as early as possible a group of Christian students and teachers within the institution who will accept definite responsibility for the moral and spiritual life of the college.

(4) *The fullest possible opportunity should be allowed for undergraduate initiative and control. In other words, it is a work with and by students rather than for students. This principle is of crucial importance.*

(5) The work should be inter-denominational in spirit, and men of different denominations should be trained to work together.

(6) Opportunity should be given for the students to enjoy the benefits which come from effective union with similar bodies of Christian students in other colleges in the same city and nation, and this through the World's Student Christian Federation.

(7) The appeal should constantly be directed to the unselfish and vicarious in the life of students, particularly giving emphasis to service activities. The difficult program has been found to be the challenge to students which arouses the greatest response.

The following activities have been found most fruitful in Government student work in China. It should be remembered that in carrying on these various forms of work in most cases the best results will be obtained where the students themselves share in the planning of the work and assume responsibility for its promotion.

(1) Bible classes, in nature of discussion groups.
(2) Socials, home parties, etc.
(3) Coaching of athletics; teaching of English classes; leading of singing classes; etc. All very good in opening stages of work, as they provide natural points of contact.
(4) Social service programs of all sorts within the school and in the surrounding community.
(5) Religious meetings and lectures on general subjects.
(6) Discussion groups (topics of a religious, social, or philosophical nature generally used).
(7 Personal work should be given central position of importance, as it is the most fruitful of all activities.
(8) Gospel teams, preaching bands, chapel speaking, etc.
(9) Summer vacation Bible schools.
(10) Evangelistic campaigns for well prepared students.
(11) More simplified form of work has been found better adapted to Middle School students. A modified form of the "four-fold program" is being tried in a number of Middle Schools this year.

Assuming that before long the Churches in the larger centers will appoint full-time workers for the Government student field, the question then arises as to what co-ordination there should be between the workers of the different Churches and the Association workers. All will agree that a certain amount of co-ordination is imperative unless we are to have overlapping, misunderstandings, and constant friction. It is also important to remember that denominational divisions make little appeal to the student mind, and that a Christian Movement which presents a united front to the Chinese Government students, emphasizing the essential unity of the Christian Church, will have much more power and possibility of success in its work, than one which is divided and at cross purposes within itself. It also should be remembered that one of the essential principles which has made the Christian Student Movement a power around the world has been the fidelity with which it has sought to keep the primary responsibility, initiative, and control within the hands of the students themselves. Any disregard of this principle will inevitably carry with it loss in the vitality of the work. It is also the belief of many that we will do well to view the work of the Church and Government schools as one, emphasizing the essential solidarity of all Chinese students. The following factors appear in the situation:

(1) The individual colleges with their Student YMCAs and YWCAs, or their Inner Circles of Christian students. As soon as there are a sufficient number of Christian students within an institution, say 4 or 5, some such group should be organized.

(2) The relationship of these different college Christian student organizations with one another in the same city. There is a certain solidarity prevailing among the colleges of any given city

which it is important to recognize and utilize in promoting this work. Care should be exercised that the city-wide student movement should also safeguard student initiative and control.

(3) The different Church bodies with their salaried student workers. This is not to say that each local church should have such workers, as it has been found feasible for one church worker to provide for the work in several churches.

(4) The Young Men's and Young Women's Christian Associations with their Student Departments and Student Secretaries.

As soon as these various factors in the situation are considered, it at once becomes apparent that if the work is to develop efficiently a common consciousness and unity should prevail through it all. In other words, the Association workers should consider that the task of developing the student work in the various churches is their task just as much as it is the task of the church workers. Similarly the church workers should likewise consider the task of building the work in the individual colleges and in the city-wide inter-collegiate movement as a responsibility which they share in common with the Association workers. All agree as to the importance of such unity prevailing throughout the work, but there is a difference of opinion as to how such unity can best be achieved.

(a) Some believe that it can best be secured through unofficial voluntary co-operation on the part of all the agencies at work in the field.

(b) Others believe that the Churches in appointing workers to the student field should allocate them to the Christian Associations, and that the Student Departments of the Associations should be enlarged and modified in organization so as to make this possible. Changsha is experimenting with this plan at the present time with good success.

(c) In Peking, the different Churches and the Associations are attempting to provide for the work through an administrative union, known as the Peking Christian Student Work Union. All of the Church and Association Student Secretaries serve as a united staff. The control and direction of the work of this staff are in the hands of an Executive Committee which is composed as follows: 12 students (6 girls and 6 men) who are appointed by the City Christian Student Movement, which is made up of student and faculty representatives from each of the colleges of the city; 12 Church representatives (6 men and 6 women), each of the Protestant Church bodies having one man and one woman; one member elected by the Y.W.C.A.; one elected by the Y.M.C.A.; and two other members chosen from the city at large. The city is divided into districts, and the church secretaries in each of these districts are responsible for the intensive development of the work in the colleges of their area; and they also are responsible for the promotion of the student work in the churches of that area. In addition to this responsibility, each Church Student Worker serves as a specialist on some phase of student work for the entire city; that is, one man may be in charge of the Bible Study Work, another the Social Service Work, another Evangelism, etc. The Association secretaries, in addition to co-operating in such areas where the church workers may need their help, are also responsible for the general executive duties in connection with the city-wide movement and programs.

The plan has been under way for three years. It is still too early to predict its final value, but it has shown real promise, and those who are participating in its work believe that it contains fine possibilities for the student work of China.

Dr. J. L. Stuart, President of Peking University, writes of Christian student work for Government institutions as follows: "Christian work among Government school students not only has all its direct advantages, but is also not without benefit to mission schools. There is the tendency in the latter for worship and religious duties generally to become conventionalized, and for the students to depend overmuch on their teachers and their environment for maintaining the Christian purpose they have perhaps too readily formed. Criticism is frequently heard that the students in our schools, even when sincere and earnest, are often passive and lacking in vital religious experience. It is therefore a challenge to them to come into contact with those who in Government schools have become Christians in the face of hostile surroundings and as the result of deep personal conviction. The fresh vigour and real if relatively uninformed faith of such students ought to have a healthy reaction on their fellows in mission schools. Not only so, but the policy of bringing both groups into common organizations with the same problems, activities, and aims, tends to break down the undesirable barriers between the two types, and makes Christian discipleship an individual issue rather than an incident in attending a Church school. This will inevitably help to dissociate it from Western propaganda and to give it recognition as a normal part of Chinese life. From the standpoint of the administration of a mission school, work for Government school students ought to have every encouragement and support."

THE BLIND OF CHINA

It is impossible to get any exact information as to the number of blind persons in China, and only those who attempt work amongst them know very much about the extreme wretchedness, misery, and degradation in which they live. A school started for the blind in any locality gradually brings to light the existence of a terrible amount of wholly unsuspected suffering. Lives which would have gone out in darkness or been prolonged only for shame and suffering are brought to light when there is a place to which they can be brought.

Efforts to secure full information as to the work carried on for the blind in this land have met with but partial success. The accompanying table gives a digest of the facts brought to light by a questionnaire sent out in 1920, but the returns are very incomplete.

More especially is this so with regard to the number of graduates recorded. An article on work for the blind published in the China Mission Year Book for 1914 gives the number of graduates from the Hill Murray School for the Blind, Peking, as about 250, and from the David Hill School for the Blind, Hankow, as about 120. The records of the latter school were destroyed by fire during the Revolution, and the Peking school having been closed during 1919/21 made no reply to the recent questionnaire sent out. Some of the older schools have no detailed records of the earlier years of their work. The returns given here are based on the replies received in answer to the questionnaires sent out in 1920 and are as complete as the information to hand permits.

Number of schools for the Blind		29
Number of provinces having schools for Blind		12
Number of pupils in these schools—girls	498	
boys	247	
men	39	
women	10	
Total ...	784	
Number of Blind teachers in these schools		39
Number of Christians in these schools		269
Number of graduates from these schools		121
Number of graduates who are self-supporting		87
Number of graduates who are partially self-supporting		19

Schools for the Blind—Space permits reference to the work of only two of the schools which are doing so much for the blind of China.

(1) Of the old established schools the largest is at Canton. Here there are three departments—for men, boys, and girls, respectively. In all there are some 184 pupils now in the school. The printed report of this school for the year 1919 contains the following information with regard to the work done by the pupils both while in the school and after they have graduated:

"Massage and hygiene are important studies of the school. Both boys and girls thread bristles into tooth and nail brushes. The boys make hair and clothes brushes and are learning basket-weaving and the making of porch curtains of bamboo. They also make brooms, straw sandals, and palm-leaf rain-coats. The girls knit a large variety of articles from wool and cotton. They have knitted many stockings and helmets for the Red Cross."

"Pupils from the school have gone out into several occupations. Both young men and young women have been and are doing good work in hospitals giving massage and as evangelists, helping also in the meetings with music. One girl has taught massage in a Nurses' Training School, some have given massage in private houses. Other graduates are teaching in schools for the blind in two provinces. A few have been assistants in schools for the seeing, and have given music lessons to the pupils. They have been teachers of the Chinese language to new missionaries. Many have become Bible women in country places. One has taught very well the women's class that gathered yearly from the villages for a few weeks of Bible study at one of our interior stations."

"They have written many books in Braille from dictation, and every week prepare many copies of the Sunday School lessons with pages of comments, which are sent to blind who are in Sunday School work in various localities. The newest occupation for our blind is that of reporter. Braille can be written much faster than Chinese characters, so our girls were asked to report a series of meetings being held by Dr. Goforth of North China. As the sermons were given through an interpreter, there was time to write them out in full. Later the sermons were read to a scribe who wrote them in Chinese character and prepared them for publication."

(2) The following is culled from a recent report of the Institution for Chinese Blind, Shanghai: "Several of our pupils have graduated and are now earning their own living, receiving from two dollars a month up to thirty dollars and their board, depending on the work they are doing and the length of time they have been employed."

"Our first pupil is at present a tutor at St. John's University. The second is taking special work in the Junior Year at St. John's, and is on

our teaching staff. Two are in Swatow in their special line of work. Three are in our workshop making rattan furniture. Three others are attending middle schools for the seeing, and two more are taking post-graduate work in this Institution and assisting us in teaching."

Methods of Teaching the Blind to Read—Different methods have been used in teaching the Blind of China to read. The Moon System was used for a time at Ningpo in a small work for blind women. Three different methods of adapting the Braille system of raised dots have also been tried:

(1) The Murray Numeral System—This system used in Peking made use of the Braille signs to represent numbers only. The sounds used in Pekingese Mandarin were numbered and the numbers written down in Braille, the pupils have to learn the numbers of the sounds and change the numbers into words when reading.

(2) The Alphabetic Plan—In Hongkong and Canton the plan adopted followed more or less closely the European method of using the Braille signs to represent the letters of the Roman alphabet, words being spelt out sometimes in full, sometimes in more or less abbreviated form. Amoy and Foochow also followed this plan.

(3) The Initial and Final Principle as Adapted for Local Use Only—When the Rev. David Hill started work for the blind of Hankow, he adopted a simpler plan, and one much better suited to the genius of the Chinese language. Braille signs were used by him to represent the initials and finals needed to denote all the sound forms used in the Hankow form of Mandarin. In this way no word needed more than two signs or letters for its formation. These two signs could be rhymed together to produce the required sound after the fashion of the "fan-chieh" used in Chinese dictionaries and vocabularies. This system was much easier to learn than those mentioned above, and books were produced which were considerably less bulky and weighty than those which followed the alphabetic plan.

The Initial and Final Principle as Adapted for Use in all Mandarin-Speaking Areas—In 1904, the principle of the Hankow system was followed in preparing a scheme for use anywhere in the Mandarin-speaking area. The books of this system were prepared in such a way as to make home teaching of the blind quite simple and easy, and the books were used with success in several provinces. The strong points of this scheme (known as the Tsinchow System, because it emanated from Tsinchow, Kansu) were its carefully prepared sound sheet and the weight given in its preparation to the two principles—similar sounds, similar signs, and least labour—the latter requiring that the signs containing fewer dots be used for the most frequently recurring sounds.

The Initial and Final Plan Adopted in South China for Non-Mandarin Dialects—The use of the initial and final plan spread before long to Hongkong, Canton and Foochow, where the alphabetical systems formerly used were discarded in favour of the simpler method. The change in each place has been felt to be of great value.

Union of the Hankow and Tsinchow Initial and Final Systems—In 1913, the British and Foreign and the American Bible Societies called a conference of those interested, with the object of combining the Hankow and Tsinchow systems so as to secure a Standard Braille System for all Mandarin-speaking provinces. Language experts representing the main sections of Mandarin were chosen to settle the two chief points on which union was essential, namely, the preparation of a sound sheet which would contain all the sounds needed to represent Pu Tung Kwan Hwa (Universal Mandarin), and the choice of a standard which would serve as a guide in the classification of characters. Without the latter it was realized that there never could be uniformity in the Braille books published by the Bible Societies or other publishing houses. After due consideration, the sound sheet of the Tsinchow System was accepted without alteration, and it was decided to adopt the Syllabary of the Standard Romanized System for the classing of characters under the various sound divisions. Into the more technical points discussed at the Conference it is not worth while to enter here. Union Braille has now been in use for eight years, and with one or two exceptions is being used in all the Schools for the Blind in the Mandarin-speaking area.

The Union System, like the one on which it was largely based, is especially adapted for use in Home Teaching of the Blind, and is being widely used for this purpose with very good results. Not only have numbers of blind people learned to read, but in several places schools have been opened as a result of the teaching done by those who had no previous training or experience in teaching the blind. It is not even necessary for a missionary or Chinese helper to learn the Braille system before teaching it. Ten or fifteen minutes given to a careful reading of the brief introduction to the Braille Primer will enable almost anyone to grasp the principle of the system. This being done, the teacher's main work is to give the pupil the sound of the Chinese character which is written over each Braille sign or word; as the pupil fingers his dots he is at the same time pointing to the character which gives the sound he wants to learn.

Mandarin Braille Literary Committee—In 1914 a committee known as the Mandarin Braille Literature Committee was formed to forward the production of literature in Mandarin Union Braille. In 1919 this Com-

Christian Schools for the Blind in China

Province	City	Name of School	Auspices	Date opened	Pupil's		Teachers				Graduates			No. of Christians	Length of Course	Support
					Male	Female	Foreign	Chinese	Blind	Sighted	Total	Self-supporting	Partially Self-supporting			
Manchuria	Moukden	Blind Girls' Industrial Home...	Union Committee	1902	...	44	1	2	1	1	...	...	...	12	3 Yrs.	cd
Chihli	Peking	Hill-Murray School for Blind...	MCB	1874	...	...	...	...	...	...	...	...	...	...	...	...
,,	,,	Hillier School for Blind Boys...	Private	1917	18	...	...	2	...	2	...	...	...	...	...	cd
,,	,,	Model Lecture Hall (half day)...	Chinese	...	10	...	...	...	...	...	...	...	...	...	...	...
,,	,,	1st Public Blind School	Chinese	...	10	...	...	...	...	...	..	...	...	...	...	...
Shantung	Tsaohsien	School for Blind	ChMMS	1915	7	2	...	1	1	...	...	...	...	...	...	(e)
Shansi	Shohchow	School for Blind	HF(CIM)	1918	2	3	...	1	1	...	5	...	...	5	2 Yrs.	ncd
Kiangsu	Shanghai	Institution for Chinese Blind...	IBC	1912	40	...	1	7	3	4	14	8	3	5	3 Yrs. Ind. 7 ,, Schol.	bcd
,,	Tungchow	Mang Ya School	FCMS	1917	6	...	...	2	1	1	...	...	...	...	4 Yrs.	d
Honan	Honanfu	School for Blind Boys	ELAug	...	...	...	...	...	...	...	...	...	...	...	...	...
Hupeh	Hankow	David Hill School for Blind ...	WMMS	1888	23	...	1	5	4	1	31	25	...	30	4 Yrs. Ind. 7 ,, Schol.	acd
,,	Wuchang	Union School for Blind Girls...	Union Committee	1919	...	6	...	1	1	...	...	...	...	...	...	cd
,,	Künchow	Home for Chinese Blind... ...	NLK	1917	3	1	1	1	...	1	...	...	...	...	4 Yrs. Ind. 5-7 ,, Schol.	ab
Hunan	Changsha	School for Blind Girls	L(CIM)	1908	...	27	1	4	2	2	8	3	3	13	7 Yrs.	cd
,,	,,	Tao Mang School	Chinese Official	1915	16	...	...	6	1	5	9	...	9	1	3 Yrs.	d
,,	Taohwalun (Yiyang)	School for Blind Boys	NMS	1913	16	...	...	4	1	3	4	...	...	11	Indef.	ac
Fukien	Foochow	Spiritual Light School for Blind	CMS	1898	54	...	...	10	7	3	18	18	...	52	11 Yrs.	c
,,	,, (Nantai)	Blind Girls' School	CEZMS	1900	...	45	...	...	...	...	...	...	...	...	...	...
,,	Kutienhsien	Blind School	CEZMS	1896	18	5	...	...	...	...	...	...	...	18	...	c
,,	Kienningfu	School for Blind	CEZMS	...	...	20	...	...	...	...	...	...	...	...	...	...
Kwangtung	Canton	Ming Sam School for Blind ...	PN	1891	29	155	...	19	9	10	18	18	...	...	7 Yrs.	abcd
,,	,,	Baptist School for Blind Girls.	SBC	...	...	20	...	...	...	...	...	...	...	...	...	...
,,	Kaying	Hildesheimer Blinden Mission.	HVBC	1912	...	30	...	...	...	...	...	...	...	...	...	...
,,	Kowloon	Blindenheim School	CMS	1901-Ger. 1919-CMS	...	48	1	3	...	3	13	10	3	44	Indef.	acd
,,	Macao	Pentecostal Mission School ...	AG	...	23*	...	...	...	...	...	...	...	...	...	...	...
,,	Shiuchow	Hildesheimer Blinden Schull...	Bn	1907	...	22	1	1	1	...	...	...	...	22	9 Yrs.	ad
,,	Shiuhing	School for Blind Girls	EvM	1909	...	33	1	5	3	2	1	...	1	19	8 Yrs.	ac
Kwangsi	Sünchow	School of Illuminated Hearts...	CMA	1914	5	37	2	2	2	...	...	...	...	33	Indef.	cd
Szechwan	Mienchow	Social Service Society School for Blind	Chinese Guild	1920	6	...	...	1	1	...	...	...	...	...	Indef.	(f)
12 Prov.	23 Cities	29 Schools	...	...	286	498†	10	77	39	38	121	87	19	269	...	...

* Male or female not designated but here included in total for male.

† Of this total only 10 are Women.

In the last column "Support":

a = Mission funds.
b = Endowment.
c = Foreign subscriptions.
d = Chinese subscriptions.
(e) = Freewill offerings.
(f) = Chinese Social Service Society.

In column "Length of Course": Ind. = industrial, Schol. = scholastic.

mittee sought affiliation with the China Continuation Committee in the hope of strengthening its personnel and extending its work. As a result the present Committee on Work for the Blind in China was formed. This Committee is seeking to help forward:

(1) The production of Braille literature.
(2) The promotion of Home Teaching of the blind.
(3) The stocking of Braille requisites.
(4) The issuing of a Braille Quarterly Letter for blind readers.
(5) Such survey work as may be possible.
(6) The issuing of Bulletins in Chinese and English to stimulate interest in work for the blind.

Preventive Work—One phase of work contemplated by the Committee has been energetically taken in hand by a specially organized Committee of the Council on Health Education. A sum of $3,500 has been donated by the Junior Department of the American Red Cross for an Anti-Blindness Campaign in China, and this is being used in:

(a) Providing literature dealing with the cause and prevention of blindness.
(b) Working out a course of lectures and moving picture films, with charts, etc., suitable for delivery in schools.
(c) Providing lantern slides, posters, etc., and co-operating with hospitals, schools, colleges, YMCAs and YWCAs in using same to best advantage.
(d) Organizing a publicity campaign whenever and wherever possible in connection with this subject.

SUMMARY

By all that has been done in schools and by individual teaching, only about 1,000 of the blind of China have been brought under Christian instruction. Hundreds of thousands are still unreached and unhelped. Seven provinces are without a school for the blind, and in some provinces where a start has been made the schools are very small and poorly equipped. There are 8 schools, for example, with an average of only 7 pupils each.

Needy Schools—Some even of the larger schools are badly in need of more roomy and better equipped buildings and playgrounds, as will be seen from the following extract from the School for Blind Girls in Changsha, Hunan: "There is much urgent need for another building, as one girl after another is dying from consumption. We feel we must do something quickly to prevent the spread of this disease among our girls. Chuining, a girl from Hankow, died last week. You can imagine how I feel facing all these difficulties when I cannot do anything for them."

Plenty of fresh air and ample space in living rooms, class rooms, and playgrounds are of even greater importance in connection with schools for the blind than in schools for the sighted. The blind of China are very seldom in robust health. Want of exercise and in many cases privation and ill-treatment in childhood leave the system an easy prey to disease. Physical culture is therefore a very important part of the curriculum in schools for the blind. It may be mentioned here that only four out of the twenty-nine schools mentioned above report having any gymnasium apparatus. They are as follows:

Institution for Chinese Blind, Shanghai	Spiritual Light School for Blind Boys, Foochow	Ming Sam School for the Blind, Canton	Blind Girls' Industrial Home, Moukden
Dumb-bells	Dumb-bells	Dumb-bells	Dumb-bells
Swings	Swings	Swings	Swings
Seesaws	Seesaws	.....	.....
Wands	Wands	.....	.....
Horizontal Bars	Swinging Bars	Bars	.....
Ladders	,, Ladders	.....	.....
Footballs	.....	Large wooden balls	.....
Jumping Horse	Stilts	Slides	Skipping ropes
,, Standards	Running wires	.....	Maypole

This list shows the sort of equipment needed in all schools for the blind and indicates a line along which further development should take place.

A Practical Program for the Future—(1) A Braille Printing Press should be secured and installed at the Religious Tract Society, Hankow, or some other suitable place, where Braille books could be priuted for all China. At present all printing is done in London.

(2) Existing schools should be strengthened and more adequately equipped and staffed. Normal training of blind teachers should be made a speciality in at least some of the schools.

(3) New schools should be established at strategic centers.

(4) Industrial work for the blind needs developing. A central depot for the supply of raw materials and the sale of finished products would do much to help the whole field.

(5) A great extension of the work of Home Teaching is needed. It should ever be remembered that the number of blind gathered into schools will always be a very small fraction of the whole. Upon the Chinese Church, as well as upon the missionaries, lies the burden of going after these "other sheep" so sorely needy and so far from the fold of the Good Shepherd, "until" they too are brought again rejoicing.

Literature in Mandarin Union Braille—The following books may be ordered from the British and Foreign Bible Society, 3 Hongkong Road, Shanghai:—

Primer—Teacher's Edition	$0.80
*Primer—Pupil's Edition	0.40
Reader (Selections from the "Traveller's Guide") ...	0.60
Matthew, Mark, Luke, John and Acts ... ...each	0.50
Romans to Corinthians	0.50
Galatians to Hebrews	0.50
James to Revelation	0.50
Psalms	0.50
Also from the Religious Tract Society, Hankow:—	
Easy reading book in Braille	$0.40
**Old Testament History	1.00
Braille Hymn Book (200 Hymns)	2.00

*In Braille only, with no directions for teaching.
**Stock exhausted. Another edition hoped for in 1922.

WORK AMONG THE BOAT PEOPLE OF SOUTH CHINA

No visitor to South China can fail to be impressed with the great number of boats on its rivers. It is safe to say that Canton has the largest boat population of any city in the world. Ten years ago there were 84,000 boats of every description registered in the office of the Harbour Commissioner, which would represent approximately 350,000 people. The boats are of all descriptions, from the massive junk, with its high stern and nut-brown sail, down to the little sampan. Some of the boats never go out of Canton; then again, boats come to Canton from all parts of Kwangtung and other provinces, bringing cargoes of grain, wood, salt, or other commodities.

The boat people of South China have a dialect of their own, though they do not use this at all times. Almost all of them also speak and understand Cantonese. They are despised by the land people and in some places, much more than in Canton, they are looked down upon with the greatest contempt. As regards education, they are commonly regarded as inferior to the land people, scarcely any of the men or boys ever having more than three years of schooling. As regards mental ability, they are, however, not inferior. As a class they are coarse, vulgar in their language, and unclean in their person.

The boats called sampans are not more than 15 ft. long and about 4 ft. wide. Often they are the home of families of seven or eight. There is a bamboo covering over the top of the boat, and canvas or cloth around the sides to keep out the sun and rain. The boat people are very poor; luxuries are unknown among them, the majority finding it difficult to obtain even the necessities of life. The women on these boats scarcely ever go on land; a boat is the only home they know. The board flooring of the boat serves alike for bed, table, chair, etc. The fact that they are a class distinct from the land people makes it necessary for those who would work among these boat people to confine themselves exclusively to them.

The South China Boat Mission began work among the boat people in 1909 when Miss Florence Drew came to China. Previous to this no organized work among boat people had been attempted. A year later Miss Drew's brother, Rev. Edward Drew, joined her, and it was in 1911 that the first Gospel Boat was purchased in Canton. There are now 8 Gospel Boats under this Mission working in Kwangtung, 5 of these are in Canton, one in Kongmoon, one in Shiuchow, and one about to be placed at Yingtak. Of the 5 in Canton, the one first purchased is the central one, where church services are held every Sunday morning and through the week. This boat also serves as the home of the Canton missionaries. Another small boat serves as a dispensary, which is under the direction of a Chinese physician, whose work is voluntary. Still another boat serves as a boys' school, where there are now 18 boys living. It is of necessity a boarding school, as the boys could not attend regularly other wise, their own boats going about constantly from place to place Another boat serves as the girls' school. Here there are 6 boarding scholars and a number of day scholars. The little church-on-the-water now enrolls 61 members; the oldest among them is 78 years of age, and the youngest is one of our school boys, about 9 years old.

After Mr. Drew's return to the United States in 1913, he was instrumental in forming a Home Council for the work. This Council is composed of a number of consecrated business men and ministers, who have consented to stand back of the work by prayer and council. Its headquarters are in Chicago, Ill. In 1919, Miss Todhunter and Miss Roschinsky came out to help in the work. Miss Todhunter now has charge of the Shiuchow work and Miss Roschinsky of the Kongmoon work. In 1920, Rev. W. L. Winter and wife came out, and they are now studying the language. Two new workers are expected in 1921, which will make a total of 7 foreigners. There are also 5 full-time and 4 part-time Chinese workers, as well as the voluntary worker in charge of the dispensary. Meetings of an evangelistic character are held every night in the week on some of the boats. The work of the Mission is sustained and increased by faith.

In addition to this report of the South China Boat Mission, the Chinese YMCA in Hongkong reports a Gospel Boat on which services are held and from which welfare work among the boat people is carried on. Other Gospel Boats may be in operation at other ports of South China, or along the populous rivers, especially of Kwangtung. The above, however, represents all that has been reported to, or is known by, the Survey Committee at the present time.

WORK AMONG POST AND TELEGRAPH OFFICIALS

After the terrible events of 1900 and the return of the Government to Peking, many reforms were promised, and some went so far as to be undertaken and carried forward. One of the most useful and far-reaching was the establishment of a National Postal Service, designed gradually to take over the work carried on by numerous private Postal Agencies, which had been functioning with a measure of usefulness and safety from time immemorial. For some years a Postal Service had been carried on by the Maritime Customs, and the new venture was therefore given into the charge of that successful Service. In the early days it was a part of the Customs organization, many of the officials, Chinese and foreign, being transferred to the Postal Department from the ordinary Customs duties, and these were the men who had the honour of well and truly laying the foundations of what has grown in such a short time to be a service almost as important as the Customs itself. After a few years of such experienced guidance, and as its success was already so marked as to give promise of greater expansion and success in the future, the infant Post Office was separated and given an organization of its own under the newly formed Ministry of Communications. Since its establishment about 20 years ago, it has progressed by leaps and bounds, covering now the whole country, with offices and agencies increasing at the rate of about one per day.

In the early days, educated men were needed who could be trained for indoor postal duties, and as at that time practically only students from Mission schools and colleges were available, for a number of years a large proportion of clerks were drawn from those who had during their school years been under Christian influence. More recently the Government schools have been turning out an ever increasing number of graduates, and many of these have found the way into the Service, so that the proportion of those with definite Christian upbringing is now much smaller than it was 12 or 15 years ago.

When the news of the success of the newly formed Chinese Post Office reached England, it roused great interest among the members of the Postal Telegraph Christian Association, which had been doing a quiet but steady work in the offices of Great Britain and other countries for several years. A desire arose to do something for this newest Service, both from a missionary motive and from the fact that it was a new born infant of the great Postal family, and therefore strongly appealed to the comrades in similar duties in Great Britain. The BFBS kindly undertook to send a Bible or Testament to all the offices then open, about 1,000. The response was so great and encouraging that the Home Association felt it to be a call to go forward to greater things. A missionary who had been some years in China was then at home on furlough, and was asked to return to China and endeavour to organize more permanent work. He arrived in Shanghai in 1907, and in 1913 another worker and his wife came out and eventually opened another Branch of the P.T.C.A. in Hankow.

The work was at first carried on largely by correspondence, which increased rapidly. The largest number of letters were received in the year of the Revolution, since when they have not been so numerous, political and other matters having apparently gained the ascendancy in the minds of the men. These letters were often very interesting and afforded a means of getting into personal touch with men in all the provinces. Definite results were achieved, many becoming enquirers in local missions, and several joining the Christian Church.

In 1908, a small quarterly magazine was published, and sent free to all the Post and Telegraph Offices throughout the country. This has been continued, but instead of needing only 1,500 as in the first year of publication, now 10,000 copies are not sufficient to send one to each office. As new offices have been opened it has been the privilege of the P.T.C.A. to send a copy of the New Testament to each one, so that it can be said that every Post and Telegraph Office in China has been supplied with a copy of the Word of God. The Association hopes to continue all these forms of service in the future.

As within such a Service there must of necessity be various grades of duty employing men of varying capacities—educated men for indoor Clerks and Postmasters, business men who make up the large number of Agents, and less educated men for Postmen and Carriers—the Association published and distributed many thousand tracts written in various styles of Chinese and addressed particularly to the different grades of men. These were also sent all over the country addressed to the Postmasters who were asked to distribute them amongst their staffs.

Around Shanghai and Hankow classes have been organized and visits have been paid to all the offices within reach, and personal and friendly conversation had with the men. This work has been specially successful in Hankow, where almost daily classes have been held for some years past for men in the different departments. In very few instances have the secretaries been repulsed or treated with discourtesy, and in comparison with the large number of Scriptures and other Christian literature that has been sent out only a very small number has been returned as not wanted.

The need for such special work amongst these men is obvious. As in the home countries so also in China, postal duties are very exacting, and the work must be done as expeditiously as possible. Except in a few of the larger offices in the Treaty Ports, there is no relaxation of duty on Sundays, and in many of the smaller offices in the interior, where only one clerk is in charge, the work continues from morning to night, seven days a week. As a Christian clerk once said to the writer when asked if he attended services in the local Mission Hall, "How can I? I have to be in office from eight to eight, Sundays and weekdays alike, and have only a coolie to help in the delivery of letters." If these men are to be reached with the Gospel, someone must go to them, for they in most cases cannot come even if they so desire.

Another reason is that many of the offices are in places which have not yet been reached by missionary activities. In the old days it could be said with truth that missionaries had gone ahead of all others in the interior of China. Now it can be said with equal truth that the Postal Service has outstripped missionary effort, and stretched out to many towns and markets where the Gospel has been little if ever preached. Again the Postal Service gives such a grand opportunity for evangelistic work. Letters and literature can be sent at a trifling cost all over the country and though the name of the addressee may not be known, a letter or packet sent to the Postmaster will find him in all of the ten thousand or more Post Offices throughout the land.

The Postal Telegraph Christian Association is evangelistic and undenominational, and though there is a membership for those who desire to join which gives the secretary closer contact with the members, yet the main object is to lead men to Christ, and to unite them with a local church in their own district. Wherever possible the men are urged to make themselves known to the pastors and preachers who may be within reach. It is a joy to know that the work has been the means of guiding many into the Kingdom of God, for this is the sole reason for its existence.

CHRISTIAN WORK AMONG RICKSHA MEN

The men who pull rickshas in China constitute a class by themselves. Their work requires no skill or experience and is often the last resort whereby these men help to keep body and soul together, or to secure a few additional pennies to add to the too scant wages for their family. Occasionally one finds a man who after working all day on the farm pulls a ricksha at night in order to earn enough money to feed his children.

As far as can be learned, organized work among ricksha men was begun only a few years ago and today is carried on in comparatively few cities. Such facts as have been gathered are given below.

Shanghai—The work among ricksha men in Shanghai is better organized and more extensive than in any other city in China. It was started in 1913 by Mr. George Mathesou. The object of the Mission is "to uplift and help the coolies generally, and to ameliorate, as far as practicable, the condition of the sick and destitute among them." The work is carried on along the lines of evangelistic, elementary educational, and relief work. The Mission relies entirely for support upon voluntary contributions. In its daily program it seeks to "feed the hungry, clothe the naked, heal the sick, and enlighten those who are in darkness."

It is estimated that from 2,000 to 3,000 men come to Shanghai to pull rickshas annually. This is a fluctuating army and they come from all ranks of life. There are two centers in Shanghai where steady work for these men is carried on. During the year 1919-1920, from these two centers, 74,230 meal tickets were issued, 8,400 special Christmas meals were given, 156 persons were sent to a hospital for treatment, 6,800 visits were made to homes of the men, 10,800 visits were made to the stands and other places in behalf of the men, and 676 meetings were held for the men with an average monthly attendance of 13,000. There were 900 who availed themselves each month of the privilege of sleeping accommodations offered by the Mission. The weekly attendance at Sunday School was 800.

Regular church services are held and six other weekly religious meetings for the men. The men themselves assist in relief work and in other Christian work for their fellows. Over 2,000 children are enrolled in the Sunday School. Many of these men become church members, and carry the Gospel to other places. Work has been begun for the wives of the men and it is heartily received. Employment is found for some of these women by which they can augment the family income, for the living earned by a ricksha puller is both precarious and meager. Two flourishing day schools are provided for the children of those who make Shanghai their home. Sheds have been erected in several places to shield the men from storm and cold in winter and from sun and rain in summer.

Donations and subscriptions in 1919-1920 amounted to over $5,000 Mex. According to the Annual Report of the founder and Honorary Director, Mr. George Matheson, this work is growing each year, and the accommodations are already too small to fill the need. Further extension may soon be made in order to provide large halls and living accommodations.

Peking—About January, 1917, a few ladies began to agitate on the subject of the erection of shelters for the pullers of jinrickshas as a refuge from the cold of winter and the heat and rain of summer. Partly through entertainments and partly through direct contributions, money was raised, so that by the end of 1920 ten such shelters had been erected, all on busy thoroughfares in both the Inner and Outer city. These shelters are located along the streets on Municipal land, secured through the Police Department, and are easy of access. Seats are provided, and hot water is always on hand. In the beginning, permission was granted for the erection of but one shelter. After several months, when it was proven that these shelters were not for other purposes than rest houses, and that the providing of hot water day and night relieved the intense thirst of the

men, so frequently dripping with perspiration after long runs, the Police Department generously gave the Committee permission to erect shelters at other advantageous places.

The cost of the shelters ranges from two hundred to three hundred and fifty dollars, according to size. They are made of wood, with lime roofs and cement floors, and can easily be removed in case of necessity. The shelters are painted brown with an ornamented railing running around the top. Rows of glass windows are on each of the three sides, so that the men can watch their rickshas and also look out for passengers. The Legation quarters now erects temporary shelters during the winter in four different places. The cost of caretaker, coal, water, and lights amounts to about one hundred and ten dollars a year for each shelter.

In the spring of 1921, the municipal government of Peking erected nine large and commodious shelters in different parts of the city. These added to those already erected made a total of nineteen. The Committee composed of Chinese and foreign ladies considered this action of the municipality as a very happy omen, and voted to turn over their shelters, with care and upkeep, to the Government. These were accepted, and the Government promised to keep the caretakers, mainly old and worn out jinriksha pullers, as long as they proved worthy of trust. For several winters, our Committee has through the Students Union or Church committees given relief to the families of ricksha pullers. No class of men work harder. Few families are in greater need. While this work has been the outgrowth of the efforts of one or two missionary women, it has been carried on by the united interest of both Christian and non-Christian women who have learned to work together for the common good. It has meant monthly meetings, the erection and constant oversight of the shelters, as well as the raising of funds, which have largely come from the Chinese, the largest contributor being Peking's famous actor, Mei Lan Fang. Through workrooms for women and day nurseries for little children the families of the above-mentioned class of men are reached, with the hope that life and light may be brought into their homes.

Canton—For some time Christian work was done among ricksha men in this city, but in the fall of 1921 this work was not being pushed chiefly because its promoters were absent from the field and no one had as yet been found to carry on their work. The mission which was originally opened in the interests of ricksha men has now developed into a community church of approximately 100 members. However, few ricksha men or members of their families are included in the membership. Both the situation and the need in Canton are tersely expressed in the closing sentence of a letter from the Committee's correspondent: "My impression is that bona fide work is not being done in this city at the present time."

Nanking—The work for ricksha coolies in Nanking through the Nanking Church Council is as yet only in its formative state. A piece of land has been purchased on a busy corner for a public well, children's playground and stand for ricksha men. The Committee on Social Service and Reform is planning a model social settlement for ricksha coolies in the busy part of the city, in consultation and cooperation with the police officials. Fifteen hundred dollars has been raised locally, and it is hoped eventually to raise ten thousand. It is also proposed to lay out a piece of land, which the Police will try to secure, with roads, wells, school grounds, a playground, and with comfortable huts costing about one hundred dollars each.

Foochow—The work among ricksha coolies in this city has just begun. Investigations have been completed with the following results. There are about 130 ricksha companies and approximately 4,000 ricksha coolies. The rental charge for these rickshas per day is as follows: first class, eleven to twelve dimes; second class, eight dimes; and third class, three to six dimes. The average earnings after the rental charges are paid are ten to fifteen dimes when the ricksha is rented by one man; and when rented by two men, the man working in the morning receives an average of from six to seven dimes, and the man working in the afternoon from eight to nine dimes. Approximately only one-third of the ricksha coolies sleep in their own homes; two-thirds are accommodated in ricksha stations. The leisure time of these men is spent in reading novels, gambling, and opium-smoking. Next to the Christian Gospel their greatest need is financial help and sanitation.

Hangchow—During the Christmas season, 1920, two entertainments for ricksha men were given, at which the total attendance was 800. During the summer, free tea has been furnished at the entrance of the YMCA compound. Public lectures held once a week when subjects of health, education, and civics have been simply discussed, while not specially for ricksha men, have been attended by many. No continuous or organized work is now being done.

Other Cities—The Committee's correspondent in Tsinan reports that he can find nothing regarding any work among ricksha coolies in that city. Similarly, the absence of any organized work among ricksha men has been reported for Hankow and Moukden. Changsha also reports no work of any description for ricksha pullers. No replies have been received from Tientsin and Tsingtau.

CHRISTIAN WORK AMONG BOYS IN CHINA

Speaking generally, the importance of youth is not appreciated in China as it is in the West. The prevailing attitude towards boyhood seems to be that it is a period to be passed over as quickly as possible, that boyish traits and dispositions are to be suppressed, and that during youth a boy is to conduct himself as much as possible like a "little man." Even in the missionary enterprise, that the place of youth has not been greatly emphasized is indicated by the fact that to date scarcely one of the scores of helpful books dealing with adolescence from the Christian standpoint that are available in the West has been put into Chinese. Practically the only approach to boys of this age continues to be through the channels of formal education, under Christian auspices. The lack of literature indicates one of the very important tasks demanding attention.

THE BOYS OF CHINA

The adolescent boy population of China at present is about 40,000,000. The following groups may be noted:—

(1) *Rural boys*, probably 75 per cent of the total. Among them little work is being done, except as here and there they are drawn into Christian schools.

(2) *Apprentice boys*, a very large proportion of all boys living in the cities. In Peking there are not less than 30,000 of them, and the number is relatively as large in practically all cities. They compose a great neglected group, of tremendous importance as long as the apprentice system remains in China underlying the whole industrial life of the nation. Their working conditions are such as to make them not only very needy but exceedingly difficult of access. With a few exceptions, to be noted later, no one has brought the influences of Christianity to them.

(3) *Factory workers*, relatively few now, but rapidly increasing in number. They, too, have been neglected by the Christian forces. The problem of the exploitation of young workers by factory operators will be an acute one all too soon, and ought to receive immediate attention.

(4) *Boys in Government and Private Middle Schools*, about 100,000 in number if students over twenty are counted. This field is just now being touched on its edges by the Christian forces.

(5) *Boys in Government and Private Higher Primary Schools, also home students*, probably not less than 1,000,000, though this estimate is little more than a guess. These boys lie entirely outside the sphere of present Christian influence.

(6) *Beggar boys, delinquents, etc.*, a distressingly large group.

(7) *Boys in Christian Schools*, relatively few, but in an exceedingly favourable atmosphere, and the sure source of a large amount of future leadership for the Church. So far, they represent the chief point of contact of Christianity with Chinese boys. The churches and Sunday Schools enroll comparatively few others outside of those in the Church schools. Needless to say, this point of contact must be greatly extended if Chinese boys are to be touched in sufficient numbers.

It has been repeatedly pointed out that a boy's character is determined more during his leisure time than in his hours of work. The remainder of this statement, therefore, deals with what may be called "leisure time boys' work."

In this connection are to be mentioned:—

(1) *The almost complete lack of provision for wholesome recreation* of the type that developes cooperation, good sportsmanship, and initiative. Most of the recreation of Chinese boys is highly individualistic, such as kite-flying, top-spinning, and the like, with an almost universal trend toward gambling. Gambling quickly ceases when group games are introduced, showing that the influence of their elders need not cause us to regard it as inevitable that Chinese boys shall gamble.

(2) *The lack of self-governing clubs or groups of boys*, of the kind with which practically every Western boy has experience during adolescence. Such clubs are the best possible means of developing dependability and initiative. The keen interest of Chinese boys in the Scout Movement is an indication of this desire to "belong to something" that every boy has.

(3) *The lack of attractive and qualified men to give leadership* to boys in their leisure time.

(4) *The very great importance of voluntary service tasks*, not only as the expression of Christian ideals, but as the means by which such ideals are created. Unless boys' work assumes the form of voluntary work by boys, rather than for boys, it loses nine-tenths of its value.

THE WORK OF THE Y.M.C.A. AMONG BOYS

The YMCA is promoting definitely organized leisure time activities for boys in the following cities: Tientsin, Paotingfu, Shanghai, Nanking, Hankow, Changsha, Canton, Hongkong, Chengtu and Yünnanfu.

Work will be started in the following cities in the next few months: Moukden, Kirin, Antung, Peking, Kaifeng and Foochow.

Forms which this Work Assumes—

(a) The training of leaders. This includes the preparation of special secretaries, the recruiting and training of volunteers, and the training of men for boys' work by the Missions and Churches. The Shanghai YMCA has been a conspicuous leader in this.

(b) Service tasks by boys. Among the varieties reported are:—
Free school teachers
Bible class teachers
Health campaign work
Conduct of meetings in reformatories
Open-air schools for poor children

Health classes
Leadership of playgrounds
Conduct of tournaments
Planting of trees
Care of school grounds
Relief of poor people
Raising of money for famine work
Home service of all kinds
Passing on to others Bible study lessons, etc.
Personal work to win friends to Christ
Officers of clubs, etc.

One Association reports over 1,200 boys thus engaged in service during the past year. The practice has been adopted in some places of giving a "Service" membership to boys measuring up to prescribed standards.

(c) The operation of playgrounds.
(d) Conduct of game-rooms, and reading rooms.
(e) Voluntary Bible classes.
(f) Four-fold Program groups.
(g) Health campaigns.
(h) Surveys of boy-life.
(i) Service of working boys. This is reported from several Associations. The Nanking YMCA has a school for apprentice boys. Similar work is reported from Changsha, Chengtu, Tientsin, and Shanghai. The following is taken from a description of how this type of work developed in Shanghai:

"The work hours for boys in Shanghai are so long that it is very difficult to find any time in the 24 hours when a group of boys can do anything together. However, we have found a few shops and factories where managers are willing to give the boys a small amount of time each week for their development and recreation. The most interesting case is that of a safe factory on Urga Road, where the manager, Mr. Chang, invited us to do something for his 60 apprentices. His idea was evening school after the boys had worked from 6.00 a.m. until 9.00 p.m. We told him it was impossible for boys to do any studying after such a day's work. We thought we would try to teach them some games, and bring a little joy into their lives, for he complained that all their spare time was spent in gambling. Ping-pong, a few group games, moving picture shows, lectures, health classes, and finally a Bible class, are features already introduced into the shop. The manager bears witness to the fact that gambling ceased after we had been at work one week with his club, and has never been taken up to any extent since. From no holidays except China New Year, he has given the boys one evening every week, has set aside six or eight special holidays in the year when he will take them for excursions into the country or nearby cities at his own expense. He has started for each boy a small savings account and adds to it each month if the boy has done good work. He is trying to encourage them to become participants in the ownership of the company. The opportunity to duplicate this in dozens of factories is wide open."

Regarding another type of working boys: "The outcome of this survey was the starting of a free school for apprentices. The first year we could not find any shop-keepers who would allow their boys any time whatever for study. The second year we secured 11. The improvement in these 11 boys was such that their masters recommended the school to some of their friends, so that the second term we had 30 boys, the next term 50, the next term 75, then 122, then 160 and the next 246. These boys came 7 nights a week, 5 nights for educational work, one night for social and gymnasium, and one night for religious meeting and Bible study. Since then the Student Union branches have opened other free schools, and a number of churches are conducting similar schools."

(j) Boys' camps and boys' conferences.
(k) Boy Scout Troops. This has often included the training of Scoutmasters for other than YMCA troops.
(l) Savings clubs.
(m) Physical examinations.
(n) Clubs in schools.
(o) Tournaments.
(p) Literary contests.
(q) Educational trips.
(r) Church clubs.
(s) Community work. This item can best be explained by referring to the system of boys' clubs enrolling several hundred boys scattered over Canton. These clubs are under the leadership of men trained by the Association, carry on a four-fold program, and meet in schools and churches. Little or no equipment is used. Immediate supervision is given by a Community Committee.
(t) Inner Circles. Illustrated by a small group of older boys in the Hankow Association who meet weekly two or three times for prayer, and are personally seeking to win their friends to the Christian life.

The Type of Organization under which this Work is Done—

(a) A committee of laymen, interested in boys, called the "Boys' Work Committee," appointed by and answerable to the Board of Directors.
(b) Sometimes Community Committees, as in Canton.
(c) A staff of trained secretaries.
(d) A corps of adult volunteer leaders.
(e) Committees of boys.
(f) A budget, included in the general budget of the Association.

Number of Employed Workers for Boys—

Chinese ..... 40 Foreign 10

Number of Boys Affected—

(See table on page 374 which is made up from 1920 Reports. Owing to the nature of the report form, figures are not available for all lines of work).

BOYS' WORK IN MISSIONS

Statistics are not available covering boys' work of the type under discussion done by Missions and Churches. A few concrete instances show its possibilities:

(1) *The Presbyterian Academy, Peking.*

Aside from a regular Student YMCA, all the students of the school are organized into groups of Boy Scouts. Uniforms are not used. Most of the voluntary activities of the school are worked out in connection with these groups. Every boy in the school is assigned to a patrol, and the teachers serve as scoutmasters. The results of this system have been most gratifying.

(2) *Other Instances of the Use of the Scout Organization.*

These are very numerous, and it has often been noted that the scout troops in the mission schools are, as a rule, of much higher grade than those outside. However, it is seldom that more than a small percentage of the students are enrolled.

(3) *The American Board Mission, Foochow.*

In this mission one man is definitely set aside for boys' work. With the help of an enthusiastic young Chinese assistant a promising work has been started. The chief lines are the training of the older boys as leaders, the organization of the younger boys into clubs, the conduct of playgrounds, etc. Bible study is a part of all the group work. Many boys outside the mission schools are enrolled in these self-governing clubs, thus providing an illustration of the possibilities through this means of linking up with the community.

(4) *Playgrounds and Free Schools Promoted by Churches.*

Though no complete figures are available, reports indicate a constantly increasing amount of activity along these two lines.

(5) *The Social Service Groups of Fukien Christian College.*

These deserve special mention. Organized for work required in connection with the courses in sociology, these groups of students give one afternoon per week to various community enterprises. Three of the groups have during the past year given attention to different phases of work with boys. A working library costing over fifty dollars furnishes the basis for special study. Among the results of this plan has been the developing of a permanent interest in youth in the minds of several promising future ministers.

POSSIBILITIES OF SUCH WORK

The experience of the YMCA is that, while equipment is a valuable aid to boys' work, it is not at all necessary, and may even prove a handicap to really vital work if it is so unduly emphasized as to shift the ideal from service to privilege. This is a real danger. The essential things in the YMCA program of work for boys would seem possible of duplication in any church where leadership can be made available. Personnel is the main thing. Next to that comes the necessity for keeping the work as much as possible in the hands of boys themselves.

There is no necessity for a large outlay. Scarcely any other field of Christian endeavour offers a better opportunity for united, city-wide planning on the part of the Churches. And probably none would bring larger returns.

THE CHALLENGE AND FUTURE PROGRAM

The importance of the years of adolescent youth in the conquest of China for Christ is not likely to be overestimated. The visions, the ideals, the attitudes, and the habits of Christian living must first enter the hearts and minds of boys and girls under twenty. In no extensive way can it happen later. Between the ages of twelve and eighteen:—

Thirteen times as many decisions for Christ occur as in all the rest of life put together;
Practically all criminal careers are started;
Most of life's decisions are made, consciously or unconsciously;
Nine-tenths of life's habits are formed;
The fiercest temptations are encountered; and
The instinct of altruism appears and either developes into a permanent spirit of service or dies away, rarely to be rekindled later.

Chinese boys will respond to a big challenge. There is no doubt on that score. The problem is that of finding the best way to place it before them. The conviction that a Christian Movement Among Boys is needed has been expressed by workers among them many times in the past few years. During the summer of 1921 over 20 men from almost as many cities in China spent 4 days together in Kuling outlining such a movement. At the present time the details are being worked out, in the hope that the organization and program may prove acceptable to all Christian leaders in China. The proposed movement is in two sections, one for older and one for younger boys. Its unit of organization is the small organized group of boys. The program is four-fold. Its ideal is the "Jesus' Way of Living," as expressed in Luke 2:52. The emphasis in the older boys' section is on Service, in the younger boys' section on "Living the Four-fold Life." A uniform will be designed, but its use will be optional. The general idea is to combine definiteness and mobility of organization such as is possessed by the Scout Movement, with a clear-cut Christian objective.

The above is tentative only, but it indicates the direction in which the Association boys' work leaders believe immediate advance is possible and bound to come.

THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF CHINA

The work of the Young Men's Christian Association in China may be said to have begun officially in 1895, when the International Committee of the Young Men's Christian Associations at New York sent its first secretary to China. Before that time there had been at least three Student Associations organized in Christian schools by missionaries who had been members of Student Associations in America. The first of these was in the Anglo-Chinese College at Foochow, the second in the North China College at Tungchow, and the third in the Presbyterian College at Hangchow.

Growing out of the presence and success of these associations came the decision of the International Committee to send a traveling representative to determine whether the Associations of North America had an obligation to extend their ideals to China. During this visit of Mr. Luther D. Wishard, and following it, many appeals from missionaries were received urging the International Committee to send secretaries to China. The archives of the International Committee contain copies of such appeals from the united missionary bodies in Shanghai, Hankow, Chefoo, Tientsin and Peking—all of an early date. The General Missionary Conference in Shanghai in 1890 also appealed to the International Committee to send representatives to China, to develop activities similar to those which had proved so successful in America.

On October 5, 1895, Mr. D. W. Lyon arrived as the first secretary of the International Committee. After conference it was decided that his work should begin in Tientsin. During the visit of Mr. John R. Mott in 1896, twenty-two Student Associations were organized in addition to those already existing. In November of that year, representatives of these Associations met to form a national organization and to select a National Committee. This Committee was composed of both foreign and Chinese members. It has been enlarged from time to time by an ever increasing number of Chinese members. By action of the Convention in Tientsin in April, 1920, this Committee was made to consist of 75 members, all Chinese, thus completing the process originally contemplated by which the control and management of this Christian organization should be wholly Chinese.

There follows a table of statistics for the year 1920, a brief outline of the equipment and some of the activities of the different City Associations, a summary of some of the varied forms of service conducted by the National Committee, and a somewhat fuller report of student work and boy's work.

The YMCA is conducting regular city work in 31 large cities, student work in 2 places, one north and one south, and preliminary work in several other places. The City Associations have 41,699 members, and the Student Associations have 18,867. These two divisions enroll 24,421 young men in Bible Classes, from which 2,022 were last year brought into the Church.

The City Associations occupy 14 specially constructed buildings, two of which were provided wholly through Chinese gifts. All the Associations are self-supporting, with the exception of the salary of the foreign worker. The entire cost last year was M.$750,550.

In educational work, both day and evening classes have enrolled 15,467 students, beside the free schools conducted by City and Student Associations for children and illiterate adults. These schools used 854 teachers last year.

There are 7,594 boy members who not only enjoy privileges but, so far as possible, are enlisted and guided in unselfish service. Association hostels provide a Christian home to 3,400 young men.

The Chinese secretaries number 361. The previous year there were 279. The increase in number is due to the process of recruiting and training competent men for the growing work. The foreign workers number 104, provided by Mission Boards and National Young Men's Christian Associations. The societies supplying foreign secretaries include the PN, ABCFM, MCC, PCC, BMS, CSFM, PCI, NLK, and the DMS. The largest number is supplied by the International Committee of Young Men's Christian Associations in New York, which number includes both Canadian and American secretaries.

CITY ASSOCIATIONS

MOUKDEN—No Association makes better use of primitive, limited equipment. This Association is a spirit in the community, rather than a large body of members. It has influenced the governor's home as well as the humble student quarter. Its activities have burst the walls of rented buildings, have spread into a nearby temple, into 2 churches, and out through the community.

KIRIN—This Association was organized by Irish Presbyterian missionaries (PCI) nearly 10 years ago. By the evidence of useful service to the city, the governor was led to give an excellent lot as a building site. This is now used for recreation. Work is housed in very poor Chinese buildings. The usual varied program is conducted for 1,376 members. Several strong men have been brought into the Church. Government students respond cordially to the opportunities given them for Bible study, and for athletics.

ANTUNG—The Antung Association has shared the new spirit of activity of the city. Its quarters are provided rent-free by the city authorities. Its foreign secretary is supplied by the Danish National Council of the YMCA. Its 3 Chinese secretaries are graduates of the Manchuria Christian College at Moukden. Its influence includes the officials of the city who value its varied program and are now planning a large future.

PEKING—This Association is closely related to Princeton University which supplies its foreign staff. In other respects it is fully self-supporting. In 1920 its outstanding work was famine relief, which in the closing months required the time of most of the staff of 23 secretaries. Its social service activities are already extensive, and include in their plan a school for the training of volunteer workers in Christian service. The Commercial High School numbers 440 students. It has a record of 70 graduates filling positions in 14 cities of China. School service activities have resulted in the opening of an orphanage financed and managed by those whom the Association officers enlisted. In this city the Association has the opportunity to exert its influence among political leaders and to enlist them in various unselfish projects for the country's good.

TIENTSIN was the first City Association organized in China (1895). The modern building has been in use 7 years. In 1920 an exceptionally strong Chinese secretary was secured, allocated by his Bishop at the request of the Board of Directors. This Association is recognized as a producer of workers. Among the Government students it has carried out a large program for many years. An industrial branch has been opened, based on work for Chinese labourers returning from France. The physical director taught 100 mass games to 50 elementary school teachers, who in turn taught them to 12,000 school children. Forty of these teachers have since joined the Association.

PAOTINGFU—Official circles and students are the main field of this Association. A rented building on the main street serves until a modern one is available. Boys' work has been much enlarged, including a free school for 200 poor boys, with volunteer teachers. Educational work has included a succession of classes in the phonetic script.

TSINAN—This Association has given assistance to the educational program of the province, has helped the schools in physical education, aided the Churches in the festival-day evangelistic movement, assisted the Chief of Police in city sanitation, and conducted a large service to returned labourers. This was beyond its usual program of religious, educational, and social activities, in the rented building where work is temporarily carried on. A modern building is much needed. The lot stands ready, provided by Tsinan citizens.

CHEFOO—The Chefoo work was organized more than 20 years ago. It has never had a foreign secretary. By the energy of laymen in the churches, and the assistance of local missionaries, there has been a gradual growth in service and in results, until in 1920 it had 2,070 members, 5 secretaries, and land and buildings valued at about $30,000, all provided locally. The relation with the Churches of Chefoo is always earnestly cooperative.

TAIYÜANFU—This Association also was organized by English Baptist missionaries (BMS) to reach more effectively the students, merchants, and officials of Shansi. This Mission has loaned premises built for institutional work, and has allocated student workers from the beginning. There are now 8 secretaries who conduct a varied program for 1,072 members.

SIANFU—The Association was introduced 6 years ago by English Baptist missionaries (BMS) who set aside one of their number to serve as its secretary, and loaned premises for its work. It now has a membership of 1,540, has bought a valuable lot centrally located, and has begun preparations for a building.

SHANGHAI—This is the largest Association. It has passed 4,000 in membership. It also has the largest staff, some 42 secretaries, and a budget of $140,000. In 1920 the various schools in the building and the community enrolled over 3,000 students. The Bible school enrolled 1,885. Industrial work was started in a manufacturing center on the Pootung side of the river. Activities were begun in 6 other factories which are visited one day each week with educational and citizenship programs. Groups of boys conducted health pageants and organized neighbourhood health clubs that cleaned up several sections of the city. Men's Bible classes were promoted in 11 churches. Service was given to students preparing to go abroad or just returning. Travelers were given a clean moral stopping place. Labourers returning from France were helped in many ways. The membership includes managers, merchants, bankers, pastors, educators, industrial workers and students. In a unique way this Association enjoys the confidence of the community.

SOOCHOW—In its second year this Association accomplished what in other cities has required five to ten years. A campaign for $40,000 was carried out by the help of officials, gentry, scholars, and business men. With this money a centrally located lot was purchased and the contract given for a $20,000 building in which the Association will begin its regular work. Within the first year this Association came under the leadership of a strong Chinese General Secretary. In its second year it enrolled 1,000 members, before the new building was ready to occupy. These members represent the best elements of Soochow and should prove, when organized, a great strength to the Christian Movement.

NANKING—For the past 8 years the Association has rented a large Chinese house and garden for its varied program of study, recreation, and service. Two years ago the Government gave a large military yamen which is to be the site of a modern building. At present it is used as student headquarters and hostel. Officials and members of old families and their sons, and students, make up most of the 2,000 and more members of this Association, though a number of modern business men have been brought in of late at Hsiakwan where a branch has been opened. The student program is especially vigorous and resultful. Bands of

students go out for Bible schools and for health and popular educational programs.

HANGCHOW—This Association has gone forward from its inception in 1913 until the dedication of its fine new building in 1920. Clubs for study and for service have been promoted which are unusual, both as to the quality of their membership and the seriousness of their programs. Philosophy, political theories, and sociology have been studied under Christian leadership by men of affairs. Physicians give series of health talks in the largest factories and help in child welfare campaigns. Forty active members conduct Bible classes. The membership comprises 69 bankers, 20 lawyers, 72 teachers, 25 army officers, 32 physicians, 98 officials, 236 merchants, and men of a dozen other callings, in all 1,392 men and boys. Efforts are made to enlist these men in service, and to give pastors and church workers every opportunity to come into contact with them.

NINGPO—Though opened in rented quarters less than 3 years ago, and without any foreign secretarial leadership, this Association has already passed 850 in its membership. It has won the respect of a conservative community by the program of education and service that it has inaugurated. There is need of land and building and a well trained staff of secretaries.

NANCHANG—The first membership campaign brought the membership to about 1,000. It includes 80 civil officials, 237 military and police officials, 245 merchants, 283 students, 9 bankers, 7 doctors, 6 preachers, 4 lawyers, 24 from posts and telegraphs. One hundred twenty-five workers united in this undertaking. A good piece of land awaits a modern Association building. Until then simple Chinese quarters must serve for the inside activities, while schools afford an excellent field for an extension program.

KAIFENG—The Kaifeng Association has just celebrated its fifth anniversary with exercises attended by both governors. The work is conducted in remodeled Chinese buildings, and in the Government schools. It has the hearty cooperation of missionaries and pastors. A lot has been purchased with local gifts for the modern building which is included in the program of the next five years.

CHENGCHOW—This is the newest Association. In fact the building was erected by Mr. H. Y. Moh in connection with a large new cotton mill before the National Committee had taken any steps to organize an Association. It is still a provisional Association, but already gives promise of great service, not only to the employees of the Cotton Mill on whose ground the building stands, but to the department heads and clerks of other companies and to the young business men of the town generally. Hostel, school, athletic field, and general religious work are already in operation.

HANKOW—Hankow constitutes one of the units of the Wuhan Association. Wuchang is another. Here is a varied program for men and boys, commercial and industrial workers, and students. A modern building was completed in Hankow in 1917, and has provided for day and evening classes and a varied religious work program. In June of 1921 a new building was dedicated in Wuchang, the gift of Capt. Robert Dollar, to be available for Christian service among officials, gentry, commercial men and their sons, and among the students of this center. There are 4,411 members in the Wuhan Associations, over 800 of them active members. Special efforts are made to enlist as many as possible of both kinds in effective service for the city, and by this and more direct means to win the associate members to Christian decision, and to give active members experience in Christian service. One secretary has been set apart for this service in cooperation with the local Interchurch Committee.

CHANGSHA—The Changsha YMCA was organized in 1916. It took over some old buildings well located but very poorly equipped and inadequate. These rooms have been made a beehive of useful activities. In this period it has secured a membership of 2,266, and a staff of 15 secretaries (Chinese and foreign). The annual budget is $25,000. An excellent lot has been purchased, with money raised locally, as the site for a new building now much needed. Evangelism and social service among students have been outstanding features of the past two years.

FOOCHOW—Student work in China began in Foochow, and the City Association is among the oldest and most useful in the country. There are now two branches. The one in Nantai has a modern building erected in 1915 on a commanding site purchased with the gifts of Foochow citizens. The city branch occupies adapted Chinese quarters within the walled city purchased and improved with local gifts. The Bible work of 1920, an average year, included 118 classes with 1,397 in regular attendance. Before the year closed, 368 of them were brought to decision and their preparation for church membership was undertaken. A health campaign on cholera prevention, publicity efforts to bring moral reform, and the enlisting of students in the popular education of illiterates were special features.

AMOY—This Association occupies quarters formerly used as a private tea garden. Among the buildings is an ancestral shrine, now used as a class room. The program includes educational, recreational, and social service features, backed up by emphasis on religious work pervading all activities. Officers of the Association have helped to organize and conduct a South Fukien Pastors' Conference, that has brought inspiration and new vision to many Christian workers of that district.

CANTON—The work in Canton has been organized for 10 years. The present membership is 1,500 (1921). It occupies the best Association building in China, known as the Robert Morrison Memorial. This includes an excellent auditorium, gymnasium, and open-air swimming pool, in addition to other usual features. The officers promoted an anti-gambling crusade last year that enlisted 50,000 citizens in a protest against the Government's gambling monopoly. The new governor, responding to a petition from this body, abolished all public gambling houses in the city. The Association has been in close cooperation with the Churches from the beginning. A United Evangelistic Campaign in December of 1920 led 3,184 men and women to decide to become Christians and prepare for church membership. This Association has 20 Chinese secretaries and 2 foreign helpers at the present time.

HONGKONG—There are two modern buildings, one for students, the other for commercial young men. Eighteen secretaries and 3,157 members constitute the working force. The purpose is to enlist all in service. There is a helpful relation with the leading guilds, to which the Association has carried lectures on health, education, and thrift. The popular athletics of the students have been promoted and guided. The gymnasium and educational classes are popular. The attendance at religious meetings is larger than in any other Association. Through the home life of the dormitories men are won to Christ.

CHENGTU—Through political changes the Association in Chengtu has held the confidence of higher officials. Conservative educators at first opposed its program of student work. Later in 6 Government schools the Association has provided speakers by invitation, who have given religious addresses. Boys' clubs have been organized by the Association in other centers. The Chief of Police called his district supervisors to the Association building for conference and instruction on cholera prevention. Free schools for illiterates enrolled 1,338 people. An excellent building site has been given by the Government, on which a modern building is to be erected soon.

YÜNNANFU—This Association is a direct outgrowth of work for Chinese students in Tokyo. Students returning took matters into their own hands and organized nine years ago. They founded an evident work of God. With few Christians to depend upon as workers, progress has been slower than in some older centers, but there has been a steady progress in the fundamental work of the Association. There are now 756 members with nearly 400 enrolled in schools. Work is conducted on Chinese premises, a guild-hall, newly built and turned over to this use. The members are from official, merchant, and student classes. A small number of influential men have come to Christian decision each year.

TOKYO—Work for Chinese students has been conducted in Tokyo, Japan, since 1906. Ten years ago a building was erected of the city type. It has provided hostel, recreation, supplemental education, inspiration for service, and strong evangelistic influence for this important group of students. Out of this work some strong Christians have returned to China, together with others with a sympathetic attitude toward Christianity. Now over 1,000 members crowd the building beyond its capacity.

Summary Statistics of Student Associations for 1920

Province	Number of Associations	Members
Manchuria	5	296
Chihli	21	2,227
Shantung	24	1,829
Shansi	7	569
Kiangsu	26	3,376
Chekiang	12	1,311
Anhwei	6	282
Kiangsi	1	67
Honan	6	317
Hupeh	9	955
Hunan	11	1,035
Fukien	21	2,449
Kwangtung	23	4,122
Szechwan	2	32
Total...	174	18,867

Comparative Statement

Year	Number of Student Associations	Total Students Enrolled in Institutions	No. of Christian Students	Members of Student Associations	Students Enrolled in Bible Classes	Baptisms during Year
1915	135	18,670	5,832	10,572	7,612	1,086
1919	170	24,158	9,158	15,555	11,319	1,242
1920	174	29,639	10,028	18,867	10,561	1,319

WORK PROMOTED BY THE NATIONAL COMMITTEE

In developing the City and Student Associations and the Army and Industrial Work, the National Committee has established several departments with secretaries responsible for their promotion. Some of these operate in a field larger than the organized Associations. Of these, the work of the Student Division and Boys' Department is covered in separate articles.

Social Service—All of the City Associations and many of the Student Associations direct groups of their members in practical service to the community. In 1920, 5,617 volunteer workers were enlisted in such definite service. The most common forms are popular health instruc-

tion and free schools for children and illiterate adults. The Peking Association has enlarged its service to include the promotion of a social service organization, which has established an orphanage and conducts industrial welfare work. It has also projected a school for the training of social workers, to be conducted in connection with the Peking Christian University.

Religious Work—The religious emphasis has always been one of the strongest in the Association's entire program, both in the Student and the City Associations. During the past year, Mr. L. E. McLachlin has been added to the staff of the National Committee for this specific purpose. Several new Chinese secretaries, returned students from abroad, have given evangelistic addresses to students and for Association members that have met with exceptional results. Retreats for developing the spiritual life of both Chinese and foreign secretaries have been held in three sections of the country. Attention is being given also to developing the spiritual life and effectiveness of the Board members and Committee workers. The Bible study program has been much strengthened.

Since the last visit of Dr. Sherwood Eddy in 1918-19, cooperation between the Associations and the Churches has been more definite, continuous, and satisfying. It is not that greater interest has been aroused but that better methods have been found of expressing the abiding interest of the Associations. In Canton, the Association was headquarters for and its officers took a leading part in the city-wide evangelistic campaign led by Dr. David Z. T. Yui and Pastor Chao. In Tientsin and other centers, secretaries have served in an executive capacity on the local Interchurch Committees. In Shanghai, the Association has provided leaders for 20 young men's Bible classes in churches. In Hangchow, pastors and church officers are invited to take part in the membership campaigns of the Association, for the purpose of forming acquaintance with those in the community who will make very useful church members when they are won. In Moukden and Kirin, Yünnanfu and Foochow, the Association Bible classes have propelled men into the churches. In Hankow, the Association has made a special effort to bring the church members of the city into active membership. As a result, Hankow and Wuchang have 866 active members, a much larger number than any other Association. Several churches have organized and conducted Bible classes in the Association building. One pastor told a missionary friend that the largest source of accessions to his church was the Association Bible class. The Association and Churches are just beginning to realize the possibilities of a more definite cooperation.

Army Work—Experiments in army work have been made in 4 centers: with the Chinese Expeditionary Force in Siberia, with the Ninth Division near Peking, with the Sixteenth Mixed Brigade of General Feng Yü Hsiang, and with a division near Canton. In General Feng's army a portable hut has been constructed, and this is moved from place to place with the army. As a result of the evangelistic appeals of General Feng himself, of missionaries and pastors whom he has invited, more than half his brigade have received baptism. The service has been performed about once in two months in the Association hut. The officers and private soldiers alike have been open and responsive to the Christian appeal.

Physical Education—The athletic and physical educational program of the Association has become wide-spread and influential. Eight of the City Associations are equipped with modern gymnasiums; four have swimming pools, and most of the others have both some temporary equipment for indoor exercise and a field for athletics.

The Far Eastern Athletic Games were initiated by Association officers and have received active cooperation from year to year. In May last, athletes from China, Japan, and the Philippines engaged in this competition in Shanghai. During the games Christian students from each of the countries met in conference to consider their responsibility for international Christian fellowship. At the same time there was formed the China Amateur Athletic Federation in which both Christian and Government colleges are represented. Dr. J. H. Gray, the secretary of this department of the National Committee, with others, have been instrumental in extending the program of physical education, group games, and mass athletics to the communities in which the Associations are working. The Tientsin Association has conducted classes for the training of teachers in all the primary schools of the city.

Work for Chinese Labourers—It is well remembered that 150,000 Chinese labourers were taken to France during the War. The YMCA carried on work among them with the use of huts and a program somewhat similar to that used among the active forces. Both Chinese secretaries and missionaries went to France for this service. The National Committee has developed an organization to receive these men on their return to China, to help them with their correspondence, finances, transportation, and new employment where needed. The principal centers for this work have been Tsinan, Tientsin, Shanghai, Hankow and Nanking. A register has been kept of those labourers who have made special use of the service of the Associations since their return, and efforts have been made to put these men in touch with churches or chapels in their home locality. In Shantung a permanent work based on this service to labourers has been undertaken in Chowtsun and Tsingchowfu. There has also been an itinerating evangelistic work carried on for 18 months in those sections of Shantung where the largest numbers of labourers were recruited. This has been under the direction of the

STATISTICAL REPORT OF THE CITY YOUNG MEN'S CHRISTIAN ASSOCIATIONS

(For the Year Ending December 31st, 1920)

Location of City Associations		Secretaries		Members		Finance	Religious Activities				Schools		Physical Work		Hostels
		Chinese	Foreign	Active	Associate	Total Receipts from All Sources	Total Attendance at Religious Meetings	Students Enrolled in Bible Classes	Total Joining Churches During Year	Total Engaged in Social Service During Year	Total Teachers	Total Students Enrolled	Classes or Groups	Grand Total Attendance	Total Roomers
		1	2	3	4	5	6	7	8	9	10	11	12	13	14
						(Mex.)									
MOUKDEN	Feng.	4	3	33	12	$ 4,411.00	2,175	362	6	11	4	203	...	...	...
KIRIN *(3 Months)*	Kir.	2	4	42	1,334	2,625.96	260	136	6	22	12	75	1	370	...
ANTUNG	Feng.	3	1	...	...	1,970.00	3,174	117	...	...	8	69	...	...	...
PEKING	Chi.	23	7	310	2,208	70,551.55	4,084	612	49	109	44	1,237	7	61,454	341
TIENTSIN	Chi.	25	6	165	1,583	50,198.43	13,955	1,086	242	326	22	483	12	46,096	303
PAOTINGFU	Chi.	6	2	83	708	2,649.49	6,061	246	9	140	17	136	...	2,000	15
TSINAN	Sung.	9	3	138	1,300	17,170.62	8,498	407	16	35	13	355	...	17,775	...
CHEFOO	Sung.	5	...	155	1,915	6,500.08	8,192	74	2	30	8	122	...	3,560	15
TAIYÜANFU	Sha.	5	3	75	997	4,235.76	23,802	73	...	40	4	140	...	6,050	...
SIANFU	She.	5	1	140	1,400	4,450.00	4,560	60	4	240	11	205	4	10,467	60
SHANGHAI	Ku.	37	5	526	3,508	152,315.81	30,382	1,885	15	824	192	4,168	10	195,865	293
SOOCHOW	Ku.	2	2	68	...	37,655.60	3,685	214	5	96	23	209	...	...	...
NANKING	Ku.	25	4	279	1,905	29,844.96	20,215	849	28	302	37	1,222	3	14,376	158
HANGCHOW	Che.	9	2	123	1,269	15,361.70	8 850	890	...	329	38	392	...	8,841	115
NINGPO	Che.	5	...	84	770	4,697.67	340	57	...	10	26	216	...	...	6
NANCHANG	Ki.	4	2	52	1,070	12,745.00	7,314	254	2	33	6	326	2	8,000	52
KAIFENG	Ho.	4	3	90	759	7,264.86	12,313	420	4	251	24	165	...	3,307	12
CHENGCHOW	Ho.	2	...	...	420	1,381.83	1,957	46	...	...	6	46	...	839	45
(Newly Organized)															
HANKOW	Hup.	25	2	769	2,652	43,699.67	20,464	685	8	117	32	638	8	45,267	382
WUCHANG	Hup.	10	2	97	893	8,554.66	936	840	6	17	40	325	...	...	100
WUHAN CENTER	Hup.	4	3	...	...	13,183.52	...	...	...	...	17	144	...	...	...
CHANGSHA	Hun.	11	4	103	2,163	29,700.15	38,239	823	14	64	47	733	8	26,314	142
FOOCHOW	Fu.	22	4	216	1,822	49,154.84	18,320	1,397	45	700	53	716	3	53,148	402
HINGHWAFU	Fu.	2	...	85	103	549.57	392	...	24	26	2	15	...	...	311
AMOY	Fu.	5	2	83	454	8,944.70	3,888	264	47	30	23	187	4	6,786	...
CANTON	Tung.	20	4	292	1,779	64,382.73	29,928	515	131	300	29	234	10	50,273	286
HONGKONG	Tung.	15	3	470	2,687	55,659.30	86,679	646	20	345	24	266	11	72,406	245
SUNNING	Tung.	4	...	80	148	2,243.72	279	57	2	135	...	...	...	...	...
CHENGTU	Sze.	15	5	46	2,009	12,229.15	28,608	493	...	70	42	1,791	2	22,914	113
YÜNNANFU	Yün.	4	2	25	731	9,348.25	8,564	102	1	5	39	380	...	7,630	6
TOKYO *(Chinese)*	Japan	8	2	59	1,012	26,875.45	6,577	250	17	10	11	305	8	27,140	...
Totals (1920)		320	81	4,688	37,911	$750,556.03	402,691	13,360	703	5,617	854	15,505	93	690,878	3,402
Totals Previous Year (1919)		254	77	3,343	28,987	$575,197.01	288,977	12,755	493	3,110	391	10,411	102	558,163	3,017

National Committee, and has been conducted by Mr. C. T. J. Wong of the MEFB, who has organized an itinerating party. Moving picture exhibits, health talks, and thrift messages, in direct connection with those used in France, are made the basis of renewing contacts, and are used as an introduction to evangelistic messages, and as a means of putting men in touch with the local chapels of the district and their evangelists.

Industrial Work—As an outgrowth of the work which was begun in France the National Committee has established an Industrial Work Department. The purpose of this division is to help those local Associations in centers where there are large numbers of industrial workers to originate and carry out a program adapted to men working together in large numbers in industry. Successful beginnings of such industrial work have been made in Shanghai, Tientsin, and Hankow. In Shanghai a mat-shed was secured in Pootung, where popular education, entertainments, and religious instruction were given for a number of months until the mat-shed was burned. It has not yet been replaced. In the meantime, educational and entertainment programs are being conducted in 6 of the factories of the city. In Tientsin, an old temple has been secured as the industrial headquarters. Here a register is kept of those industrial workers who have some contact with the Association. A welfare and entertainment program is carried out. A school has been opened for young boys, the sons of industrial workers, where rudimentary education is given and with it effective religious instruction. In the industrial section of Hankow, near the Han River, a hut has been constructed similar to those used in France. Prior to its completion, work was conducted in rented buildings with such popularity and success as to give promise of a very resultful service among industrial employees.

Boys' Work in China—1920 Reports

City	Total No. of Boy Members	No. Enrolled in Bible Study	Attendance at Religious Meetings	Christian Decisions During the Year	No. Enrolled in Educ. Classes	No. Enrolled in Physical Classes
Monkden ... ... Feng.	...	...	...	16	38	...
Kirin ... ... Kir.	...	...	...	...	...	...
Antung ... ... Feng.	...	71	1 205	8	19	...
Peking ... ... Chi.	...	...	...	...	88	...
Tientsin ... ... Chi.	480	275	3,143	...	173	1,962
Paotingfu ... Chi.	115	235	2,156	...	...	841
Tsinan ... ... Sung.	104	25	469	14	147	...
Chefoo ... ... Sung.	255	46	2,325	2	87	...
Taiyüanfu ... Sha.	...	...	3,685	9	...	...
Sianfu ... ... Shc.	110	12	...	...	79	...
Shanghai ... Ku.	1,726	829	12,253	17	3,836	16,914
Soochow ... ... Ku.	...	129	1,200	10	44	...
Nanking ... ... Ku.	955	510	12,631	70	1,222	840
Hangchow ... Che.	...	...	...	...	...	...
Ningpo ... ... Che.	...	...	...	...	...	...
Nanchang ... Ki.	362	...	549	35	218	...
Kaifeng ... ... Ho.	...	...	...	...	165	...
Chengchow ... Ho.	...	21	3,697	...	21	...
Hankow ... ... Hup.	519	535	840	3	436	5,677
Wuchang ... Hup.	486	520	...	...	120	...
Changsha ... Hun.	538	604	...	...	...	424
Foochow ... ... Fu.	264	500	...	...	592	4,364
Hinghwafu ... Fu.	2	...	38	5	15	...
Amoy ... ... Fu.	...	140	...	...	89	3,560
Canton ... ... Tung.	82	...	...	...	63	832
Hongkong ... Tung.	1,087	376	4,696	38	74	31,694
Sunning ... ... Tung.	...	...	...	...	21	...
Chengtu ... ... Sze.	607	500	...	...	1,791	10,974
Yünnanfu ... Yün.	388	51	7,314	1	331	...
Total...	8,080	5,379	56,201	227	9,669	78,082

Literature—The Publication Department of the National Committee is one of its long established lines of work for the production of literature in Chinese. Some of this literature is designed to create contacts favourable to Christianity with men of the educated classes. Some is devotional and inspirational in character, for the development of Christian conviction and for stimulating service. Some of it is technical, for the use of workers among students and for employed and volunteer workers in the Associations and Churches. Present day tracts on health, social reform, and patriotism from a Christian standpoint have been popular. The monthly magazine, Association Progress, has a paid circulation of 7,500. In addition to the production of new literature, a number of translations are made each year of devotional and Bible study books that have proved most helpful in the West. During 1920, 233,100 copies of new books and reprints were issued, aggregating 6,000,000 pages. This was accomplished at an expenditure of $24,000 Mex.

Secretarial Training—The Secretarial Training Department of the National Committee is conducted to maintain and increase the effectiveness of the present secretarial force, to recruit well qualified men as additional secretaries, and to give these new men as thorough training as possible both by prescribed study and by directed experience. This department was organized under the leadership of Dr. D. W. Lyon. Its program includes a thoroughly equipped and staffed Professional School for the training of men for all departments of Association work; the maintenance of National Training Centers in 5 selected City Associations where men can be guided in their study and project-training, in the midst of normal activities such as they will be expected to carry out later; Summer Schools and Training Institutes, where men are drawn together for a few weeks of concentrated study under qualified leaders; Reading Course based upon the circulating library of 1,000 carefully selected volumes, in which the secretary reads in harmony with the prescribed outline and writes his reviews as the basis for certain credits in the general training plan; Travel Study Groups composed of from 8 to 12 secretaries, with a mature and experienced leader, who spend six weeks or two months together in guided study of the policies and activities of certain Associations selected for their visit; and Fellowships Abroad, available for one year or two years to carefully selected men who have demonstrated their fitness for this form of Christian work by at least five years of successful experience. All of these forms of training are now in use, with the exception of the Association Professional School. Certain credits are given for each form of training, which, in combination, lead to the certification of those completing prescribed work. In 1920, in addition to the regular secretaries who were making use of some of these forms of study, 40 Secretaries-in-Training were under instruction in selected centers in preparation for this life service.

In the recruiting of secretaries the Associations are advised by the National Committee to exercise great care to regard the responsibility of applicants to the Missions or Churches that have given their preliminary training. Some Church leaders have set apart excellent men for this interdenominational service. The guidance of the spiritual development of the younger secretaries is one of the important elements of the training program. Retreats of four days' duration have been an effective method of accomplishing this purpose, particularly in securing strong resolution of will and in outlining plans for progressive devotional study for continuous growth.

LECTURE DEPARTMENT

The Lecture Department is one of the unique features of the national program of the Young Men's Christian Associations in China. Organized by Prof. C. H. Robertson in 1906 with accurate but popular demonstrated lectures on science, this department has grown to include four sections, with a laboratory for preparing demonstrating material and with a considerable staff. The laboratory is under the direction of John Y. Lee, Ph. D.

The Science Section has thus far prepared and used the following lectures: The Gyroscope, Electricity and Magnetism, High and Low Temperatures, and The Wireless Telegraph and Telephone. These lectures are given by Mr. Robertson and Mr. C. H. Han. During 1920, they visited 16 cities and addressed audiences of officials, educators, students, chambers of commerce, and mercantile guilds, numbering more than 116,400 persons in the aggregate. Not only did they give correct scientific information, but they formed favourable contacts with influential elements of the community on behalf of the Church and Christian education.

A second Section deals with Education. Dr. David Z. T. Yui has been the lecturer of this section. His demonstrated lectures given in 14 provinces, have moved to tears, then to resolute action, some of the influential leaders in a number of large cities.

The Health Section, under the leadership of Dr. W. W. Peter, has led to the formation of the Council on Health Education which is described elsewhere and of which the National Committee is a constituent part.

A Section on Conservation was conducted for several years under the leadership of D. Y. Lin, M.F. (Yale). Demonstrated lectures on forestry were conducted under the patronage of the governors of several provinces. This work was later turned over to the forestry department of the University of Nanking, including the equipment that had been accumulated.

Another important Section is on Visual Instruction. The purpose of this is to bring to the aid of the local Associations and other agencies the use of popular lectures, illustrated by slides, charts, and motion picture films, on travel, industry, and a variety of subjects. Some of these lectures provide good entertainment, others give definite instruction, and some are for inspiration and to enlist in the service of the community. Mr. G. H. Cole is the head of this section.

There are a number of cases where, through contacts formed and interests aroused by lectures, considerable gifts have been made by officials to Christian work; educational and conservation projects have been inaugurated, and friendships have been formed which have led influential men to Christian decision and to entrance upon useful service in the Church.

THE TIENTSIN CONVENTION: THE PRESENT ORGANIZATION AND FUTURE PROGRAM OF THE YMCA

The progress of the Association is indicated by its Eighth National Convention, held in Tientsin in 1920 to celebrate the twenty-fifth anniversary of the founding of the first City Association in China in that city. There were 575 voting delegates, 595 visiting delegates, 9 fraternal delegates from other countries, and 92 official guests, a total of 1,271. Eighteen provinces and 68 cities were represented. Missionary Boards and Chinese Churches sent representatives, as did both the secular and the religious press. One action of the Convention was the complete transfer of the direction of the organization to Chinese leadership through the selection of 75 Chinese Christians to serve as the National Committee. Three foreign leaders were invited to serve as honorary members of this Committee, whereas previously there had been 7 such men as regular members. The following actions, among others, were taken by the Convention:

1. "The delegates recorded their gratitude to the International Committee of North America, and to various Mission Boards and other Christian bodies, for the experienced secretaries that they have sent to help the Chinese Movement; for their gifts of buildings and for the training facilities they have offered to Chinese secretaries The National Committee is authorized to convey this vote of thanksgiving to the bodies above mentioned."

2. "The active members, directors, and secretaries are all members of Churches, bound together in one organization for service. The relationship between the Church and the Association is therefore a most intimate one. This Convention wishes to reaffirm the loyalty of the Association to the Church, and to urge Associations in China to take the Church leaders into their full confidence regarding plans of work, so that understanding and cooperation may be assured."

3. "In view of the present marked industrial development throughout the country, City Associations in large industrial centers should include in their immediate program provision for work for men and boys in such industries."

4. "We strongly urge that every City Association give more attention to the boy life of the community. They should seek to arouse the conscience of parents and teachers on this subject. They should provide more activities by and for boys in their buildings, in work in the community, and through cooperation with other agencies working for boys."

5. "Every City Association should assume responsibility for the entire student body in the city, and make provision in its staff, budget, and program, so that the Association will be a strong, constructive moral and religious force among all students, especially in the schools of middle grade and above."

6. "In the occupation of the unorganized cities, special attention should be given to the 5 remaining provincial capitals and to the larger educational, commercial, and industrial centers."

7. "The National Committee should cooperate with local Associations in an effort to secure and train leadership, so as to make possible within 3 years the organization of industrial and railroad Associations in a few of the more important centers from which requests have been received."

8. "Steps should be taken to organize work as soon as practicable in a few of the more important army centers from which requests have come and where conditions are favourable."

9. "The Board of every Association should accept as a fundamental part of its program the training of secretaries both for its own staff and for new and weaker Associations. Provision should be made in its budget and program for this important phase of work."

PLANS FOR NEW CITIES

It has been the policy of the National Committee in the extension of work in China to plant an Association in each provincial capital, in which conditions warrant it, in order to carry its service to officials, students, and other influential groups. Five capitals remain to be entered. Of these, Anking (Anhwei) already has a provisional Association. It is hoped to be able to provide foreign secretaries in response to an appeal of the Christian bodies working there. It is hoped to enter Kwelin (Kwangsi) also within a brief period. Kweiyang (Kweichow), Lanchowfu (Kansu), and Tsitsihar (Heilungkiang) are for later development.

Certain important commercial centers, from which earnest appeals from the various Christian bodies have been coming for several years, the Committee hopes to enter within the coming year. Chief among these are Chungking (Sze.) and Harbin (Kir.); with plans for later development in Changchun (Kir.), Ichang (Hup.), Chaochowfu (Tung.), and certain cities in Shantung, Fukien, and Kwangtung where provisional Associations have been organized.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION IN CHINA

Introductory Statement—The National Committee of the Young Women's Christian Associations of China is one of twenty-seven National Branches of this organization affiliated with the World's Committee of the YWCA in London. The China Committee was organized in 1905 in Shanghai, after two years of preliminary work carried on by American secretaries sent out by the World's Committee in response to requests from Church groups in China.

Membership in the Young Women's Christian Association, while variously worded in the various countries, is always either identical with, or directed towards, membership in the Protestant evangelical Churches, and the Association enters a community only at the behest of its Christian leaders. It therefore becomes an institutional expression of the Church, at work in a given community for the special interests of women.

Purpose and Characteristics—The purpose of the YWCA of China is stated in its constitution to be "to unite Chinese girls and women for advancement along spiritual, mental, physical, and social lines, and for service to God and country, according to the teachings of Jesus Christ." In addition to the obvious and more or less familiar Association activities through which this purpose is carried out in the local centers, there are certain distinctive features which especially characterize the YWCA.

In the city centers the work is essentially decentralized and independent of equipment. Chinese women must as yet be sought and found in their own homes, and an Association building, while it is assuming increasing significance with the social emergence of Chinese women, is of less importance than the flexible, pervasive quality of a program of friendship. One of the most characteristic features of Association work abroad, the boarding home or hostel, is as yet almost unknown in China. In the port cities, however, accommodation for transients is beginning to be very urgently needed, both for Chinese and foreign young women, and the beginnings made in a few centers along this line have already proved inadequate.

Chinese women of experience in organization work, even in Church activities, are as yet so rare as to constitute the training of volunteer leadership almost the chief task of the YWCA. Committee members are hard to find, harder to get out to a meeting, hardest still to keep, but a new generation, from school-age up, is being trained in the art of taking counsel and doing team-work together, and in time, as this new ability makes itself felt in the life of the Church and other social groupings, this may prove to have been one of the best, if least measurable, gifts the YWCA could have made to China.

Extent of Work—The YWCA is found in 101 centers in China: in 12 cities, and 89 schools or colleges. It has a total paid-up membership of 6,414 (1920 figures).

(1) The YWCA in Cities—A City Association develops as follows: 3 or 4 young women who have had some Association experience in their home countries, and a year or more in one of China's language schools, go to a city in response to a request presented to the National Committee, establish a home, and for another year or two combine language study with the establishing of friendly contacts among the women and girls of the community. Gradually they form the nucleus of a future committee of volunteer workers, and associate with themselves several young Chinese women as employed secretaries. A pre-organization committee is formed, which in time is formally organized into a board of directors. In only one case at present (Peking) is there a Chinese general secretary; the proportion of Chinese secretaries on each staff, however, is growing with encouraging rapidity, and the board of directors is in almost every case composed entirely of Chinese women. Eventually a separate administration building is acquired. From those who freely use the building, and all its club and class privileges, active members are gradually enrolled. These numbers are always small, as they represent a hard-won group of those who genuinely understand the Christian purpose.

YWCA City Associations (1920)

City	Equipment	Members	Chinese Staff	Foreign Staff	Volunteer Workers	Bible Classes	Other Classes*
Shanghai	Rented bldg. and hostel	305	8	7	81	16	9
Canton	Rented rooms	475	6	4	122	23	12
Tientsin	Rented rooms	222	4	5	75	11	8
Peking	Rented bldg.	540	7	6	60	21	15
Foochow	Rented bldg.	35	2	5	36	8	8
Changsha		104	2	4	43	8	8
Hongkong... ...	Rented rooms and hostel	181	1	3	103	6	10
Pre-Organized Centers							
Moukden	These centers have only secretarial residences as yet			4			
Hangchow ...				4			
Nanking				3			
Chengtu				4			

* Subjects:—English, home-making, social standards, domestic science, gymnastics, baby welfare, vocational training, citizenship, arts, First Aid, etc.

A cross-section of the work of a City YWCA would include such activities as:—clubs and educational classes of every sort and description, dramatics and parties and health campaigns, Bible study and institutes for the training of leaders in religious education, or for "better babies" or "better homes," social service and relief work, discussion groups, finance campaigns, committee meetings, etc., etc.

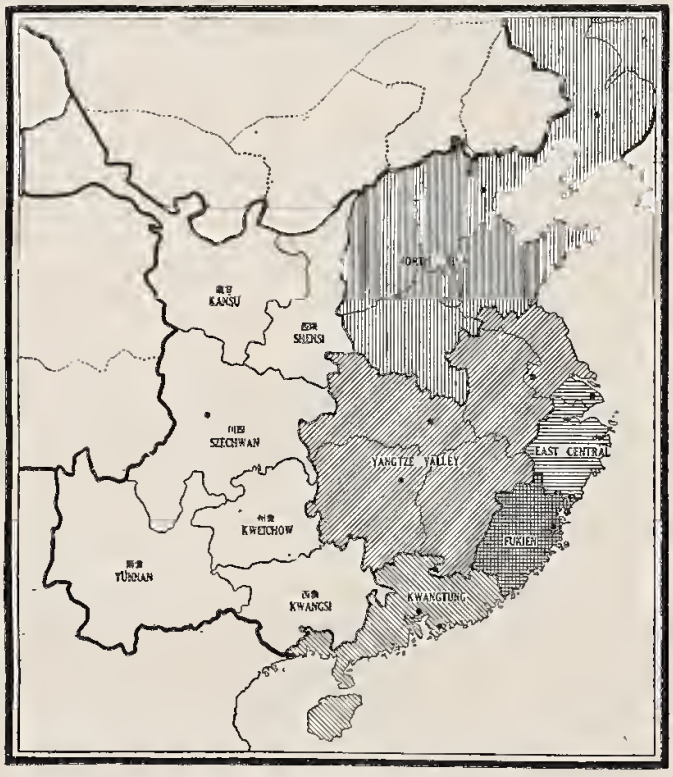
(2) *The YWCA in Schools*—The YWCA is organized in over 80 of China's mission and government schools and in her colleges for women. The fact, however, that there are as yet so few of the latter means that in general the Student Associations enroll girls so young as almost to form a junior movement. Membership in a Student YWCA automatically makes a girl a member of the World's Student Christian Federation, and it is significant to note that at the height of their giving to the famine funds in 1921, Student YWCA members also raised $236.45, chiefly in sacrificial gifts of coppers, for the starving students of Central Europe for whom the Federation appealed. Their social Christianity is also vigorously expressed through the system of Time Investment Clubs, whereby a student returns to her home in the summer, trained and pledged to many forms of neighbourhood service:—teaching in a Daily Vacation Bible School, leading games among the children, giving simple demonstrations in public health, baby welfare, or cleaning up homes and yards, teaching the phonetic script to illiterates, etc. Twenty-six clubs reported to the National Student Department in the summer of 1920.

In the college centers a more mature program is carried out, notably in Peking, where the Student Association is active in the city-wide plan for social service.

One of the most distinctive features of the student work is the summer conferences; these also are treated separately, under the paragraph "National Programs" in this article.

There is a total of 88 Student Branches of the YWCA, grouped by fields, with a total membership exceeding 4,000. These are distributed as follows:—North China Field 24 branches, of which 7 are in Peking; Yangtze Valley Field 13; East Central Field 16; Fukien Field 17, 6 being in Foochow; Kwangtung Field 18, of which 9 are in Canton and 3 in Hongkong. The above five fields have been constituted for purposes of administration, and each is to have one or more traveling secretaries. Secretaries have already been appointed to the East Central Field, the Yangtze Valley Field, the North China Field, and the Fukien Field. The Kwangtung Field is yet to be organized and staffed.

THE FIVE ADMINISTRATIVE FIELDS OF THE YWCA



NOTE.—Dots indicate City Associations.

There are at present no local Student Branches employing secretaries. In most of the City Branches, however, a secretary on the staff is assigned to the student work of the community. The city and student work are far less differentiated than in the home countries.

(3) *Girls' Work*—As in all work with adolescents, there is a sharp break in the type of activities and interests that appeal to older and younger girls. A "Girl's Work Department" is therefore gradually emerging here and there in the local centers, with clubs, programs, and activities of its own, calculated to suit the girl of from 10 to 14. This has not yet become a national program, but, after being tested in various local centers, it will naturally grow into one, developing side by side and in close cooperation with the other organizations for younger girls which are now tending to grow up in China.

National Organization—The National Committee is composed of 30 women, a majority of whom are Chinese, while the foreign members represent the foreign Boards. Two-thirds of the members are resident in Shanghai where the National Headquarters is located; eight of the others represent local centers; and two are members of the Field Committees at present in the process of being organized for the administration of the student work. In addition there are co-opted members of the various sub-committees. The National Committee is as yet necessarily self-elected; a First National Convention is soon to be held, however, at which time the electoral power will be assumed by delegates representative of the whole country.

Of the 126 employed secretaries, 84 are foreign. These are recruited and salaried by the National Young Women's Christian Associations of their respective countries:—England, Canada, Australia, Sweden, and the United States. Upon their arrival in China they are assigned to language study, and thereafter appointed to their places of work by the National Committee, to whom jointly with their home Boards they are responsible. Eighteen of these, with 11 Chinese colleagues, form the headquarters staff. The six departments of national work are as follows:—Office, City, Student, Finance and Economic, Publication and Publicity, and Physical Education and Hygiene.

Lines of work not yet fully organized into departments, or purposely carried out through the already existing departments, are directed by the National secretaries for industrial work and for religious education. There is a hostess secretary for the headquarters city. The National Committee is also represented by a secretary on the staff of the Council on Health Education.

NATIONAL PROGRAMS

(1) *Religious Education*—The secretary for religious education, in cooperation with the publication department, plans for the preparation and issuing of study courses on the Bible and Christian standards. She also spends much time on the field conducting training institutes or classes in religious education, and in planning the religious education work in the National Training School for Hygiene and Physical Education in Shanghai. In 1920-21 normal training institutes were held in Tientsin, Peking, Moukden, Changsha and Shanghai. The total number of students enrolled in voluntary Bible study classes for a regular course of study was about 1,450.

(2) *Conferences*—The National Student Department, and in some cases the City Branches located in large student centers, conduct at various times in the year a total of 9 eight-day conferences for the student members. In 1920 these brought together 842 delegates, representing 101 mission and government schools. They were held in Tientsin, Peking, Shanghai, Foochow, Tsinan, Wo Fu Ssu (near Peking), Kuling, Moukden, and Canton. The conferences have the familiar features of Morning Watch, Bible classes, talks and discussions on the fundamentals of the Christian faith, training in social service and committee work, and a varied program of recreation. They are planned and directed almost entirely under Chinese leadership, and there is an increasing measure of student self-government in their administration.

(3) *Industrial Work*—In spite of pressure repeatedly brought to bear upon the National Committee to launch a program of activities in industrial centers where girls and women are employed, the Committee held back until just the right leadership could be found for this critical work. It was felt that such leadership might best come from England, where the industrial situation has been faced the longest and where the greatest deposit of experience has been developed. In the spring of 1921 such a secretary was found, and the head of the department for the training of welfare workers in the London School of Economics joined the staff as national industrial secretary. Shortly afterwards a Chinese member of the National Staff was sent by the National Committee as China's first representative at the International Working Women's Congress, holding its second meeting in Geneva, Switzerland, in October, 1921, just before the meeting of the International Labour Conference of the League of Nations which she will also attend. While this phase of the work has so recently been launched as to preclude any further account of actual achievements, the line of approach to be taken to this which will doubtless prove to be one of China's most difficult national problems, is best indicated in the following preliminary statement of the YWCA's objective:

> "The Young Women's Christian Association can choose to begin an industrial program at one of two points:—a program of recreation and other activities among employed women, or a program directed primarily towards the making of opinion. Inasmuch as the latter method is characteristic of this organization's previous record in other countries and is undoubtedly more fundamental, it is recommended that the National Committee begin at once to make a direct and accurate study of industrial conditions in typical centers, to equip it with the knowledge which will enable it to serve both employers and employees in the most constructive way, and to help create the public opinion that must precede legislation."

(4) *Health Education*—Probably in no country where the YWCA has found is there more urgent need for a fully developed program of hygiene and physical education than in China. The National Committee has begun this work in two ways—through its Department of Physical Education, and by participation in the work of the Council of Health Education. The former conducts in Shanghai a Normal Training School of Hygiene and Physical Education, which was established in 1916, as the first Christian training school for physical education for girls in China. Fifty graduates have already been sent out into government or mission schools or City YWCA's to establish, in turn, normal training departments in physical education and recreation. Most of the students become Christians before leaving the school. In June, 1921, this department enlisted 1,000 of the girl students of Shanghai for a demonstration of mass activities and group games in the Far Eastern Championship Games, the first time girls had participated in this event.

A summer camp for girls, the only thing of its kind in China, has been conducted by this department for two years at Kuling. It is planned to hold the summer course of the training school at this camp in the future, and to develop similar camps in other parts of China as rapidly as possible.

The Physical Education Department has asked for a grant for 1922, with which to establish a demonstration playground in Shanghai. Equipped with model apparatus, a baby welfare station, and a clinic, this will serve as a laboratory for the Training School students and for a demonstration plant for all interested in the future of physical education and recreation in China.

Through the cooperation with the Council on Health Education, the Association assists in the promoting of the program of health campaigns, Better Home Institutes, Better Babies contests, anti-cholera measures, etc., so effectively carried on by this Council since its establishment in 1915. The axiom that all social problems begin in the home is most acutely true in China and an organization dealing in terms of Chinese women has a large part to play in the welfare of the nation.

FINANCIAL STATUS

When a local center is entirely new it is assisted by funds furnished from the National Committee. As soon as the support of the community will warrant it, the running expenses are budgeted and in most cases secured by an annual finance campaign. This is generally conducted with National cooperation, and a percentage of the funds secured are apportioned to the National budget. The remainder of the National budget, exclusive of salaries is secured through receipts from the Training School and from conferences and publications, through contributions from individuals, and by a grant from the American YWCA which is used largely for certain demonstration pieces of work until they have passed the experimental stage. The salaries of the Chinese members of the staff, whether working in local centers or at headquarters, are always included in the funds raised in China. The salaries of the foreign secretaries are carried by local Associations, or by individuals in their respective countries. England, Canada, Australia, Sweden, and the United States.

FUTURE PLANS

In addition to the various advance programs indicated above, some of the immediate "futures" before the National Committee of the YWCA are as follows:

1. The starting of City Branches, as soon as funds and leaders are forthcoming, in Hankow, Soochow, Amoy, Taiyüanfu, and Wuchang.
2. The establishment of a school for training Chinese young women in the Association secretaryship. (A scholarship fund held by the National Committee is now used each year to send one Chinese secretary to the National Training School of the American YWCA in New York).
3. The erection of a national headquarters building on the site now owned by the National Committee on Ynen-Ming-Ynen Road in Shanghai, as soon as funds can be secured.
4. The establishment of a foreign YWCA in Shanghai, for the accommodation of young women coming and going from Europe and America.
5. The erection of an administration building for the Canton YWCA, the site for which has been secured by the Canton Board.

THE STEWART EVANGELISTIC FUND

Purpose and Operation—The work of the Stewart Fund in China from its very inception has been of a cooperative nature, extending its operations largely though the work of existing missionary societies. The purpose of the fund has been to give direct and inspirational assistance to the general cause of evangelism.

The Stewart Fund is not an endowment nor has it assumed the form of a permanent organization in China. For the most part it functions through regular mission agencies. This explains the fact that many missionaries connected with church mission boards have been brought to China during the last few years and are regularly supported by the Fund, that Chinese workers are also maintained and special assistance is given to special evangelistic enterprises promoted by the regular missionary societies. Over all these contributions, whether in men or money, the Fund retains no directive powers. The most cordial relations, of a more or less direct nature, are thus maintained between the Stewart Fund and over 60 missionary societies now working in every province of China. It has been the hope of the founder of the Fund that through this cooperation real and much needed assistance might be given to evangelistic efforts throughout China.

In order to promote an interdenominational evangelistic program in China, the Stewart Fund has organized an Interdenominational Evangelistic Committee, composed of thirty prominent missionary and Chinese Church leaders. The purpose of this committee is to serve the Fund in an advisory capacity, and to suggest ways and means by which a larger degree of cooperation between the Fund and the various missions and churches in China may be realized. It is hoped that this interdenominational program which is principally directed to serve the Christian leaders of the Church in China, will become a permanent feature of the work of the Fund.

The Stewart Fund has been operating in China for five years and the following different classes of work are now being carried on:

(1) *Bible Schools*—Since the effectiveness of evangelism depends so largely upon workers, trained in the knowledge and use of the Scriptures, the Stewart Fund has from the very first recognized the importance of Theological and Bible Schools. During its operation in China about fifteen schools have received financial assistance from the Fund. In some cases buildings have been granted or contributions made toward the purchase of property. In other cases Bible School students have been provided with living stipends. In one Seminary nearly thirty students were thus assisted over a period of several years. In not a few cases special grants have been made toward the annual maintenance of Bible Schools or toward special budgets connected with the work of Bible Education by the Stewart Fund, thus supplementing and strengthening the work of existing institutions rather than developing a separate school of its own.

The need of workers trained in the Scriptures to fill vacant posts in evangelistic work is appalling. In one district recently visited, forty evangelistic centers were without a resident pastor or evangelist, and in one conference over one hundred positions were vacant. There is no greater need before the missions and Chinese Church today than that of increasing facilities for Theological and Bible training. The lack of Bible trained workers has tempted many missions to employ men and women in Christian service, who although well educated along secular lines, have had no definite Bible and religious training. This naturally depreciates the spiritual efficiency of the work at large. May the day soon come when every worker in the Christian Church, whether he be evangelist, teacher, physician, secretary, or business manager shall have had some definite Bible training.

(2) *Institutes for Bible Study and Christian Training*—In looking forward to a larger "Bible reading Christian constituency" and to the upbuilding of church members in the Faith, the need among church members of special instruction in the Bible has been urgently felt in China. For this cause and to this end the Stewart Fund has cooperated with missions and churches in holding a large number of Institutes for Bible study and Christian training. Several score of such Institutes have been held during the past five years with the cooperation of various mission and church agencies.

These Institutes have been convened in various local centers and have been attended by many thousands. They have averaged from two to eight weeks in duration. The chief work has been Bible study so planned as to give those attending a better understanding of the Scriptures and a greater ability in relating the application of its truth and power to their lives. Unquestionably many thousands of Chinese have thus received definite help toward making them more useful in service in their own local churches. The day has passed when the pastor can do the work of the church alone. We need an army of spirit-filled, Bible-trained church members who will rally around the pastor in the propagation of the Gospel in every local Church center. To this end the "Institute Program" is dedicated.

A large commodious building has been erected by the Stewart Fund in Nanking, which is specially adapted for the holding of Interdenominational Institutes. The first two sections of the building were erected in 1917 and 1919. The last and largest section is just now being completed. Accommodations are thus provided for several hundred delegates. A large auditorium seating over fifteen hundred people has been erected adjacent to these buildings, in which public meetings are held in connection with these institutes. Institutes for training workers and for Bible study will be held in periodic succession each year.

(3) *Summer Conferences*—Owing to the scarcity of inspirational gatherings such as the Christian workers in the homeland so constantly depend upon, the lack of sufficient Christian literature and books in Chinese, the lonely position of many workers, the stress of events under which workers in large centers labour, a paramount need has arisen in China for Summer Conferences where spiritual blessing and renewal of Christian experience in the hearts and lives of the leaders of the Chinese Church may be specially sought.

During the past five years the Stewart Fund has inaugurated and developed a number of such summer conferences for Christian workers. A conference center has been provided by the Fund at Kuling comprised of nine buildings with living accommodations for three hundred. At Pehtaiho a similar conference center having ten buildings with living accommodations for over three hundred delegates and including an auditorium seating seven hundred, has also been provided. Successive conferences have been held in each of these specially provided centers, principally for Chinese delegates but also for foreign missionaries.

In many other centers the Stewart Fund has cooperated with mission and Christian agencies in holding conferences similar in nature to those

held at Kuling and Pehtaiho, and in supplying speakers. Altogether over fourteen thousand Chinese delegates representing every province in China have attended these conferences, financed largely by the Stewart Fund.

(4) Preaching Bands—Another type of work in which the Stewart Fund is privileged to have a share in China is the holding of special evangelistic services in schools, cities or specially chosen country localities. Over sixty missionaries joined in a single series of such meetings inaugurated by the Fund, going to various places either to hold or participate in meetings of different kinds. Scores of schools and thousands of people have been reached in this way with a direct evangelistic appeal. In addition, the Stewart Fund maintains a dozen Chinese preaching bands made up of sixty or seventy enthusiastic workers. These bands under the direction of missionaries have carried on itinerant evangelism throughout ten provinces, preaching, visiting the homes, distributing literature and doing individual evangelistic work. Through their ministry many hundreds of thousands have been reached.

(5) Workers—During the five years since the Stewart Fund began its work in China over one hundred missionaries connected with various Missionary Boards at home have been brought out to the field, their expenses of travel, salaries, and general maintenance being provided by the Fund. The responsibility of allocating these missionaries and directing their work is borne by the society with which each is connected.

For several years about three hundred Chinese workers have also been supported by the Fund. These are scattered over all China and are engaged in different forms of evangelistic work. The number of these Chinese workers would be larger were one to include the workers who are supported and whose work is administered directly from Los Angeles.

(6) Literature—The offices of the Literature Department of the Stewart Evangelistic Fund, formerly the Milton Stewart Distribution Fund, is at 4 Quinsan Gardens, Shanghai. During the past four years publications have been sent out by this Department to almost every city in China where missionaries reside, and there is universal testimony as to the valuable assistance thus rendered to Evangelism. The principal publication of the Stewart Fund has been the Picture Portionettes, of which about sixty-five million have been circulated.

The Stewart Fund has also provided for almost the entire work of the Phonetic Committee of the CCC. Publications in Phonetic Script are now widely used over China, and these are handled largely through the Literature Department of the Fund.

In addition to literature published or handled by the Literature Department of the Stewart Fund, a number of special grants have been made to outside literature agencies in order to provide for the publication of special evangelistic literature as well as Bible Portionettes.

(7) Work Among Government Students—There is perhaps no more needy field for Christian work in China than that among Government students. For the most part these men are still beyond the reach of the churches. Under the auspices of various groups of workers the Fund has maintained work for Government students in six large centers. In one city over fifteen Bible study classes have been held in Government schools, with one hundred and fifty in regular attendance, and over thirty converts have been won to Christ from these classes. It is hoped to increase this work in the near future, and to secure a general evangelistic secretary who will be able to coordinate the different efforts in the various centers.

Space will not permit mentioning the numerous items in which the Fund has cooperated through various channels for the carrying on of many scores of special or individual projects.

RELIGIOUS WORK AMONG FOREIGNERS IN CHINA

The following tables show the results of a series of questions sent out to about forty of those cities in China having the largest populations of foreigners—"foreigners" in this case being restricted to non-Asiatics. The tables, however, do not show all of the religious work being carried on. So little information is at hand in regard to the work done by the Roman Catholic Church that it hardly seems worth while to analyze or tabulate it. Nor is all the Protestant work shown. A careful study of the tables will show that from one or two important cities no replies have been received, and that from other cities very little information was secured. The Colony of Hongkong is not included.

The Army Y.M.C.A. work done chiefly for the American Legation Guard in Peking, and the large work done by the Navy Y.M.C.A. in Shanghai and at times in Chefoo, are very important contributions to the work of the Kingdom of God in the Far East, though not included in these tables.

The two tables list all cities where as many as 50 foreign residents are reported and from which replies have been received. In addition, weekly services (attended almost entirely by missionaries) are reported for the following cities: Anking, Sianfu, Taianfu, Tsining, Wusih and Yangchow. Harbin (130,000 foreign residents) reports a large synagogue and several Greek churches.

Services for Foreign Residents in Cities without Church Organizations

City	Foreign Residents	Services	Average Attendance	Remarks
Changsha ...	150*	Weekly	60	
Chengtu. ...	200*	Fortnightly	120	
Chinkiang ...	100*	Weekly	28	S. S. for Foreign Children
Hangchow ...	70	Monthly	50	
Kaifeng.. ...	75	Fortnightly	20	Plan Weekly Services
Soochow ...	100	Weekly	50	
Swatow.. ...	250	Weekly	20	Union Service, alternates two sides of city. Anglican service also held.
Tsinan... ...	120	Weekly	60	Foreign Residents markedly cordial
Yünnanfu ...	150	Weekly	30	50 French Residents

* Not including children.

Protestant Churches for Foreigners in China

City	Foreign Residents	Church	Members	Average Attendance	Pastor	Services and Remarks
Amoy	125	Union	44	37	A. J. Hutchinson	Preaching, Prayer Meeting, Bible Class.
Canton	450	Anglican	30?	...	C. I. Blanchett	Worship.
		Union Service	...	125	.....	Evening Service.
Chefoo	150	St. Andrew's ... ... } St. Peter's ... ... }	32	80	N. A. H. Lea	Worship, Men's Society.
		Union	...	...	.....	Navy "Y" active in Summer.
		C. I. M. School Service...	...	135	.....	.....
Chungking	300	.....	...	30	W. L. L. Knipe	.....
Foochow	300	Anglican	...	...	W. P. W. Williams	Worship.
		Union Services	...	100	.....	Evening Service.
Hankow	1,200	Anglican	...	...	A. C. S. Trivett	General.
		Union	...	...	J. Wallace Wilson	General.
Harbin...	130,000	Lutheran	...	...	.....	.....
		Union Service	...	50	.....	.....
						Y. M. C. A. holds English as well as Russian Services.
Nanking	500	Union Church	...	300	P. F. Price	Preaching, S. S., Prayer Meeting, etc.
Ningpo...	100	Anglican	...	10	Bishop Molony	.....
Peking...	1,500	Union Church	350	450	R. W. Beers	Preaching, S. S. 100, etc.
Shanghai	18,000	Trinity Cathedral	...	250	C. J. F. Symons	Service Guild, Girl's and Men's Societies.
		Community Church ...	339	300	L. Freeman	Preaching, S. S. 200. Social, etc.
		Free Christian Church...	150	150	.....	Preaching, S. S., C. E., etc., Building too small.
		Union Church	300	400	A. N. Rowland	Worship, Ladies' Society, Temperance, etc.
		St. John's Pro-Cathedral	...	40	.....	Worship, S. S. 15.
		German Church	...	...	.....	.....
Tientsin	...	Anglican	...	...	.....	.....
		Union Church	130	...	C. E. Darwent	Preaching, S. S., Guild, etc.
Tsingtau	350	German	20	...	Dr. Bolner	.....
Weihaiwei	120	Anglican	30	...	C. R. Burnett	.....
Wuhu	100	.....	30	...	.....	Preaching, S. S., Prayer Meeting.

Note.—Except in Peking, Shanghai and Tientsin, the pastors are missionaries who give a portion of their time to the work for foreigners.

PART X

THE CHINESE CHURCH

INSTITUTIONAL CHURCHES

In a recent Survey of the Christian Occupation of Cities in China reporting 100,000 inhabitants or over made by the CCC Survey Committee, 77 churches reported some feature of organized community service. In order to ascertain the full extent and exact nature of this community service, a second questionnaire, specially prepared, was circulated among these churches. As soon as replies began to come in, it became apparent that a considerable number of these 77 churches had no such program as would qualify them to be listed as Institutional Churches. It was agreed, however, to include in this study all churches emphasizing the social application of the Christian Gospel in relation both to the individual and to the community. Two or three institutions, which are confining themselves almost entirely to social service activities under church auspices, but not in connection with any organized church, are also included, since their programs provide for the organization of a church eventually.

Questionnaire returns have been received from 40 churches. The average number of years in which institutional work has been carried on by these 40 churches is four. If the 7 churches which have been doing this type of work for a longer term of years are excluded, the average for the remaining 33 churches is only three years. It will thus be seen how new this type of work is and how largely it is still in the experimental stages.

Location—Although the churches maintaining institutional activities are still comparatively few, and only recently established, this type of missionary effort is not confined to any one locality, but is nation-wide. Shanghai has 14 churches engaged in definite forms of community activity. No other center approximates such a large number. Peking, Tsinan, Nanking, Nanchang, Anking, the Wuhan center, Soochow, Hangchow, Foochow, Swatow, Canton, Kaifeng, Changsha, Siangtan, and Chengtu are amongst the cities where emphasis is now being laid upon institutional church work.

Buildings—It is natural that work so recently launched should be largely carried on in adapted native buildings and possess but a limited equipment. The Baptist Church in Swatow boasts, however, of a five story reinforced concrete building with a roof garden. The Yates Memorial Church at the North Gate, Shanghai, is another modern structure, having a splendid equipment for institutional activities; while as far west as Chengtu, Szechwan, we find a thoroughly modern building for this type of work.

The "Institutional Church" is finding a prominent place on the program of some of our largest missionary societies, namely, the Southern Baptist (SBC), the Methodist (MEFB and MES), and the Northern Presbyterian (PN). Institutional Churches are projected in all the large cities where these societies are operating. A number of specially planned buildings are now in the course of erection in Kaifeng, Soochow, Shanghai, and other centers. This indicates that in the course of the next two or three years not a small amount of capital will be invested in buildings and equipment throughout China, and it will then be possible to tell what can be accomplished by this type of work under more favourable conditions.

Specific Activities—It is very stimulating to note the varied activities which are carried on by these Institutional Churches. In addition to the religious activities such as worship, Sunday school, prayer meetings, chapel preaching, and week-day Bible classes, many maintain such community activities as kindergartens, free schools, day and night schools of higher and lower primary grade, special classes in English and commercial subjects, cinema and stereoptican exhibitions, reading room and library, clubs for men and women, boys and girls, playground activities, gymnasium, medical clinics, health campaigns, uplift service amongst industrial workers, etc. These are amongst the more general types of community activities, each of which finds a place on the program of two or more of the 40 churches coming under this Survey.

Apart from these more common and widely employed activities, some of the churches include special features in their programs to which specific attention might well be called:

1. *The Tsinan Institute*—This is strictly speaking, not an Institutional Church, but its program has the same objective. It adjoins a Union Christian Church and between the two there is a mutual and hearty cooperation. The Institute operates under the Extension Department of Shantung Christian University.

The buildings cover a floor space of 24,000 square feet, and consist of a large museum of educational exhibits of universal interest, two lecture halls, reading room and library, reception rooms for social work, and also a student department consisting of class and game rooms, etc.

The Institute is daily open to visitors who come in large numbers, averaging over 1,200 per day. Under the direction of a trained staff of workers, social contacts are made with the visitors, culminating in an evangelistic service and address. From four to six evangelistic services are a part of the daily program. Special days and programs and lectures are provided for women, while special meetings for boys are conducted every Sunday, with from 200 to 400 in attendance. The educational and social program is interesting and varied. More than 476,000 visited the museum last year, a total of over 5,000,000 since it was opened in 1905. While such an extensive institution could not be widely duplicated, its value would justify a similar venture in several large centers.

2. *The Yangtzepoo Social Center, Shanghai*, is distinctive in the fact that it has been organized and maintained in connection with the Shanghai (Baptist) College, to serve as a laboratory for the Department of Sociology. Since its organization, the other departments of the College have recognized its practical value in developing in the students a sense of social obligation and in training them to be valuable servants of society. With the trained staff of the College faculty behind the enterprise, the work is being developed in a most efficient manner, after careful surveys were made and an understanding of the particular needs of the community was reached. A church is being developed in connection with the Center. Attention is called to this project because it emphasizes a great need in the education of the youth of China, and no College, University, or Theological School should any more think of omitting such an important laboratory for practical training from its equipment than it would fail to provide laboratories and practical training in the other sciences.

3. *The "Church of the Triumphant Way" (Protestant Episcopal), Nanking*, has among its institutional features a virile anti-vice society, known as the White Cross Society, which has grown out of the recognition by the church of the fact that something needed to be done to combat the frightful vice conditions existing in that community (Hsiakwan). A campaign of education and information on the ravages of the social evils is conducted through lectures, stereoptican slides, distribution of literature, bulletin boards, and by the issue of occasional pamphlets dealing with the local vice situation. One of these pamphlets, consisting of over 150 pages, contains many interesting data and is very instructive reading.

4. *The Chiao Tao Kow Church (Presbyterian), Peking*, in addition to its other activities, has a school for the deaf and dumb with 30 students, which reminds us of the vast number of defectives in all our communities for whom no ministration is provided, save such as the Church provides. It is encouraging to note how readily and wholeheartedly the non-Christians of the community cooperate with the Church wherever such human salvaging is attempted.

5. *The Church of St. Michael and All Angels, Wuchang*, is becoming a real "neighbourhood house." The well is used by the community women for washing, good water is provided to many families for kitchen use, and an open air loft provides a cool, popular sleeping resort during the hot summer nights.

6. *The Foochow Siong Iu Dong*, among its many and most varied activities, has provided equipment whereby mothers can bring their infants for winter bathing in a pleasant, comfortable atmosphere.

7. *The Nantao Institute, Shanghai*, has a Benevolent Loan Society, making loans ($5.00 is the limit) to men in order to start them with an outfit for street peddling of the innumerable variety of petty what-nots

that Chinese love to buy. The loan is gradually repaid. One young man within a few months was not only able to repay the loan, but had saved $40.00 in addition.

8. Grace Episcopal Church, Anking, reports, the following enterprise which is full of possibilities and suggestions. In connection with this church there has been organized among women the Anking Colored Cross Stitch Guild. It is organized on a cooperative basis, and about 130 women are employed, having definite membership in the organization. All the profits are used for the benefit of members. Their sick are given medical attention at the expense of the organization; the children of members are educated; an apartment house has just been built providing quarters for 16 families. Cooperative buying is another feature, and all profits from the sale of their work are used for the benefit of members. Each worker is given instruction in phonetic script and Christianity. Though the guild is closely connected with the church, proving a valuable adjunct and recruiting agency, it is not an organic part of it.

Space forbids calling attention to all the many and varied activities carried on by the larger and longer established Institutional Churches such as the Community Guild, Siangtan (Presbyterian); the Yates Memorial Church, Shanghai (Baptist); the Nantao Institute, Shanghai (Presbyterian); the Siong Iu Dong, Foochow (Methodist); the Swatow Christian Institute and Community Guild (Baptist); the Chengtu Institutional Church (Methodist); and others which maintain large trained staffs with budgets between $5,000 and $15,000, annually. All these are real Christian forces in their communities.

Inasmuch as most of these churches are in the larger cities, some people will no doubt be of the opinion that this type of church work can be successfully carried on only in a metropolis. Such, however, is not the case. In fact, the smaller the community, the fewer the distractions, and the more easily the Christian program of social service impinges itself upon the community life. We might refer to the *Ingtai Church* in a comparatively small hsien city in Fukien province (Inghok). Here they have a Chinese staff of eight, including pastor and Bible woman and school teachers. Property is not so expensive in a city like this, consequently it is possible for them to have a bath house (the only one in the city), two playgrounds and an athletic field, school rooms, kindergarten, social and reading room, hostel, and a moving picture equipment. An all-the-week program, fifty-two weeks in the year, makes this Institutional Church a continuous Christian social force whose impact cannot help but tell mightily upon the community. It is not surprising that in a small city like this, such a church should enjoy unusual influence, to whose leadership the community naturally turns in time of special strain and stress. The activities of this church are carried on with a remarkably small budget, of which only $100 is secured from foreign sources.

Again we may note the very successful work carried on by the *church of the Foreign Christian Mission at Chuchow, Anhwei,* with a minimum in staff and equipment, but with a strong consciousness of the power of social evangelism. This church has made an impress upon the community, from the officials and gentry to the great mass of common people, which has given it a unique position in the community, though the work is still "in an embryonic stage." We call attention to this work because it is an instance of what may be accomplished even though there is very little available for equipment, and the staff is not large—a condition that may be confronting many churches throughout China who would like to engage in Institutional Church work, but who have refrained because they have felt that they lacked sufficient funds or an adequate equipment.

The result of this Survey will be greatly misinterpreted if the impression is given that Institutional Church work can be conducted only on a large scale. A large staff and a splendid equipment are undoubtedly not to be despised. But if we envisage a lone evangelist in a market town with the consciousness of the power of the gospel of Jesus Christ to revivify not only the individual but his community, and with the purpose to give expression to this in his program of work, we have here the beginnings of an Institutional Church just as truly as in the larger city where the missionary, the Chinese pastor, and a social secretary open a well-equipped center and launch out on a pretentious program of community activities.

Needs—As a result of this Survey the following needs stand out in bold relief:

(1) The Need of Trained Workers. The Institutional Church is helpless unless it has on its staff at least one worker trained to organize and direct social service activities.

(2) The Need of Training Facilities. At present the Young Men's and the Young Women's Christian Associations are the only agencies with facilities for the training of such workers. It is most desirable that our Colleges also provide courses and practical facilities along these lines. Our Theological Schools should not omit to give the future pastors and evangelists of the Church a thorough training in the principles and methods for promoting community church programs. In addition, it might be exceedingly helpful if Summer Schools for the Training of Workers could be conducted by experienced leaders annually in several centers, thus making it possible for those already engaged in Institutional Church work to increase their knowledge concerning the problems, principles, and methods of their work.

(3) There is an Agency Needed which can act as a Clearing House of Ideas, whereby the experiences that have enriched the work of one church may be made available for all, thus making it unnecessary for each church to blunder along making the same mistakes which others have made, or attempting projects which have been thoroughly tried elsewhere and found to be unfruitful.

INDEPENDENT CHINESE CHURCHES

Healthy movements toward self-support, self-government, and self-propagation are in progress in many parts of China and in connection with almost every large denomination. For over fifty years Chinese Churches have been "organized" in connection with Protestant missions. Church councils such as presbyteries, synods, and conferences of various kinds have been established. A few of these councils are organically related to church courts abroad (e.g. Conferences of the Methodist Episcopal Churches), but the great majority are entirely independent of the churches in other lands, except in so far as they are influenced through the ordained missionaries who in most churches are full voting members of the Chinese Church courts. In the early stages of church development, while the number of Chinese pastors is small, it not infrequently happens that the missionaries outnumber the Chinese in these church courts and more or less exercise control. Where, however, the church has been established for some time and a strong Chinese leadership has been developed, the control of the church passes largely into Chinese hands. Most of such churches are now independent of the mission or missions by which they were first established and are therefore in a true sense autonomous, inasmuch as the voting power is largely in Chinese hands. It must, nevertheless, be admitted that the influence of the missionary is still strong, and in many cases dominant, notwithstanding that he is in the minority. The desire for a Church that shall be freed from the stigma of being a foreign institution has led some Chinese Christians to organize churches which are entirely independent of the ecclesiastical organization established by the missions. It is with this type of churches that the study is directly concerned.

Term Defined—The term 'independent church' as here used, therefore, includes only those churches which have separated from church bodies organized by missionary societies. The term is often used to include very different types, of which the chief and sometimes only common characteristic is independence of all outside financial help. The different types may perhaps best be set forth as follows:

I—Differences in the Relationship of Independent Churches to the Missions by which they were first Established—Churches formerly connected with the ecclesiastical organization of one or another missionary society, sharing the same denominational beliefs and polities, are now, due to difficulties in relationship either with the mission as a body or with individual missionaries, no longer so connected. These churches are therefore outside of any ecclesiastical organization represented by mission societies and are independent in the sense of being both self-supporting and self-governing. Churches of this character are found chiefly in the coast provinces. Some report a large communicant membership, are active in every Christian service, and have undertaken a good deal of home missionary work. The independent churches in Chekiang, which were formerly connected with the CIM, others in Fukien formerly connected with the CMS, and still others in Shensi formerly connected with the Swedish Mission, are good examples of the above type, all reporting difficulties of one sort or another in their relationship with the missions. Recently these churches have become a part of the National Association of the Chinese Independent Churches. In order to discourage the tendency to sever relationships with ecclesiastical organizations connected with mission societies, especially upon insufficient provocation, the following resolution was passed in 1920 by the National Association of Independent Churches: "Churches that have severed connection with their mother mission for no adequate reason shall not be recognized by the National Society of Independent Churches."

Second, there are self-supporting and self-governing churches, which, while no longer organically connected with any missionary organization, still retain most cordial and helpful relationships with their mother missions. Frequently, the chief reason behind their withdrawal from mission control and their establishment as independent churches, has been the conviction that if the church is once independent of all foreign control it will have a stronger appeal to non-Christian Chinese, will develop more rapidly along Chinese lines, will inspire more loyalty from its members, and will be free from Western ecclesiastical restrictions both in dogma and organization. The churches associated in the Federal Council of the Chinese Christian Churches of North China and in the National Association of Chinese Independent Churches are typical examples of these independent churches. Although they have severed organic connection with missionary societies, they still maintain most cordial relations having missionaries in attendance at public worship and as members on their advisory boards. These independent churches also cooperate with mission churches in union enterprises.

The Federal Council of the Chinese Christian Churches of North China includes the independent churches in Tientsin, Peking, Tsinan, Tsingtau, and Chefoo. Annual conferences have been held in Tientsin, Peking, Tsinan, and Chefoo. The Council has no mandatory power over its churches and no relation with the National Association of Chinese Independent Churches in Shanghai. Most of the churches in the Council are Congregational or Presbyterian in organization. A detailed account of the nature and activities of these churches follows.

Peking—The Chinese Christian Church of Peking was organized in

1903. In that year it was officially recognized by the Ministry of the Interior and now consists of three separate church organizations, one outside of the Tung Chih Men, one in the East Liu Shu Ching, and one on Mi Shih Street. These three churches were connected formerly with the London Missionary Society. Their total membership now exceeds 570. Eight out of every ten communicants read and write. There are two ordained pastors, one preacher, three evangelists, two Bible women, five paid teachers, two voluntary teachers and four janitors. The average attendance in Sunday Schools is about 130 and in regular services over 300. The work of these churches can be briefly stated as follows: (a) Evangelistic. They preach the Gospel in churches, in homes, in prisons, and through literature. (b) Social Service. They conduct free schools and women's knitting classes, give bean soup to the poor in summer and clothes in winter. They also raise a special fund to distribute among the poor of the church. (c) Educational. They maintain both lower and higher primary schools, night schools and special educational work in cooperation with other churches, resulting in a total expenditure of $3,800 annually.

Tientsin—The Chinese Christian Church of Tientsin was organized in 1911. This has grown until at present there are four church organizations with a total membership of 625. Most of the church members are business men and scholars who live in comfortable circumstances. Rev. Liu Kwang-ching and Rev. Wang Wen-chih have spiritual charge of these chapels. The working force consists of one Bible woman, two lady-teachers, two elders, sixteen deacons, and fifteen trustees. Their chief activities are preaching in factories and shops, helping in the Chinese Home Missionary Society (Yünnan Mission), conducting classes in phonetic script and the six hundred characters, free schools, Sunday Schools, Bible classes in homes, shops and government schools. Last year, 114 pupils were enrolled in Church Bible classes. The annual budget is $1,400.

Tsinan—The Tsinan Chinese Christian Church was organized in 1902, and recognized by the Government in the following year. The church has only one chapel located in the center of the city. There are 102 members, most of whom are business men and practically all make liberal subscriptions to church work. Ninety per cent of the members can read and write. Rev. Li Tao-hui, the pastor, has two assistants both of whom are College graduates. The attendance at the Sunday morning service averages 200. This church has established an industrial school in which embroidery is done, and cloth is made. In addition, there are two lower primary schools, and one higher primary. The church owns property valued at $30,000. The contributions from church members amount to $800 a year.

Tsingtau—The Tsingtau Chinese Christian Church was originally connected with the American Presbyterian Mission. In 1902 it became self-supporting, and in 1919 independent, changing its name to "The Chinese Christian Church." There are three chapels connected with this church reporting a combined membership of 263. Ninety per cent of the members are literate. Both pastors, Rev. Han Chen-kang and Rev. Wang Show-chun, are College and Seminary graduates. In addition there are two Bible women, two lady teachers, one evangelist, and four elders. The average attendance at Sunday School on Sunday mornings is 160. The preaching service in the afternoon reports about the same attendance. The church maintains a lower primary school and owns property valued at $19,000. The annual contributions of church members amount to $2,500 and are adequate to meet all current needs.

Chefoo—The Chefoo Chinese Christian Church was organized in 1919 and now has 52 members. With the exception of one, every member can read and write. Of the 52 members, 40 contribute regularly toward the church expenses. Rev. Yü Sin-min, the minister, is a Theological Seminary graduate. There are two elders, both of whom are College graduates. The church conducts preaching services, a New Year's evangelistic campaign, and contributes to the Chinese Home Missionary Society, Yünnan Mission. Socially, it helps the poor and maintains a free school. The annual budget of the church is $300. Extensive plans are being made for the next ten years: including the erection of a new church building, opening more church schools, increasing the number of evangelists, establishing Bible Study Classes, developing a model Christian community, opening branch chapels and founding a factory for the employment of poor Christians.

Besides churches in the above-mentioned cities there are others awaiting reorganization which are expected soon to unite with the Federal Council of the Chinese Christian Churches of North China. These churches are located in Taiyüanfu, Kalgan, Kirin, Harbin, and elsewhere.

II—Differences in the Relationship of Independent Churches with one another—Some of the independent churches are not only unconnected with mission organizations but also are unrelated in any cooperative or federated sense with any other independent Chinese church. In other words, these churches stand withdrawn from all possible associations. Their leaders are independent of all ecclesiastical bodies. Pastor and people can together determine their own form of organization and government, and agree to teach any type of Christian truth which appeals to their reason or faith. Needless to say, such independent churches, unrelated in most cases to any other ecclesiastical body or church, are not encouraged in China or in any other land. They are subject too much to individual and often changing leadership, they lack the restraining influence as well as the inspirational effect of union with other churches, they develop no strong future leadership. Examples of this type of independent church are to be found in Hupeh, Kwangtung, and in most of the maritime provinces.

In strong contrast to these churches which stand alone, are those independent church organizations which though unrelated with mission organizations, yet unite to constitute a family of independent churches or federation such as the Federal Council of the Chinese Christian Churches of North China referred to above, or the National Association of Chinese Independent Churches of which Rev. Yü Tsung-chow, pastor of the Chapei Presbyterian Church, is now president. This Association is endeavouring to bring together under one banner all independent churches wherever located and not otherwise associated. In 1920 a Conference of the National Association of Chinese Independent Churches was held in Shanghai. One hundred and twenty delegates representing 15 provinces, 189 churches and over 10,000 communicant members were present. Many of the church groups belonging to this organization can hardly be called independent churches since they lack one or other of the necessary elements of a regularly organized church. Either they have no formal organization with a governing board, or they lack spiritual leadership, or they have no regular Sunday services or organized church activities.

III—Differences in Denominational Characteristics of Independent Churches—Three types of independent churches must here be distinguished: First, there are those churches which although unconnected with any ecclesiastical church body still retain in their independent state all those denominational characteristics which distinguished them before they became self-supporting and withdrew from mission control. Secondly, there are churches which have broken away not only from all mission or church ecclesiastical bodies but also from all loyalty to former denominational distinctions, having adopted one or more distinguishing characteristics of several denominations. In this way these churches have come to represent union churches in the broadest sense of the term. Thirdly, there are independent churches which stand between the first and second types, having retained some but not all of their formal denominational characteristics. For the most part, independent churches reflect the general polity and faith of the ecclesiastical bodies with which their pastors were previously connected. Independent churches have not developed any theological schools or independent means of training men for their ministry.

IV—Differences between Independent Churches in Organization—Again in the matter of organization one observes wide differences among independent churches. At one extreme we have the church fully organized with governing board, church building, educated and well-paid spiritual leadership, well-directed religious activities and a strong faithful membership. At the other extreme there are small groups of Chinese Christians scattered over any given district, each group calling itself an independent church but unorganized, without leadership or any definite or permanent form of church government. This lack of organization among some so-called independent churches has led to unhealthy exaggerations by many who fear the independent church movement and who declare that there are hundreds of these unorganized independent churches scattered over China, whereas, so far as the Survey Committee has been able to investigate, the actual number of these is not very great.

In order to make the Survey as complete as possible the following list is added to the churches referred to above:

(1) Presbyterian Independent Church, Canton—This church was established in 1881. During these forty years it has built its own church building, established its own schools and opened four branch churches. Though independent, it still maintains most cordial relations with its mother mission (PN) in all of its work.

(2) Hing-hwa Baptist Independent Church, Canton—This church was established in 1903. The church building alone cost about $10,000. There is a boys' school and girls' school, kindergarten and reading room. A monthly magazine is also published. The present membership is about 550, and the annual subscriptions mount up to $1,500.

(3) The Congregational Independent Church, Canton—This church was organized by zealous Chinese Christians in America; one thousand dollars is raised every year in support of the work.

(4) The Chung-kia Independent Church, Tengchowfu, Shantung—This church is an offspring of both the English and American Baptist Missions. It is financed largely by one man who in 1913 gave $14,000.00 toward a chapel with a seating capacity of over 800. In 1917 this same member gave the church half of his property amounting to $34,550. The following institutions are now connected with the church: orphanage, hospital, boys' school, girls' school, women's school, and factories both for men and women. There are two hundred communicant members and many enquirers.

(5) The Cantonese Union Church, Shanghai—This church was organized by Cantonese Presbyterians. Although only four years old, the church has now its own church building as well as schools both for boys and girls. The church membership exceeds 200.

Other independent churches exist but for want of definite information cannot be mentioned here. They are located in many provinces from the Changchow Independent Church in Fukien province, formerly connected with the Presbyterian Mission, to the Ningyüan Independent Church in Szechwan, formerly connected with the American Baptist Mission and the Independent Churches in Chihli and Manchuria.

The activities of independent churches may be learned from their publications. The National Association in Shanghai has been publishing the "Holy Magazine" for over eleven years. The Canton Independent Church publishes a paper called the "Independent." The Hing-hwa Baptist Independent Church in Canton also has its own quarterly. The Shanghai Cantonese Union Church publishes its own monthly periodical. The Tsinan Independent Church publishes a quarterly known as the Shantung Chinese Christian Church Magazine. It is hoped that a thorough study of independent churches will some day be made, chiefly because of their vital relationship to the whole Christian Movement in China.

STATUS OF CHINESE PASTORS

In this study an attempt has been made to set forth the status of Chinese pastors, ordained and unordained, by the help of a questionnaire sent out to over 1,400 whose names and post office addresses are listed in the CCC office, and who are scattered over practically every province of China. Over 750 replies were received. Most of the pastors answered the questions in full, although a few failed to understand the real purpose of the questions, and as a result sent in replies which were too vague to be of any use.

Typical Questions—The nature and scope of the questionnaire is made evident by the following questions among others:—"What is your age?" "How many years have you been preaching?" "How much education have you received?" "How many books do you possess in your library?" "How much did you expend last year on papers and books?" "How much time do you spend in study each day?" "Are your parents Christians?" "How many of your sons are now or will be in the Ministry?" "If your church is not prosperous, what are the reasons?" "What is the average amount contributed to church work by each of your church members annually?" "Are the majority of your converts young or old people?" "What class of society do your church members come from?" "What is your monthly salary?" "According to the standard of living in your locality, what is the lowest monthly living wage for a family of five?"

Replies Suggestive and not Comprehensive—Much of the information received from this questionnaire is of such a kind that it cannot be brought together in tabular form. Much also is too contradictory to allow of any general conclusions. Naturally, only a very small proportion of the total number of pastors in any mission or province have been circularized, and a still smaller proportion have replied. A comparison of Cols. 2 and 3 with Col. 1 in the Table (pages 383-4) will show at a glance how small the proportion of workers heard from really is. For this reason care must be taken not to generalize on insufficient data. Although the information given represents more than has ever before been gathered together for the entire country, and for this reason should be welcomed as a valuable contribution to one of the most important subjects connected with the Christian occupation of China, still it is incomplete and probably therefore only suggestive. We can never hope to circularize all of the 9,000 evangelistic workers in China. Replies to questionnaires from even a majority of the 1,065 ordained pastors in China is more than the most optimistic can expect. We must therefore be content with knowledge gleaned from limited but characteristic groups. The replies from over 700 pastors, which are dealt with in this study, should give some needed light. We may safely assume that the information is indicative of much that holds true for the greater number of pastors whose names and addresses have never been listed in any central office and from whom, in consequence, no information can be solicited.

The facts set forth in the Table (pages 383-4) are self-explanatory. They vary so greatly for different societies, even in the same province, that any generalization based on the figures given would be unsound. It is interesting to note the large proportion of ordained pastors among those replying to the questionnaire. Columns 4 to 7 are interesting chiefly because they throw some light on the educational qualifications of the 700 and more pastors who have replied. Speaking in more or less general terms, approximately 7 per cent are either graduates of college or have been regularly enrolled as College students for at least a year. About 25 per cent have attended Middle Schools and at least two-thirds have either had a good Chinese education, holding a Chü Jen or a Kung Sheng degree, or have practically completed both Lower and Higher Primary School courses. Over 451 out of the 700 pastors reporting have had special professional training either in some Bible Training School or Theological Seminary. Further, it may not too much to conclude from the figures given, that 20 per cent of the pastors and evangelists reporting have never been graduated either from Primary Schools or from any regular Bible School.

ECONOMIC STATUS

Salaries—The information which bears on the salaries of these pastors needs no interpretation except to explain how some of the figures were obtained. For example, for the figures in Col. 8, each worker was asked to state what he regarded as the lowest living wage per month (in Mexican dollars) for a family of five individuals (husband, wife, and three children). The average of the figures given by the different pastors of any society in any given province was then secured by adding the estimates and dividing by the number of pastors reporting. Figures in Cols. 13 and 14 are interesting chiefly because of their suggestive value. They cannot be taken too seriously, due to the limited number of replies on which the figures have been built up.

It must not be concluded that wherever pastors receive more than the 'average living wage' they therefore are free from financial anxiety. The average living wage represents the minimum on which a family of five can be expected to live. Many pastors in making their estimate specially state that they have not included therein expenses connected with social obligations, the education of their children, as well as expenses arising out of sickness, etc. One pastor specially points out that his "present salary is not sufficient," another complains that "$13.00 a month is not enough for three"; and that if his salary is not increased he "cannot remain very long". Still another says "if it were not for the poor boys who are brought up by the Church and who are serving in its Ministry now, no one else with any amount of education would care to officiate in so impoverishing an office."

Monthly Salaries of Chinese Pastors

Name of Province	Total Number of Chinese Pastors reporting	"Average Living Wage" per month (a)	Number of Pastors receiving less than the "Average Living Wage"	Number of Pastors receiving more than the "Average Living Wage"
Total (19 Provinces)	**680** (b)	**$17.89** (c)	**458** (d)	**222**
North China				
Manchuria	33	21.00	26	7
Chihli	64	23.50	50	14
Shantung	100	16.94	69	31
Shansi	21	10.67	17	4
Shensi	6	14.00	5	1
East China				
Kiangsu	53	22.80	26	27
Chekiang	32	16.70	13	19
Anhwei	14	19.30	4	10
Kiangsi	16	27.10	5	11
Central China				
Honan	39	12.00	37	2
Hupeh	39	16.50	35	4
Hunan	23	16.90	18	5
South China				
Fukien	96	21.70	61	35
Kwangtung... ...	98	23.80	65	33
Kwangsi	7	18.90	7	...
West China				
Kansu	4	11.37	2	2
Szechwan	26	12.90	12	14
Kweichow	5	10.10	4	1
Yünnan	4	23.75	2	2

(a) For family of five.

(b) The actual number was somewhat greater. Incomplete data or failure to understand the nature or purpose of the questions accounts for omissions in the above tabulation.

(c) or $214.68 per year.

(d) or 67% of the total reporting.

INTELLECTUAL STATUS

Libraries—The question of books and magazines is closely related both to the salary and to the educational status of those concerned. The 700 and more pastors have been classified into four groups, according to the amount of money each spends annually for books and magazines. There are four pastors in the first group. They expend from $50.00 to $250.00 on their libraries annually. These men receive good salaries and are specially interested in higher education. Their libraries are filled with recent books on theology, philosophy, literature, sociology, and psychology.

There are 16 pastors in the second group, who spend about $30.00 a year for books and magazines. It is interesting to note the periodicals which are most frequently mentioned by these pastors as coming regularly to their homes: "Chinese Intelligencer", "Chinese Christian Advocate" "Bible Magazine", "Oriental Magazine", "Renaissance", "The New Education", "Peking Government University Daily", etc.

Slightly over 270 pastors are in the third group, and spend from $7.00 to $8.00 annually on books and periodicals. Among these men Chinese literature and theological books published in Chinese are most popular. The magazines frequently mentioned are the "Chinese Intelligencer", "Chinese Christian Advocate", "Morning Star", "Nanking Theological Journal", "Shanghai Voice", and "Women's Journal."

The remaining number of pastors reporting, slightly over 450, belong to the fourth group. Some did not spend a single copper for books last year, one "received a mission journal as a free gift from a foreign friend", still another "bought a hymn-book", one preacher "purchased some paper, pen, and ink for his boy in school, and nothing besides". The commonly quoted reason for such economy in the purchase of reading material is "no money left after living expenses are met", or "I am in debt". Still another states, "His Bible that regulates the family, governs the State, and pacifies the world, is sufficient for him". Many among those 450 and more pastors spend $3.00 or $4.00 a year for new books, though the average for the group is less than $2.00 annually.

Sons of Pastors—Another question asked concerns the future vocation of ministers' sons. Naturally, only the pastors whose children are now old enough to make decisions for themselves answered this question with any definiteness. The number of these older pastors was 133 and the number of their sons 346. Of these 346 only 38 or a little less than 10 per cent have definitely chosen the Christian Ministry. In this connection one would like to ask why a larger number of preachers' sons are not led to take up their fathers' profession. Is it due to spiritual causes, or are there elements in the experiences of the Christian minister which to those who know best make it appear unattractive and without adequate compensation spiritually, socially and financially?

STATUS OF CHINESE PASTORS

	Societies	Total Evangelists Ordained and Unordained (including colporteurs)	Total Workers Replying to Questionnaire		EDUCATION				SALARIES					SELF-SUPPORT	
			Ordained	Unordained	Primary School or Chinese Education	Middle School	College	Theol. Sem. or Bible School	Average Monthly Living Wage for Family of Five	Pastors with Salaries below Living Wage	Pastors with Salaries above Living Wage	Average Monthly Salary of those Receiving less than Living Wage	Average Monthly Salary of those Receiving more than Living Wage	Percentage of Total Church Expenses paid by Church Members	Average Annual Contribution per Church Member
		1	2	3	4	5	6	7	8	9	10	11	12	13	14
	ANGLICAN														
CMS	Chekiang	73	3	2	2	3	...	4	$14.60	1	4	$12.00	$19.20	26%	$ .62
	Hunan	17	...	1	...	...	...	1	10.00	...	1	...	14.00	15%	.50
	Kwangtung	63	2	2	3	1	...	4	18.20	...	4	...	36.00	20%	1.13
	Fukien	184	12	10	10	12	...	16	15.00	9	13	11.60	24.20	36%	1.40
	Szechwan	24	4	3	6	1	...	7	10.30	3	4	8.00	17.50	28%	.44
	Yünnan	3	1	2	1	1	1	1	35.00	2	1	20.00	100.00	67%	...
PE	Anhwei	32	1	...	...	...	...	1	20.00	...	1	...	30.00	7%	2.00
	Hupeh	65	...	1	...	...	...	1	30.00	1	...	15.00	...	15%	.80
	Kiangsi	7	2	...	...	1	1	2	18.50	...	2	...	45.00	21%	.85
	Kiangsu	78	5	2	...	5	2	7	28.00	3	4	20.30	46.20	28%	2.20
SPG	Chihli	19	1	1	1	1	...	2	17.50	1	1	12.00	20.00	...	...
	Shantung	33	3	5	6	2	...	8	14.00	5	3	9.80	19.30	9%	.72
	BAPTIST														
ABF	Chekiang	58	6	3	8	1	...	7	21.70	4	5	14.60	37.00	46%	2.50
	Kiangsu	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SBC	Honan	17	...	2	2	...	...	...	9.50	2	...	9.00	...	15%	.50
	Kiangsu	64	3	2	3	2	...	3	20.00	2	3	14.00	34.60	46%	3.81
	Kwangtung	103	...	2	2	...	...	2	21.50	2	...	16.50	...	2%	1.20
	Shantung	161	10	8	12	6	...	13	18.90	13	5	11.10	23.70	39%	1.85
BMS	Shantung	104	16	17	16	10	6	24	17.10	32	1	6.80	20.00	63%	.72
	Shensi	88	1	3	...	2	...	1	11.00	4	...	8.00	...	4%	.25
FCMS	Kiangsu	17	1	1	1	...	...	1	27.50	...	2	...	32.50	...	...
	CONGREGATIONAL														
ABCFM	Chihli	79	2	7	1	2	6	9	31.60	5	4	21.20	43.70	65%	1.85
	Kwangtung	58	1	2	2	1	...	1	40.00	2	1	17.50	80.00	70%	3.10
	Fukien	84	4	3	3	4	...	4	18.60	3	4	15.50	27.70	57%	1.00
	Shantung	32	...	1	...	...	1	...	15.00	...	1	...	20.00	3%	.35
LMS	Chihli	74	...	5	3	...	2	5	32.00	5	...	16.30	...	...	.42
	Fukien	56	3	2	3	1	1	5	18.00	1	4	11.00	21.90	77%	4.33
	Hupeh	103	3	...	3	...	...	3	12.00	1	2	10.00	15.00	34%	1.25
	Kwangtung	30	...	1	1	...	...	...	30.00	1	...	15.00	...	10%	3.00
	LUTHERAN														
B	Kwangtung	120	13	3	6	8	2	16	24.00	11	5	17.00	26.00	30%	1.05
Bn	,,	107	7	3	5	5	...	10	17.00	4	6	14.00	21.00	7%	.29
DMS	Moukden	54	1	5	6	...	...	6	26.60	6	...	15.00	...	80%	...
	Kirin		...	2	2	...	...	2	15.50	...	2	...	21.50	4%	3.50
NLK	Honan	48	...	2	2	...	...	1	10.00	1	1	9.00	11.00	...	1.50
	Hupeh	37	...	2	2	...	...	1	10.00	2	...	8.00	...	1%	.17
NMS	Hunan	103	3	1	1	1	...	2	23.00	1	3	20.00	26.00	12%	1.60
RM	Kwangtung	33	6	1	2	5	...	7	23.00	3	4	16.00	34.00	36%	2.13
SMF	Hupeh	56	9	8	11	6	...	12	21.00	17	...	13.50	...	11%	.83
FMS	Hunan	41	1	2	1	1	...	1	16.30	3	...	9.70	...	37%	.27
ELAng	Honan	26	4	5	8	1	...	3	9.30	9	...	7.20	...	3%	.45
LUM	Hupeh	38	5	1	4	2	...	4	13.10	4	2	12.00	25.50	1%	.25
	METHODIST														
MEFB	Chihli	129	18	20	29	5	4	14	22.70	31	7	15.80	55.00	19%	1.27
	Shantung	71	4	6	7	3	...	4	18.60	7	3	11.90	20.60	11%	.48
	Szechwan	62	6	2	6	1	1	3	16.50	2	6	13.50	24.80	27%	.94
	Kiangsi	43	11	4	6	6	3	9	28.40	6	9	18.80	50.20	28%	2.40
	Hupeh	4	...	2	1	1	...	2	20.00	2	...	12.50	...	...	.50
	Anhwei	18	5	2	3	2	2	4	18.10	2	5	8.00	31.00	24%	2.30
	Kiangsu	20	2	1	1	1	1	1	25.60	2	1	10.00	50.00	37%	1.25
	Fukien, Foochow Conf.	510	12	6	14	3	1	12	49.50	15	3	18.80	120.00	52%	1.73
	,, Hinghwa Conf.		6	3	8	1	...	8	15.30	6	3	11.80	37.30	55%	1.40
	,, Yenping Conf.		9	4	12	1	...	8	17.40	6	7	12.80	25.80	73%	3.20
MES	Chekiang	98	2	...	1	1	...	1	15.00	...	2	...	35.00	100%	3.50
	Kiangsu	292	16	8	15	8	1	6	22.60	15	9	16.90	31.70	43%	3.20
UMC	Chihli	37	2	...	...	...	...	2	14.00	...	2	...	17.50	30%	.65
	Shantung	39	2	2	4	...	...	3	16.20	2	2	13.00	17.50	13%	.41
	Yünnan	36	2	...	2	...	...	1	12.50	1	1	11.00	15.00	5%	.35
WMMS	Hunan	33	1	...	...	...	...	1	15.00	...	1	...	20.00	30%	.50
	Hupeh	48	5	3	6	2	...	3	10.50	6	2	6.00	20.00	12%	.40
	Kwangtung	31	6	1	7	...	...	5	28.50	2	5	20.00	34.00	61%	2.00
	PRESBYTERIAN														
PCC	Honan	57	3	10	13	...	...	6	16.00	13	...	8.00	...	43%	.82
PCI	Moukden	172	5	1	5	1	...	6	23.10	5	1	19.50	25.00	53%	3.63
	Kirin		1	...	...	...	...	1	15.00	...	1	...	20.00	3%	2.00
EPM	Fukien	176	6	4	6	2	2	9	14.00	1	9	12.00	17.40	72%	4.88
	Kwangtung	127	8	10	8	9	1	18	14.80	10	8	11.10	18.60	73%	2.98

STATUS OF CHINESE PASTORS—(*Continued*)

Societies		Total Evangelists Ordained and Unordained (including colporteurs)	Total Workers Replying to Questionnaire		EDUCATION				SALARIES					SELF-SUPPORT	
			Ordained	Unordained	Primary School or Chinese Education	Middle School	College	Theol. Sem. or Bible School	Average Monthly Living Wage for Family of Five	Pastors with Salaries below Living Wage	Pastors with Salaries above Living Wage	Average Monthly Salary of those Receiving less than Living Wage	Average Monthly Salary of those Receiving more than Living Wage	Percentage of Total Church Expenses paid by Church Members	Average Annual Contribution per Church Member
		1	2	3	4	5	6	7	8	9	10	11	12	13	14
PRESBYTERIAN															
PN	Anhwei	19	1	3	1	1	2	3	$19.50	...	4	...	$27.50	35%	$2.80
	Chekiang	46	5	2	1	4	2	7	17.80	1	6	$16.00	26.80	59%	1.74
	Kiangsu	48	3	3	2	4	1	6	23.30	2	4	18.00	43.00	38%	1.75
	Kwangtung	149	7	5	11	1	...	11	26.00	8	4	18.00	38.00	37%	1.20
	Shantung	275	16	12	15	6	7	21	16.10	15	13	8.70	30.30	26%	.71
PS	Chekiang	32	2	1	2	1	...	1	21.60	...	3	...	26.30	26%	1.26
	Kiangsu	116	3	2	2	3	...	2	16.70	5	...	11.70	...	30%	.92
UFS	Kirin	143	1	2	1	2	...	...	10.00	3	...	7.60	...	17%	3.00
	Heilungkiang		4	...	4	...	...	4	21.00	3	1	15.00	25.00	55%	1.96
	Moukden		3	8	8	3	...	7	17.20	7	4	13.00	26.00	57%	1.77
RCA	Fukien	71	7	4	2	2	...	5	24.20	9	2	15.00	30 00	50%	3.90
CHINA INLAND MISSION															
CIM	Chekiang	158	5	1	6	...	...	3	9.80	5	1	7.00	10.00	67%	1.10
	Chihli	15	...	2	2	...	...	...	11.50	2	...	8.00	...	20%	1.70
	Honan	87	1	3	4	...	...	1	15.00	4	...	7.70	...	10%	.60
	Hunan	7	1	5	5	...	...	1	12.00	6	...	5.70	...	65%	1.00
	Kweichow	69	3	2	4	1	...	...	10.10	4	1	6.70	13.00	12%	1.30
	Shansi	61	5	7	5	...	...	7	9.90	12	...	6.60	...	28%	.60
	Szechwan	114	1	8	7	2	...	7	9.70	4	5	7.00	10.80	19%	.60
L (CIM)	Hunan	50	1	3	4	...	...	...	17.00	4	...	7.20	...	25%	.25
SMC (CIM)	Honan	20	...	1	...	...	...	1	10.00	1	...	8.00	...	20%	...
	Shensi	34	...	3	3	...	...	2	11.00	3	...	7.30	...	46%	3.00
SvAM (CIM)	Shansi	25	...	5	5	...	...	...	13.70	3	2	4.50	14.50	3%	.88
	Shensi	90	1	...	1	...	...	...	10.00	1	...	5.00	...	...	.20
HF (CIM)	Shansi	42	...	1	...	1	...	...	15.00	1	...	7.00	...	5%	...
CHINESE CHRISTIAN CHURCH															
	Chekiang	...	3	3	5	1	...	...	15.30	6	...	8.60	...	100%	1.58
	Chihli	...	1	1	1	...	1	2	37.50	1	1	24.00	40.00	28%	2.50
	Fukien	...	...	1	...	...	...	1	18.00	...	1	...	19.00	10%	5.00
	Honan	...	2	...	2	...	...	2	13.50	1	1	6.00	15.00	100%	6.00
	Hunan	...	...	1	1	...	...	...	15.00	1	...	6.00	...	15%	.50
	Kwangtung	...	4	3	5	2	...	5	28.70	2	5	27.00	40.00	64%	6.40
	Shantung	...	4	...	1	4	...	4	24.70	3	1	20.00	32.00	100%	6.40
OTHER SOCIETIES															
AAM	Anhwei	16	1	1	...	2	...	1	18.00	1	1	15.00	24.00	20%	1.25
	Kiangsu	4	2	...	1	1	...	1	27.50	2	...	17.00	...	3%	.35
CMA	Anhwei	16	1	1	1	1	...	1	16.00	1	1	15.00	17.00	25%	2.60
	Hunan	12	2	2	2	2	...	4	16.20	3	1	11.40	16.50	73%	3.13
	Kansu	15	1	2	3	...	...	3	11.50	2	1	11.00	15.00	16%	.93
	Kwangsi	64	1	5	4	...	...	4	19.60	6	...	15.10	...	25%	2.60
EA	Hunan	8	...	2	2	...	...	...	13.50	2	...	5.70	...	...	...
EbM	Honan	13	...	4	4	...	...	...	5.50	4	...	4.50	...	2%	.30
FFMA	Szechwan	33	...	2	1	1	...	2	22.20	2	...	15.50	...	10%	1.30
GBB	Shansi	17	1	5	5	...	...	1	10.70	4	2	6.50	18.00	2%	1.50
SCM	Chihli	15	1	2	2	...	...	2	15.00	1	2	10.00	19 00	12%	.75
UB	Kwangtung	18	5	2	5	2	...	5	29.00	4	3	23.20	42.30	22%	...

Note.—Information contained in this table was gathered by means of a questionnaire sent out to all Chinese pastors (ordained and unordained) whose names and post office addresses are listed in the CCC offices. The number exceeded 1,400. In order to give the student some idea of the proportion of pastors and evangelists reporting from each province, the total number of male evangelistic workers (ordained and unordained) are given in Col. 1. Care must be taken not to generalize too hastily on insufficient data. The above is very incomplete, although it represents more than has ever been gathered before, and for this reason is included here.

The majority of reporting pastors connected with the following societies receive more than an average living wage: CMS, PE, ABF, NMS, WMMS, and PN. The majority of reporting pastors connected with the following societies receive less than an average living wage: BMS, LMS, B, Bn, DMS, FMS, NLK, SMF, MEFB, MES, UMC, EPM, PCC, UFS, CIM, and CMA.

CONDITION OF CHURCHES

To the question "Is your church prosperous, and if so what are the reasons for this, if not, why not?", 150 pastors answered in the affirmative and 287 in the negative. Most of the remaining number (300) were uncertain, and gave the impression that in their judgment the church with which they were connected was marking time. Some reasons given to account for the prosperity within certain churches were: consecrated leadership, personal work among church members, symplicity in worship, social service activity, the long duration of the work, the breaking down of superstitution in the community, and special revivial meetings. One pastor especially stated that his church is prosperous "because four blind men have received sight and two palsied men had gained strength to walk." Another contributes prosperity to the influence of Government schools in breaking down the superstition of the people. The reason most commonly given is personal work on the part of church members. This is expressed in many ways as, for example, "They are desirous to learn and to study the Bible", "They are anxious to lead the whole family to Christ and to do co-operative work", "If the spiritual efforts of church members can be only utilized and the members be persuaded to preach in church chapels, to win souls and to develop strong individual Christians, the church will prosper", "Three or four women are enthusiastic in establishing good-will and upholding friendly relations."

Among reasons given for the lack of prosperity within churches are: inadequate number of workers, inferior Christian leadership, etc., "Our workers are of low grade", "The preachers are personally indifferent and not faithful", "The preachers are not well educated", "Lack of well-educated and loving-hearted leaders", "Sometimes the leaders disagree and are not harmonious," are recurring comments among the replies. One writes, "the Christian Ministry is a ministry of fellowship; with such a small salary, when the standard of living is so high, one cannot live or meet his social obligations as he should. Without proper social intercourse he will be regarded as discourteous. This will separate him from his friends. After friendship is broken, how hard it will be to win his old friends back." Another writes: "The minister is hard pressed because he must be too concerned for himself and his family. He has no servants to help him. He cannot afford to buy papers and books and therefore the church is not prosperous."

Still other reasons for the lack of prosperity within the Church, as given in the 700 questionnaires received, concern the relationship between Chinese workers and the missionary. Nominal Christians also greatly hurt the influence of the Church and make it appeal to non-Christians less. Changing economic conditions, political unrest, and the opposition of the gentry to Christianity constitute obstacles in the pathway of the Church's progress, which, though the Chinese pastors appear to make too much of, nevertheless exist, and to those who are discouraged, or weak in faith or prayer, or in earnest self-sacrificing toil, appear like mountains which cannot be moved.

Social Service and Community Welfare—In answer to the question regarding types of work which might be undertaken by pastors and churches in the interests of closer relations between the church and the community, many interesting suggestions were received. Among these were the following, YMCA types of activity, clubs for social service and good morals, economic improvement and philanthropic activities, industrial training schools, publication of church newspapers, moving

picture entertainments, reform literature, agricultural education, health education, schools and hospitals. Activities like these will, in the judgment of these pastors, tend to bring the non-Christians into closer sympathy with the church, and make the teaching of the church seem more adapted to the every day needs of life.

An attempt was also made to study the answers to questions relating to cooperative work. These read as follows: "Has your church any cooperative work with non-Christian institutions for community welfare and what are the difficulties in carrying forward this cooperative work?" To this question 254 pastors replied that some cooperative work with non-Christian institutions for community welfare was engaged in occasionally by their churches; 493 replied that it was not. The forms of such cooperative activity as mentioned are too numerous to be listed here. They concern every aspect of community life.

In reply to the question regarding "night schools," 330 reported schools of this character (maintained by the church). In connection with many of these night schools, social clubs are also organized. English, modern Chinese phonetics, commerce, and the 600 simple characters are the most common subjects of instruction. Besides these night schools and social clubs, many pastors reported special organizations for social service or whatever else promises to promote community welfare.

Report of the Committee on "The Worker," West China General Conference 1921—In 1920 a special Committee was appointed to make a careful and comprehensive study of the supply and status of Chinese Christian workers in West China, preliminary to the West China General Conference 1921. Since it has been impossible to hold this Conference, no official action based upon the findings of this Committee has resulted. The Report has been published in the "West China Missionary News," February, March and April, 1921.

THE CHRISTIAN OCCUPATION OF LARGE CITIES

After correspondence with missionaries in each missionary residential center, and after reference to all available sources of information, the Survey Committee has ventured the publication of a list of the Cities of China together with generally accepted population estimates (see Appendix G, page lxxxviii). Naturally, this list will be severely criticized. It cannot be complete, and there will be wide differences of opinion over the estimates given. Some figures may be found to be quite wide of the mark as soon as the first reliable, scientific census of any city can be made. However, the problem of city occupation is an urgent one, and the Christian forces are hardly justified, merely because accurate population estimates are unobtainable, in blindly refusing to accept tentatively at least such information as has been supplied by those who reside in the cities concerned and have endeavoured to give faithful and conservative estimates of population conditions.

The list as published in Appendix G gives the names of 69 cities in all China of 100,000 inhabitants and over, and 176 cities of 50,000 inhabitants and above. Cities with 1,000,000 inhabitants and over are Canton and Shanghai; cities with between 500,000 and 1,000,000 are Peking, Chengtu; cities with between 250,000 and 499,000 are Nanchang, Fatshan, Tientsin, Chungking, Hangchow, Foochow, Soochow, Hongkong and Ningpo, Shaohingfu, Hankow, Chinkiang, Nanking, Tsinan, Yangchow, Kaifeng, Chaochowfu, Moukden, Sianfu, and Wuchang. In addition, there are 45 cities with populations ranging between 100,000 and 249,000 and 107 cities with populations ranging between 50,000 and 99,000.

A general idea of the Christian occupation of cities in China may be gained by a study of Table XI entitled "The Relation of Population to Evangelism" (page 298), as well as of the accompanying letterpress on "City Evangelism" (pages 298/99). The aggregate population of all cities of 50,000 and over in China is roughly estimated to exceed 25,000,000. This approximately equals 6 per cent of the total population of the country. Over against this fact we have the following facts re the Christian occupation of these 176 cities: 66 per cent of the missionary body, 34 per cent of the Chinese employed force, and 24 per cent of the church members, reside in these larger cities (of 50,000 and over). It is impossible for anyone to say whether 24 per cent of the church membership in cities averaging only 6 per cent of the total population, is a fair proportion or not. The influence of stragetic centers on the thought and life of the surrounding country is immeasurable, and the relative importance of city versus country evangelism is determined by too many local factors to permit of any general statements.

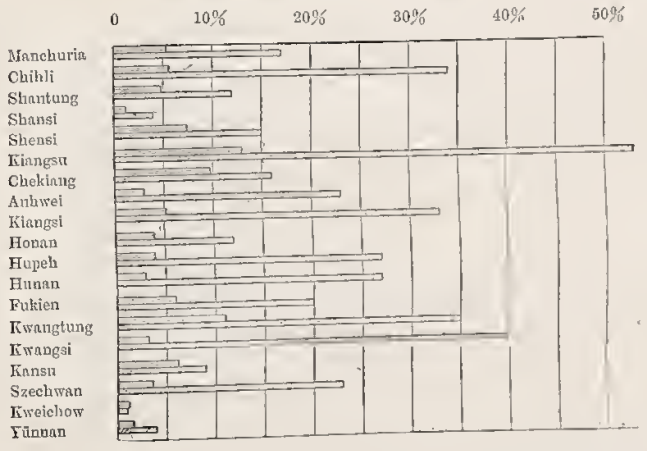
In connection with the Survey of the Christian Occupation of China, a questionnaire was sent to all cities reporting 100,000 inhabitants or more. Replies were received from 75 per cent of these cities, correspondents in the following cities failing to send in any returns: Soochow (Ku), Chengtu (Sze), Fatshan (Tung), Tsinan (Sung), Yangchow (Ku), Sianfu (She), Sunwui (Tung), Kongmoon (Tung), Hanyang (Hup), Wusih (Ku), Suilam (Tung), Tsingkiangpu (Ku), Changchow (Ku), Lauchowfu (Kan), Chihfeng (Jehol), Laohokow (Hup), Sungkiangfu (Ku), and Taichow (Ku). Because of these omissions, and because of the manifest incompleteness of data for cities from which returns were received, the Committee has not ventured to publish the information in tabular form. Instead, it has ventured to deal only with such aspects of Christian occupation as have been fully covered in the questionnaire replies at hand. Percentages are based not on the total number of cities of 100,000 or over to whom questionnaires were sent, but only on the 51 cities from whom full returns were received. The cities concerned represent an estimated population exceeding 18,000,000. They report almost 2,000 missionary workers, or an average of almost 40 per city. Of this number, over 20 per cent are reported as giving themselves to evangelistic work within their respective cities, and about 10 per cent to evangelistic work in the surrounding country areas. Slightly over 30 per cent are giving their full time to educational work, and 12 per cent to medical. The remaining missionaries are variously engaged. A few (only seven) are reported in literary work, almost 100 in mission administration, and over 200 in language study.

The total number of employed Chinese workers who reside in the 51 cities from whom questionnaire returns were received, is 5,738. Of this number 30 per cent are actively engaged in church work or various forms of evangelistic endeavour, about 58 per cent are employed in mission schools, and the remaining 12 per cent consist of physicians, qualified nurses, and hospital employees, including nurses now in training. One very gratifying feature of the returns is the large proportion of women workers residing in these larger cities. Over one-fourth of the Chinese evangelistic staff is composed of women evangelists.

The 51 cities embraced in our study further report an average of 8 organized churches, or one church for every 30,000 inhabitants. We find an average of one church in each city offering some feature of community service. Obviously we cannot imply from this that there is an average of one institutional church in each of these large cities, for the step between a church providing one or two features of community service and an institutional church, as commonly regarded, is too great to allow of such conclusions. A full report dealing with the existing institutional churches in China and setting forth the character of their work appears on pages 379-380 of this Section. Unfortunately, information concerning ordained leadership and self-support in the churches of these larger cities is too fragmentary and qualified to be safely commented upon here.

Thirty-five of the 51 cities, or considerably over half, report no pastors' association, whereby ordained ministers and evangelists in charge of local churches may come together and discuss their mutual problems. Less than half of the cities report any kind of formal cooperation between missionaries and Chinese workers. This, in the majority of cases, refers more to efforts within a particular denomination than to that broader cooperation between missionaries and Chinese workers, whereby these two types of workers meet to face together the problems of their community's moral and spiritual welfare. So far as the Committee's information goes, there is evidence of only 8 or 9 cities where some form of inter-church organization exists, whereby missionaries and Chinese workers cooperate in problems of Christian evangelism and social betterment.

The proportion between foreign and Chinese workers in these larger cities varies greatly. In some centers the Chinese far outnumber the foreigners, while in others the ratio between employed foreign and em-



Shaded bars represent the percentage of the total population of the province now resident in cities of 50,000 and over. Solid black bars represent the percentage of the Protestant church members in the province who are connected with churches in these larger cities. (See Table XI, page 298).

ployed Chinese Christian workers is as low as one to three. One is tempted, in view of the increasing supply of able Chinese men and women in our Christian schools and colleges in China, as well as of Chinese students who are returning from Christian lands, to raise the question whether or not during the next ten years a greater emphasis should be laid on the recruiting of a far larger proportion of Chinese city workers as against workers in rural districts. In this connection it might be of interest to note that the Northern Baptist Mission (ABF) has already established an Oriental Scholarship Fund whereby some of their picked men can have the privilege of special training in colleges in America with a view to definite work in the Church on their return to China. A movement of a similar kind has already been begun in another of the leading denominations.

The number of Chinese educational workers in larger cities is about double the number of evangelistic workers. This at once raises the question of the relative emphasis on different types of work. Since local conditions vary in every large city as well as the policies and resources of missions and Churches, all answers to such a question must be given locally.

The cities with the largest missionary communities in China are Shanghai, Peking, Canton, Wuhan, Nanking, Foochow, Chengtu, and Changsha in the order given. Cities with the largest number of organized churches are Peking, Canton, Foochow, and Shanghai. As regards the number of church communicants, the chief cities rank as follows (provided the information is complete, as given): Canton 8,400; Shanghai 7,800; Peking 7,702; Foochow 3,084; Changsha 2,236; Tientsin 2,114; and Nanking 2,061.

One important matter not covered by the Survey is the salary of workers engaged in different forms of Christian service. It would seem from general observation that the Chinese in the pastorate receive from one-half to one-third as much as Chinese engaged in medical and educational work. In many places the efficiency of those in pastoral work is often lower than of those in other departments of Christian activity, and the question arises as to whether we can emphasize the importance of the pastorate relative to other claims of church effort if we discriminate against the evangelist in a manner which finds no counterpart in our treatment of the foreign staff?

Will not an adequately supported Chinese pastorate develop the Church more rapidly than one inadequately supported?

Union effort between Churches in larger cities has been attempted in Canton, Tientsin, Soochow, Kaifeng, Wuchow, Changteh, Haugchow, Chefoo, Shekki, and no doubt in other centers. These union organizations are attempting, through volunteer committees and special workers set apart for specific tasks, to deal with certain problems within the Church and to promote certain forms of effort outside of the Church which relate to the entire city. All this indicates that the Churches of not a few communities are fast acquiring a comprehensive sense of their united responsibilities and of ways and means by which these can be met.

MISSIONARY ACTIVITIES OF THE CHINESE CHURCH

The movements touched upon in this report must be regarded simply as types of unrecorded work carried on in a multitude of other centers in China, but which we have found impossible to include in our study. Much difficulty has been experienced in drawing a line of demarcation between what is essentially organized Home Missionary Work and that which is unorganized or which makes the development of self-support its chief aim. It has finally been decided to mention only that work, with a few exceptions, carried forward under regularly organized Chinese Home Missionary Societies. This means the omission of any reference to many fruitful and promising activities, either closely related to the subject or an inherent part of it. The following are a few examples:

1. The remarkable work of the China Inland Mission centering at Kwangchow, Houan, pushed forward in large measure by volunteer bands of unpaid evangelists in 33 village churches, all but two of which are self-supporting.

2. The Independent Church of Tientsin, nearly all of whose 700 members are its own converts, has during the 10 years of its existence, started in and around the city six branches, four of them now being organized churches, and two holding services in private homes. One of the most active is under the care of a prominent business man who has built a church, opened a school, conducts daily morning prayers for the entire neighbourhood, Christian and non-Christian, and by common consent is "one of the best Christians in Tientsin."

3. Several years ago a Chinese man, somewhat trained in medicine, went as a missionary to Lanchowfu, Kansu. Soon he heard the Macedonian call to go farther inland, and made his way alone to the utmost confines of the province, where he has gathered about him a nucleus of genuine believers, and is doing a growing evangelistic and medical work.

4. The Anglican branch of the China Inland Mission in east-central Szechwan, has an encouraging Chinese Home Missionary Work. Missionaries of the CIM in Kiangsi tell of a heart-warming Home Missionary Work going on in many out-stations, and made possible by large numbers of volunteers most of whom receive no pay or barely enough to buy their food. One convert was recently baptized in a rice-bin, no other place being available. There is no better Home Missionary in the whole area than an ex-Taoist priest, who since his conversion has supported himself and family by peddling small wares. This enables him to travel far and wide preaching the Gospel.

5. From Wuchow, Kwangsi, comes the news that the Christians of that province are contemplating opening work among the Chinese at Saigon, where a young Chinese graduate of the Wuchow Bible School has in one year succeeded in gathering around him a constituency of 30 Chinese.

6. A very interesting and encouraging Home Missionary Work is being done on the Island of Hainan. It is among both Chinese and aborigines, the latter proving themselves, here as elsewhere, the best of Home Missionaries. Miao Christians, with no outside help whatever, have built 20 chapels, gone on evangelistic trips among various tribal branches of their own people as well as among the Loi, who in turn have sought after other Loi. Out of their poverty they have contributed $55 toward the erection of a church in the cosmopolitan city of Kachek.

7. The story of the progress of self-support in the Foochow Diocese of the Anglican Mission, which is Home Missionary Work as well, is most stimulating.

8. A distinct piece of Home Missionary activity is going on under the Chinese of the China Inland Mission about Ninghaihsien in Chekiang.

Nearly every mission church and every mission school, from the lower primary up to the university, the country over, are engaged in carrying on some kind of local Missionary Work. It is often called Christian social service, but phases of it in most cases bear distinctly on Home Missions.

REGULARLY ORGANIZED HOME MISSIONARY SOCIETIES

The following regularly organized Home Missionary Societies with brief accounts of their work are here given in chronological order. There are at least 25 such organizations within the Chinese Church, and the annual contributions of Chinese Christians to organized Home Missionary Work is somewhere between ten and fifteen thousand dollars.

Methodist Episcopal Church, South—The General Board of Missions of the Methodist Episcopal Church, South (MES), working in the Kiangsu and Chekiang provinces, was organized coincidently with its Annual Conference in 1886. The Board of Missions, which is composed largely of Chinese, administers the work and dispenses the funds. Heretofore, 90 per cent of missionary money has been used to help the weaker churches in the Conference, the remaining 10 per cent being sent through the Chinese Home Missionary Society to Yünnan. At the last Annual Conference, however, it was decided to open up work in Manchuria which will be carried on under the joint supervision of Chinese and foreigners. The missionary collections the past year amounted to $1,513.00, the largest in the history of the work.

London Mission in South Fukien—Thirty years ago Home Missionary Work was begun by the Chinese churches of the London Missionary Society (LMS) in South Fukien. The movement, known as the Tingchowfu Evangelistic Campaign, had as its field a prefecture with eight counties, the center of which was 200 miles from the mother church base. The dialects spoken were entirely different from the language at the coast. Rev. C. T. Chiu was given charge of the work at the beginning and has been closely connected with it ever since, until five years ago when on account of advancing age he was obliged to sever his active relationship. It is said of Rev. Mr. Chiu that he has probably had a longer experience in Home Missionary Work than any other man in China. Although the London Missionary Society in the Fukien Province was eventually asked to cooperate in this Home Missionary Work in the Tingchow districts and did so, yet the churches at the coast continued to hold themselves chiefly responsible for its management and support. Rev. E. R. Hughes writes: "The control of Church affairs by the Church Council has always been the recognized principle of ecclesiastical government, and the status of the Home Mission is that of an auxiliary force."

Methodist Episcopal Church, North—Chinese Women's Home Missionary Societies exist in each of the Conferences in connection with churches and schools, but there is no organic union either in the denomination or Conference. The money raised is used in different ways: to support day schools and Bible women, for famine relief, and to open work in unoccupied areas within the bounds of the Conference. Sometimes the societies of one or two Conferences, as was the case not long ago in Fukien, agree to pool their funds and do a larger piece of work than any one of them could undertake alone. Much interest is felt in the Yünnan Mission and considerable money is sent locally to aid that work.

Each of the 7 Conferences of the MEFB has its Board of Missions organized either at the same time as the Conference or soon afterwards. In each of the stronger churches there is an annual missionary collection. In the Hinghwa Conference, in Fukien, a yearly contribution is made for missions in every church, no matter how small or weak or new, with the result that in no other Conference is the giving as general or the missionary spirit as strong. Money raised for missions is used either in strengthening weak churches or opening new work within the bounds of the several Conferences. Some is sent to Yünnan, but by individuals or local churches. It is not a Conference gift. At a meeting last April in Shanghai of the Directing Committee of the Centenary Movement, the Committee on Missions proposed that a denominational Home Missionary Society be

organized, Kansu and Mongolia being named as possible fields of work. Each of the Annual Conferences meeting since then has heartily endorsed the plan, and it is probable that the Society will be organized and work started at an early date.

Church Missionary Society in Kiangsu—"The three Dioceses of the Protestant Episcopal Church (PE) in China each has a well organized Women's Auxiliary. Every woman communicant automatically becomes a member of the local Auxiliary at the time of her confirmation." The Women's Auxiliary of the Kiangsu Diocese was organized in 1895. Spurred on by the example of the women, a Men's Auxiliary followed in 1911. Two years later came the organization of the Diocesan Missionary Society. Last year the missionary collections of the Diocese amounted to $1,437.88, of which $494.84 was given by the Men's Auxiliary and $724.32 by the Women's Auxiliary. The Diocesan Missionary Society carries on a very successful work at two centers, Quinsan (Kunshan) and Pukow, opposite Nanking. Two priests have gone from the Diocese as missionaries to Sianfu, Shensi, the center of work of the Board of Missions of the General Synod. The Women's Auxiliary helps in the support of the work at Quinsan and Pukow, conducts day-schools, and gives to famine relief. The students of St. Mary's School, Shanghai, support a missionary Bible woman in Sianfu at a salary of $180.00 a year. This money is not counted in the collection of the Women's Auxiliary.

Presbyterian Synod of the Five Provinces—The Committee of Home Missions was organized in 1893. The contributing territory includes the Kashing, Hangchow, Ningpo, and Soochow (embracing Shanghai) Presbyteries, both North and South (PN and PS). Work is carried on at Changhing (Dzanghyang) southwest of Huchowfu in the Chekiang province. There are 57 church members, including 19 accessions last year. A day school for boys and girls has 30 pupils. Five hundred and fifty dollars, most of which came from the Chinese, was raised in 1920 for the support of this work. Its management is left wholly with the Chinese.

English Presbyterian Mission and Dutch Reformed Church of America unite to form a Chinese Missionary Society in South Fukien—Twenty-five years ago the Chinese Home Missionary Society of the English Presbyterian Mission (EPM) and the Dutch Reformed Church of America (RCA) opened work on the island of Quemoy not far from Amoy. The population of the island is about 60,000. There are two centers of work and two churches with a membership of 92; also two schools, the one for boys having 60 and that for girls 90 pupils. The island churches raise annually about $460 and the supporting churches $1,100. For the past five years an ordained preacher with his wife and family have been stationed on the island. Land is already bought for a new church building to be erected at a cost of $7,000. The islanders have raised $1,500 of this amount, and the pastor is now traveling among the supporting churches on the mainland to secure the remainder. This work is most encouraging and prosperous.

Twenty years ago this same Home Missionary Society started work on the island of Tungshan farther down the coast. This island has a population of 70,000, and the dialect spoken is different from that of Amoy, which makes work among an unreceptive and very superstitious people even more difficult. Though at the two centers of work the church members number only 20, a hopeful sign is the flourishing day school for boys and girls with between 80 and 90 pupils and a preacher-evangelist teaching them. The church collections on the island amount yearly to about $100, while the contributing churches give from $1,200 to $1,300.

American Baptist Foreign Missionary Society, East China Mission.—The Chinese organization of this denomination (ABF), known as the Chekiang-Shanghai Baptist Association, has had its own Home Missionary Society since 1897. The Society is composed exclusively of Chinese and for more than 20 years the whole administration has been in their hands.

Work is carried on in two places, Tipu and Siaofeng, located in the Huchow prefecture in the extreme northwest corner of Chekiang. Unordained evangelists are stationed at each center. Once a year at least, the Society sends an ordained pastor to advise with the evangelistic missionaries and to administer baptism and the Lord's Supper—The present church membership is about sixty. There is a small day school in connection with each church. The last budget of the Society called for an expenditure of $540. Funds for the support of the work come almost exclusively from the Chinese.

American Baptist Mission, Swatow, Kwangtung—This Mission has 8 central stations with resident missionaries, and in each of them the Chinese Church is organized as an "Association." Three of these Associations have Home Missionary Societies. They are as follows:—

(1) The Missionary Society of the Kityang Field—This organization is about 20 years old and most active. It has opened 12 centers of work in an unoccupied region at the extreme south of the Kityang field, and at the limit of the Swatow or Chaochow-speaking territory. Towards this work the sustaining churches have raised on an average between three and four hundred dollars annually, and are this year supporting 6 salaried agents appointed by the Society. The work is entirely managed by the Chinese, though foreign missionaries are asked to cooperate by visiting the work and giving advice.

(2) The Missionary Society of the Churches of the Swatow-Kakchieh Field—This Society was organized 15 years ago. It has had a less clearly defined field of operation and has worked less continuously than the older one. Several times the centers at which it had opened work were given over to others to maintain. At last the Society began work in an important group of villages in a district hitherto unoccupied. Shops were rented, a preacher and school teacher appointed, and a nucleus of believers gathered. Then about $1,900 was raised, less than $400 of which was given by foreigners, and with this sum an old property was bought and rebuilt, making a permanent home for the church and school. This Society has also for a number of years supported a colporteur. Its annual budget is over $300.

(3) The Missionary Society of the Churches of the Ungkung Field—This Society has been in existence 10 years. It is supporting a preacher and maintaining work at the district city of Chaoan at the extreme southern end of Fukien.

The missionary work of the above three Societies is under the direct management and leadership of the Chinese. Rev. G. W. Lewis writes: "The work of the Societies has about reached the limit of their financial ability, and they expand only as their strength increases. The past years have brought severe tests—the earthquake, unsettled conditions due to being in the fighing zone, partial failure of crops, and business depression. Yet with less of bubbling over enthusiasm, there has never been even a suggestion of retrenchment, but rather a grim determination to make at least some progress year by year."

Chekiang Diocese of the Anglican Mission—The Home Missionary Society of the Chekiang Diocese was organized 20 years ago. It had its inception in the hearts of three Christian Chinese doctors, who in talking together one day about the need of evangelizing their country decided the time had come for the Chinese to shoulder more of the burden, and they at once set about doing what they could themselves. The zeal, consecration and gifts of these men so inspired their fellow-Christians, that it was not long before a Home Missionary Society came into being and a definite program of work was mapped out.

This Society now carries on work in 5 centers out from Hangchow: Fuyanghsien, Sincheng, Yütsien, Changhwa, and one smaller place. It employs, besides other workers, two Chinese clergymen, one of whom is in full pastoral charge of the two older congregations. It works under a Chinese committee of which Bishop Sing is president and Rev. Y. Y. Yiao of Trinity College, Ningpo, is secretary. The Society raises annually about $1,000, nearly all of which is contributed by the Chinese.

American Board Mission, Fukien—The Chinese Home Missionary Society of the American Board Mission (ABCFM) in Fukien was organized in 1906. Each of the three branches (Foochow, Inghok, and Diongloh) supports one mission chapel within its district. At Inghok, a church and school are supported by Home Mission funds, and plans are being made to open a new center of work.

About $500 is raised annually by the supporting churches. The money comes entirely from the Chinese and management of the work is wholly in their hands. It is felt that the problem of arousing and sustaining interest in Home Missions has not yet been satisfactorily solved.

Presbyterian Church in Manchuria, Heilungkiang Mission—The Home Missionary Society of the Presbyterian Church in Manchuria was organized at the Annual Meeting of its Synod in 1907. At once two licentiates, one of whom was an ex-Taoist priest, were ordained and sent to Tsitsihar. A year later the younger of the missionaries travelled eastward 500 li and opened work at Hailunfu. Tsitsihar and Haihunfu are still the two principal centers of work, with 3 out-stations at the former place and 4 at the latter. In 1910, largely through the efforts of a German Lutheran missionary, work was opened at Taheiho in the extreme north of Heilungkiang province. Since last October, an ordained preacher has been in charge of this work, the people having raised $440 for his salary. They also support a primary school and a public reading room. This work has for some time been self-supporting.

Heilungkiang province is rich in mines and forests. Only about half of its fertile plains are under cultivation. The people are ignorant and superstitious. Aborigines abound in the mountains. Their business is to rob and kill though Chinese immigrants are gradually civilizing them. Today good, strong men are in charge of the work at the principal centers. The pastor at Hailunfu has been on the field since 1912. From the first, his prayer has been that the church at Hailunfu and its 4 out-stations might become self-supporting within 10 years, and he soon expects to have his hopes realized. The church property at Hailunfu is worth $2,000, and that at the 4 branches about $1,200. The people of Hailunfu and its out-stations raised last year the sum of $1,221, the out-stations turning in nearly six times as much as Hailunfu. The church at this center has 286 baptized members. Forty-eight were baptized last year, among whom were tax-gatherers, scholars, merchants, and police officers. Two pieces of land have recently been purchased, one for a church and one for a cemetery, in order that, as the people say, "The brethren in the Lord may have a place to rest both in life and in death." The church at Paichüanhsien, the principal out-station of Hailunfu, has outgrown the mother church. It has raised $500, which it expects to increase to $1,000, as an endowment fund for pastors' salaries.

The church at Tsitsihar has 104 baptized members who pay $270 for their place of worship. They also support a primary school for boys with 30 pupils, meet their own current expenses, and last year subscribed $80 towards a pastor's salary. The mission churches of Heilungkiang have a communicant membership of 311, and over 400 baptized members. There are now two paid women workers on the field—the wives of the pastors at Hailunfu and Tsitsihar.

In June of 1920, a Woman's Missionary Auxiliary was organized. Branches were quickly formed in a number of places, and it is hoped soon to have one in every center of work. The first year, the women of the Auxiliaries, with little money but large faith, determined to raise $30 Mex. Instead, they were able to hand in to the treasury over $100! The money came, however, not by chance but because of presistent work. For instance, in one station 3 large missionary meetings for women were held during the winter. In addition, the women met together each Sunday morning after the church service to pray for and talk about the work and workers in the missionary field in Heilungkiang. In another station the town was divided into districts, and a Bible woman and a

young girl teacher went about from house to house among the church members, patiently explaining the meaning and aims of the Auxiliary and soliciting subscriptions.

The Home Missionary Society of the Presbyterian Church of Manchuria is under the control of a Committee elected annually from among the members of the Synod, 80 per cent of whom are Chinese. This Committee is responsible for raising the yearly collections for the work throughout the Manchurian Church. Each little church no matter how small and weak is expected to make its yearly subscription, and few fail to respond. The total contributions from the supporting churches vary from $800 to $1,300 annually. Last year the amount raised was $1,211.20. Here again nothing is done in a haphazard way, but well-defined plans carefully carried out bring the desired results. A fortnight before the collection is taken, a neat printed folder giving the story of the origin and the present status of the Missionary Society is sent to each church and out-station. Subscription lists are also distributed, and evangelists, elders, and deacons exhorted to see that one is left at the home of every member one week before Missionary Sunday. The preceding Sunday an earnest announcement is made by the pastor and a special Missionary Sermon preached.

From the beginning this Missionary Work has been under the control of the Chinese and supported by Chinese money, though thus far the Chinese have insisted that the treasurer shall be a foreign missionary. For some time the Home Missionary Society of Manchuria has been seeking affiliation with the Chinese Home Missionary Society, and this has just now been effected. The Society in Manchuria has accepted the constitution and by-laws of the younger organization, though for the present it will continue to manage its own finances and disburse its own funds. Henceforth it will be known as the Chinese Home Missionary Society, Heilungkiang Mission, the other being called the Chinese Home Missionary Society, Yünnan Mission.

English Baptist Mission, Shantung—The Home Missionary Society of the Shantung Baptist Union was organized in 1909. The purpose of the Society is to evangelize neglected portions of the Baptist area in the province. One evangelist is in the field. No conspicuous success has been achieved except in one hsien city where the work is very encouraging. The annual contributions have never exceeded $400. Last year the amount raised was $200. This drop in the collections is accounted for partly by the poverty of the people and partly by the Mission's concentrating its efforts on the building up of a strong, self-supporting pastorate, which has taxed the constituency almost to its limit. The following method for raising missionary money is used: The area of the Missionary Society is divided into 25 districts. While in each district church the deacons and lay elders are responsible for securing the pastor's salary, it devolves upon the pastor to raise the missionary money. The pastors generally recognize the cultivation of the Missionary Spirit among their people as one of their chief duties. While their work in this direction has not resulted in large activity in the field set apart for Home Missions, it has led to a new development in Home Evangelism, which in this case is practically the same thing. Owing to lack of sufficient funds as well as to the need of increasing the salary of trained leaders, the foreign missionaries have of late been supporting fewer evangelists. It was predicted that the work would suffer in consequence, but such has not been the case. Earnest laymen have in many places contributed sufficient money to send evangelists to unoccupied areas. One church alone supports two such men. These evangelists receive $7.00 each per month. They do missionary work eight months of the year and work on their farms the other four. It is noticed that great care is taken by the contributing church members in the selection of their Missionary Evangelists—much more so than when foreign funds are used.

American Church Mission, Diocese of Hankow—The Home Missionary Work of the diocese of Hankow (PE) is in the Missionary Diocese of Shihnan in the province of Hupeh, and began in the spring of 1910. It is under the Diocesan Board of Missions which has for its chairman the Bishop and 10 members, 8 of whom are Chinese, selected by the Diocesan Board. The work is evangelistic and educational. During the past year the salaries of one Chinese clergyman and one catechist were paid out of foreign money, while the salaries of 3 Chinese teachers, rentals, and travelling expenses were met by funds contributed in China. Travelling expenses are necessarily a heavy item, since Shihnanfu is a journey overland from Ichang of from 8 to 12 days, depending on the state of the weather and the time of the year. In 1920, the Diocesan Board of Missions received the sum of $2,052. Of this $1,673, all given by Chinese, was sent to the Mission in Sianfu, Shensi, through the Board of Missions of the General Synod. The remainder, only a part of which was subscribed by foreigners, went to support the work in Shihnanfu. The work in this inland field is encouraging, and interest in it grows from year to year.

American Presbyterian Mission, South, at Yencheng, Kiangsu—Home Missionary Work in the virgin field of Yencheng opened and developed in a remarkable way. Without one baptized Christian in the entire area in 1911 when the Chinese of the Presbytery, including the Taichow field, organized their own Home Missionary Society, there are now 806, with 5 churches and more than 20 preaching stations. The policy of Rev. H. W. White, resident missionary and promoter of the work, has been from the beginning to throw responsibility, as far as possible, on the Chinese, and they have carried it well. They are constantly pressing out in all directions opening new stations. Two were opened before Dr. White himself had seen the field, and one, 260 li away, where work has been carried on for some time, he has not yet been able to visit. Salaries are small, the highest paid preacher receiving only $17.00, but there is no complaint. All business relating to the disbursement of funds, even money received from America, is discussed in the open meetings of the Session. Last year the Chinese in the Presbytery contributed for the work over $900, including some properties estimated in money. No question has ever been raised of the misappropriation of funds and no workers have proved unworthy.

Anglican Mission, Chung Hua Sheng Kung Hui, Sianfu, Shensi—It is a noteworthy fact, according to Rev. S. H. Littell, that the very first subject to come under consideration at the first General Synod of the Anglican Mission in 1912, was that of Home Missions, and this is as much on the initiative of the Chinese as of the foreigners. A Committee was at once appointed to draft a Canon on Missions and to take preliminary measures for organizing work. At the next meeting of the Synod, in 1915, the Canon on Missions was passed, and a little later Sianfu, the capital of Shensi, chosen as the field of work. This new Missionary Movement fell under the control of the Board of Missions, the General Synod becoming its own Board of Missions for one day during each of its triennial meetings. The work in the interim was left in the hands of a Committee of 15 to meet once a year and an Executive Committee of 5 which was instructed to hold quarterly meetings. Bishop Graves was made president of the Board of Missions, and Rev. C. S. Huang general secretary, succeeded soon afterwards by Rev. Lindel Tsen as part-time general secretary. For the support of the work, the General Synod adopted the principles of Diocesan apportionment on the basis of the number of Christians in each Diocese and their ability to contribute. The total apportionment at twenty cents each person came to about $7,000. This sum has never been actually reached under the assessment plan. It is expected that a Missionary Sermon will be preached and a collection taken up each year in all the churches. Sunday, August 16th, 1916, was a memorable day in the history of missions in China, for it was then that Bishop Norris of Peking, in whose Diocese the new mission field at Sianfu is located, ordained to the priesthood in the Anglican cathedral Rev. H. J. Paul Pu, and later presided over a solemn Dismissal Service for the first three missionary volunteers, Rev. and Mrs. Pu, and Rev. D. M. Koch. It was significant that they went from Peking, the modern capital, to Sianfu the ancient one, and to the very spot where the Nestorian missionaries had lived and worked and left behind them their wonderful monument. On reaching their destination the little band set earnestly to work, first to learn the language—for they were from Shanghai and did not speak Mandarin—then to get acquainted with the people. They were soon able to rent property, to open day and night schools of which the local newspapers spoke appreciatively, and most important of all, to conduct religious services, for as these missionaries were wont to reiterate, "All our work centers in one thing, the purpose to save men and women."

In 1917, a fine piece of property of nearly 24 mow was secured at a cost of $1,300. If the Diocese of Shanghai led off in sending missionaries to the field, to the Diocese of Hankow must be awarded the honour of having raised the most money. A good share of the sum paid for the new land came from this Diocese, every salaried worker in the Church being asked to give one day's income to the fund. Between January 1917 and February 1920, the receipts for the building fund gathered through long and arduous effort amounted to $7,693.68. In addition, for building dormitories Mr. Pu himself succeeded in raising $2,401. Of this sum $1,000 came from a Chinese family in Shanghai and the rest was given by the much gratified parents and relatives of students in the boys' school. Notwithstanding political unrest, increased cost of living, and constant change of workers with frequent gaps between them, the work has gone steadily forward. What do we find in Sianfu today? Two priests, two catechists, one Bible woman, 42 baptized members, 30 catechumens, lower and higher primary schools for boys with an enrollment of 216, lower and higher primary schools for girls with 60 pupils, and a middle school for boys with 30 students. Ten per cent of the middle school boys have been baptized, and 70 per cent are pro-Christian, one has decided to study for the Ministry, and one last year matriculated in Boone Middle School. There are besides in Sianfu, a charity school for 80 famine boys, a reading-room, classes in phonetic script, a monthly paper published in Mandarin and easy Wenli, and plenty of evangelistic work carried on not only in Sianfu but in the neighbouring villages. A facsimile of the Nestorian Cross adorns the gateway to the mission grounds. At the last meeting of the General Synod in the spring of 1921 two notable advance steps were taken. A women's Missionary Board was organized in order to draw the Women's Missionary Societies in the various Dioceses closer together and to give more united help to the work in Shensi. Then the Board of Missions has at last secured what so long has been a crying need, a full-time general secretary, Rev. Lindel Tsen being appointed to this work. He is now in Sianfu studying the field.

The Women's Missionary Society of the Central China Baptist Mission—This Society was organized in 1914 and has had a steady growth. There are not only Auxiliaries for the women but missionary societies and bands for the young people and children. An Annual Meeting is held when funds are disbursed by vote of the officers and delegates. Subscriptions have increased steadily from year to year.

The China Mission Conference Women's Missionary Society of the Methodist Episcopal Church, South—The China Mission Conference Women's Missionary Society was organized in April, 1917. It is a branch of the Woman's Missionary Council of the mother church in America but is given large liberty in the disbursement of its funds. All the officers of this Society are Chinese, the only salaried one being the very efficient field secretary. There are now 48 Auxiliaries, with a total membership of 1,859. At the last Annual Meeting of the Society, the type of delegates was higher than ever before. One-fourth of them were between the ages of 20 and 21. The treasurer reported the receipts for the year as $1,498.14.

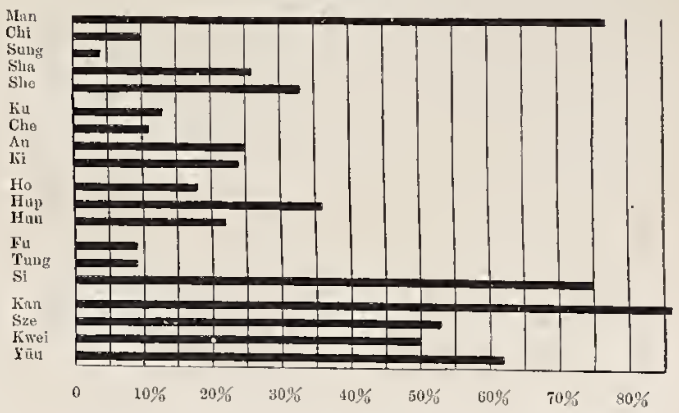
In addition, voluntary gifts during the meeting amounted to over $400, besides many articles contributed for sale. A number of women also volunteered for service. A fine Missionary Bulletin, edited by Chinese women, is published quarterly. As far as is known, this is the only paper of its kind in China. Of the money received annually, 70 per cent goes through the Chinese Home Missionary Society to the work in Yünnan, 15 per cent to Africa, and the remainder is kept to cover administrative expenses. It is an interesting coincidence that when this Society was organized in 1917 and was looking around for a field in which to work, it should choose Yünnan. Its first money was sent to the China Inland Mission in that province. The following year, on work being opened in Yünnan by the newly organized Chinese Home Missionary Society, this Woman's Society turned its funds into that treasury.

Canadian Methodist Mission, Szechwan—Rev. James Neave, who for some time had been in the habit of visiting among the tribes-people on the borders of Tibet, preaching and distributing literature, in 1917 organized in Chengtu a Chinese Home Missionary Society. The people were enthusiastic. Behind the Society there was a strong Committee of Chinese and foreigners. At once an evangelist of large experience, sterling character, and a born leader volunteered for service. He had formerly been in the army and his military experience was a decided asset. Funds being quickly raised by the Chinese in Chengtu and other stations, the missionary made his way to Lifanting, close on to the Tibetan border, and began work among the tribes-people. A lot and a building for a chapel were bought. But the work grew apace and soon it became necessary to purchase more land and enlarge the chapel. The evangelist made friends on all sides. He taught the children, opened a free dispensary, preached regularly in the prison yamen, and started a class for catechumens which was joined among others by several minor yamen officials. In three years there were flourishing day schools for boys and girls and 5 candidates ready for baptism—two yamen officials, the headman of a neighbouring tribe, a leading silversmith, and the postmaster in another town. A year later, in the place where the postmaster lives, the wife of the postmaster, his two boys and five splendid young men were baptized right under the shadow of a Tibetan temple with 300 lamas. The evangelist has just been married to a Christian tribal woman and received ordination to the ministry. The work is still growing and the outlook bright with promise. The Chinese in Chengtu stand strongly behind their missionary and are full of zeal in the cause of missions.

Home Missionary Society of the China Inland Mission in Shansi—At a Conference of the China Inland Mission in Shansi in January, 1918, a Chinese Home Missionary Society was organized, called the Shansi Special Evangelistic Society. The idea originated with a Chinese deacon, who during the Conference made an eloquent appeal to his fellow-Christians to strike out and open work in unoccupied areas. He suggested as a means of securing the necessary money that in addition to their regular subscriptions to local work each one should give at least 1 cash a day for the support of the Missionary Enterprise. The people were swept along as on a tide and 40,000 cash were at once subscribed, parents giving for their children, even the babies. It was not long before work was begun at two centers, Chinyüan and Tsinchow, in the heart of the province. Two evangelists were sent out, one of them being the deacon who promulgated the movement. A year later these men were joined by their wives, both graduates of the girls' school at Hwochow. This city, it will be remembered, was the seat of one of Pastor Hsü's largest opium refuges and is the present home of his widow. An inspiring Commission Service was held for the out-going women missionaries. Although the field of labour was only two days' journey away, still it was a new and untried one, and to the Chinese seemed very distant. There are now at Chinyüan 38 church members, and at Tsinchow, a more difficult field, 30 inquirers. Among the latter is a man who says he has been a believer for 50 years, through a Scripture portion which fell into his hands, and that all this time he has been waiting for some one to lead him more fully into the light. Chinyüan has two prosperous out-stations and a Missionary Society of its own for evangelising the neighbouring villages. The Chinese have organized on their own initiative, Missionary or Evangelistic Auxiliaries in 11 centers. These have no organic union but are doing excellent work in the hands of the Chinese and leading to many conversions. Much interest is felt by the Chinese constituency in the work of the Chinese Home Missionary Society in Yünnan.

Chinese Home Missionary Society, Yünnan Mission—The idea of a Chinese Home Missionary Society, non-denominational and national, took root during a Christian Conference for Chinese held at Kuling in the summer of 1918. Its initial impulse came from a small group of women, but the contagion soon spread throughout the Conference. The field chosen in which to begin work was Yünnan. Volunteers were called for to go to that unevangelized province, spend a year in studying conditions, then return and report. A committee of seven Chinese, 4 women and 3 men, agreed to make themselves responsible for raising, for a year, the necessary funds. On Sunday, March 16th, a memorable Commission Service for the first 6 out-going missionaries, among whom was Ting Li Mei, the well-known evangelist, was held in Martyrs' Memorial Hall in Shanghai. Soon afterwards the party set sail, stopping off a few days in Hongkong to address mass-meetings of enthusiastic Chinese Christians, then hastening on to Indo-China and up over the mountains by the French railway to Yünnanfu, the capital of Yünnan. A warm welcome awaited the missionaries from Chinese and foreigners. The local YMCA generously gave them at a purely nominal rent the use of its former headquarters, a place admirably adapted to the needs of the work. As soon as possible, Sunday and week-night services were begun, and a school for girls and a kindergarten opened. The three men of the party scattered over the province on prospecting tours, one going westward as far as Tengyüeh, near the borders of Burma, another travelling to the north and crossing the Yangtze river into Szechwan, while the third went south to Kokiuchang, the seat of the great tin mines. At the end of the year, the scouting party left Yünnan and spent some months doing effective deputation work in North, Central, East, and South China. In the summer of 1920 the First Annual Meeting of those connected with the new Missionary Movement was held at Kuling, when several of the missionaries were present to report on the progress of the work. At that time a tentative constitution and by-laws were drawn up and a formal organization effected, thereafter known as the Chinese Home Missionary Society, Yünnan Mission. During the following autumn and winter, nine regularly appointed missionaries were sent to Yünnan, making (with the wives and children) twenty-one now on the field. The nine missionaries are all educated, experienced men and women who have received their training in China. Four are representatives of the ABCFM, four of the PN, and one is loaned by the CIM. Two are doctors. One, Miss Chen Yü-ling, is the only missionary of the original group to return to Yünnan. Mr. T. S. Chen, formerly evangelistic secretary of the Forward Evangelistic Movement Committee of the CCC, superintends the work and workers on the field.

PERCENTAGE OF TOTAL AREA BEYOND 30 LI OF ANY REPORTED EVANGELISTIC CENTER



Evangelistic and educational work were quickly resumed in Yünnanfu. Fifty pupils are now enrolled in the school for girls and women, and 30 are in the kindergarten with many more clamouring for admittance. But the present teaching staff is too small to admit of an increase. The Sunday and week-day services are well attended and requests for baptism are not infrequent. Five girls from the Higher Primary School recently stood up in a meeting and professed to be Christians. The schools are winning many friends from among the officials and gentry—a class hitherto practically untouched by Christian influence. Among the pupils are the daughters of the Speaker of the Provincial Assembly, of the Educational Commissioner of the province, and of the chief magistrate of Kochinchang.

At Lufeng, a hsien city two days' journey northwest of Yünnanfu, evangelistic and medical work are being carried on. The gentry gave the missionaries the use of 30 mow of land with buildings on it, a fine property that was formerly a public park. Already the work has nearly outgrown its quarters.

The Home Missionary Society shortly expects to begin evangelistic and medical work in the unoccupied city of Kokiuchang south of Yünnanfu, and not far west of the railroad. This large, rich city, with 100,000 men working in the tin mines, is a strategic center, offering almost unlimited opportunities for the development of missionary work. The friendly magistrate has put at the disposal of the missionaries, for an indefinite period, a building with 40 rooms—property worth $15,000. The Society itself has set aside $3,000 with which to buy equipment and supplies for medical work at this center. The Second Annual Meeting of the Chinese Home Missionary Society, attended by a large number of delegates and visitors, was held at Peitaiho in July of 1921. Interest in the work was greatly quickened and plans for augmenting it formulated.

The administrative work of the Society is in the hands of an Executive Committee of 20 Chinese men and women who meet bi-monthly at the call of the chairman, Dr. C. Y. Cheng. A few foreigners have been made advisory members. The Executive Committee has 5 departments: Promotion of Intercession, Education, Candidate, Publication, and Finance. Until recently there have been no paid office workers, but the Society has now a half-time office secretary and hopes soon to secure a full-time general secretary. The organ of the Home Missionary Society, the "Gospel Bell," at first published at irregular intervals, now appears monthly, and each issue of 4,000 copies is distributed free of cost. Seven thousand copies of the Christmas number, which will be made unusually attractive, are to be sent forth broadcast with a view to increasing the contributions and adding new members to the Society's roll. The present membership is over 2,000, representing all the 18 provinces in China and several foreign countries. Chinese Christians in Singapore take great interest in the work of the Society, two men writing from there to Dr. Cheng, "We work to support ourselves in order to evangelize." There are now 14 Missionary Auxiliaries, scattered over a wide area. Hongkong claims to have organized the first one, its constituency being the pastors and leading members in the 7 Chinese churches in the city. The first mite

boxes in use were empty cigarette tins, neatly covered with printed paper explaining their purpose. A year ago the Society designed its own mite box and sold 4,000 at twenty cents each.

The total receipts of the Society from October 1st, 1918 to June 11th, 1921 were $20,073.05. The total expenditure during the same period amounted to $22,080.38. For more than 2 years after the Society was organized, it was indebted to the China Continuation Committee at 5 Quinsan Gardens, Shanghai, for secretarial help and for the use of office and committee rooms with light, heat, etc. The travelling expenses of delegates to and from the annual meetings of the Society, as well as their entertainment during the meetings of the Society have been met out of the Milton Stewart Evangelistic Fund. The Society has also received from foreigners a few voluntary gifts of money. With these exceptions all the funds for carrying on the work have come from the Chinese. There have been some large subscriptions. Mr. C. C. Nieh and his mother Madame Nieh of Shanghai give $500 a year to the work. The Union Cantonese Church of Shanghai supports one missionary on the field, Dr. Lin Chieh En, a graduate of the Hackett Woman's Medical College in Canton. A group of Chinese in Hongkong have subscribed $3,000 to build the society's first church in Yünnan. Students in Peking have made themselves responsible for raising annually the salary of Miss Chen Yü-ling. Most of the contributions, however, are small and many represent genuine self-sacrifice, women giving their jewels, students the equivalent in money of a portion of their daily food, and children their small, hard-earned savings. The $4,000 that has gone into the treasury during the past four months called for eight hundred receipts.

Practical union has just been effected between this Society and the Presbyterian Church in Manchuria, Heilungkiang Mission.

"The London Missionary Society recognizes the Chinese Home Missionary Society as its missionary organization, encourages its church members to join it, and makes its General Secretary responsible for the promotion of this missionary work in all the churches of the LSM."

"The Women's Missionary Society of the American Methodist Episcopal Mission, South (MES), recognizes the Chinese Home Missionary Society as its missionary organization, and has given over $1,000 a year toward the support of the work."

American Board Mission, Shansi—The China Mission Year Book of 1919 contains an exceedingly valuable and interesting article by Rev. W. O. Pye (ABCFM) on the subject, "How Christianity was introduced to a Community in Northwest China." It will repay a careful rereading from time to time, for the methods used to open up this work were unique and eminently successful. The field entered lies in west central Shansi and northern Shensi and covers an area practically untouched, of about 30,000 square miles. The work was started in a summer Conference three years ago by a group of earnest Chinese Christians who have pushed it steadily forward. It received a great uplift last winter during a visit of Dr. C. Y. Cheng and the Misses Paxson and Davis. Activities now center largely around Yenwuchen in northern Shansi. This Home Missionary Society supports in the field one preacher and one evangelist. The money raised last year was $240, which came from twenty contributing churches. The work is left entirely with the Chinese but as the missionary preacher has not been ordained, Rev. Mr. Pye in the capacity of advisor visits the field at intervals to baptize and administer the communion. He writes, "The work is still in its infancy but is already yielding rich returns."

United Methodist Mission, Yünnan—In 1920 at the Annual Conference of the United Methodist Mission (UMC) held in Tungchwan, Yünnan, a Board of Home Missions was organized. The Board was formed of all preachers in the Conference, ordained and on probation, Chinese and tribal, and from their number a Committee appointed to supervise the work and present an annual report to the Conference. A preacher-missionary has already been sent to the city of Weining in Kweichow, just across the boundary line from Yünnan, a strategic center which for 30 years foreign missionaries have desired to occupy. In support of the work the ordained men of the Conference have each agreed to pay five dollars a year. It is expected that in time all the churches in the Conference will make yearly subscriptions. The management as well as the financing of this new work is in the hands of the native constituency.

No report of indigenous Home Missionary Work in China would be complete without a brief reference, at least, to the missionary work of the aborigines in the southwestern provinces. Though working under no organization—probably few of them ever heard of such a thing as a Home Missionary Society—they are nevertheless born missionaries, and no sooner receive the Gospel message than they seek to pass on the good news to others. In 1906, two Lisu Christians went from North Yünnan to preach among the Nosu tribes in the south of the province. When they returned after a year, two more Lisu and a Mosu Christian travelled back to take their places. In less than two years, about 1,200 families in 14 different tribes had turned from their heathen practices and put themselves under Christian instruction. The last tribal missionaries to go to this southern field from their homes in the north were two men and a woman, all Lisu people. The Miao, lowest of all tribesmen in the social scale, are perhaps the most zealous. Six Flowery Miao preachers are at present doing missionary work among the Ch'uu, a tribe of Miao who speak a different dialect from their own. Miao communities of Christians frequently send their men for a period of several years to evangelize the proud Kopu and Nosu aborigines. To go fifteen or more days' journey from their mud villages, which are all the home they know, over mountain trails so rough and difficult that they defy description, means a great deal to these humble folk. Though possessing a very scant portion of this world's goods, yet out of their extreme poverty they give royally to the support of missionary work.

We derive two conclusions from this necessarily incomplete study of Home Missionary activities in the Chinese Church. First: There is a sure, if gradual, awakening of the Missionary Spirit among the Chinese Christians everywhere; a deepening sense of responsibility for the evangelization of their own people and country. Second: Certain methods have proven conspicuously successful in arousing and stimulating an interest in missionary work:

(1) Setting before them, simply and plainly, the need for such work in a way that appeals to their reasonableness and enlists their sympathy.

(2) Making it understood that Missionary Work is, or should be, the natural sequence of conversion—its inevitable concomitant

(3) Not allowing a newly organized body of Christians to wait till their work is self-supporting before taking up Missionary Work, but stressing Missions from the very beginning.

(4) Disseminating knowledge regarding the field, its workers, needs, and the Lord's command, "Go Ye!" The more systematic and constant this Missionary Education, the better the results.

(5) Encouraging the Chinese to shoulder the financial burden of their work. A prominent Christian made the remark not long ago, "We Chinese may be peculiar, but it is certain that we take very little interest in anything we do not put our money into, and our interest generally is in proportion to our giving."

(6) Inculcating a spirit of self-sacrifice; sacrifice of time, money, personal comfort, "face" if need be—in short of one's very life-blood, since

"Love's strength standeth in love's sacrifice,
And whoso suffers most hath most to give."

RELIGIOUS EDUCATION IN THE CHURCH

In its broad sense, Religious Education as arranged for or conducted by the Church constituency would include all the opportunities for Christian nurture it offers to, and many of the activities which are undertaken by its members. This is especially true in mission lands, where there are not only children to be instructed in the Bible and religion in the Day and Sunday Schools, but also where practically all the adults need perhaps longer and more careful nurture as catechumens, enquirers, and members; in station classes, Bible classes, and Sunday Schools.

These agencies for Christian nurture as far as they are conducted by the Church and can be distinguished from public worship and prayer meetings, may be classified as below.

TYPES OF RELIGIOUS EDUCATION

1. *Bible Expository Services*—By far the most generally used form of religious instruction for the whole church membership is a Sunday (afternoon) *expository* service. This is generally conducted in the form of a running comment from the pulpit by the preacher on the subject of the Sunday School Lesson Bible Passage. Often the "Teacher's Quarterly" is used. In this form of religious instruction there is little opportunity for question and answer, and no attempt at grading or classification beyond that possibly of men, women, and children; members, enquirers, etc. This expository teaching service may be held in the regular church building. Outside chapel services often take this form.

In the statistical questionnaire sent out by the Survey Committee no opportunity was offered for reporting the attendance upon such expository teaching services as have been described above. In that questionnaire the word 'Sunday School' was defined as "any group of people, adults or children, (1) definitely organized to meet once a week for Bible study, having (2) a class system and following (3) regular courses of study."

It would be interesting to attempt an estimate of the number of such expository services and the persons attending them. One method would be based upon a comparison of the number of evangelistic centers and of Sunday Schools. Of the former there are some 9,000 while of the latter we find in the CCC Statistical Tables an average of 4,300 reported. Obviously it would not be fair to regard 4,500 evangelistic centers as without *any* form of Christian nurture. It is probable that in most of these centers the form most common is the Expository Service here described. As to the total attendance, we may estimate the average attendance at perhaps 30 each or a total for all China of over 150,000 attending these "Expository Services."

2. *Classes for Catechumens and/or Station Classes for Enquirers*—Different names are applied to these classifications in the several denominations. Classes of this variety meet either weekly, on a week day or Sunday, or periodically when students remain under instruction for several days or weeks. There is no statistical information regarding these classes but probably all missions use this method of nurture, especially for enquirers and catechumens.

3. *Bible Classes*—In many churches the adults meet for the study of the Bible either on week days or Sundays in one or several classes, which same are often not regarded as a definite part of the "Sunday School."

The YMCA and YWCA "Bible Study Groups," held either in their own buildings or in educational institutions, may be included in this classification. These classes have been included in the Survey Statistical Tables and an enrollment has been reported numbering over 13,000.

4. *The Regular "Church (Sunday) School"*—Technically the essentials of such a school would be: (1) An organization; (2) Division into classes; (3) Teaching force made up largely of lay Christians, in distinction from members of the paid mission staff; (4) The membership to consist largely of children and youths belonging to the church constituency; (5) The attendance, of both pupils and teachers, voluntary.

5. *The "Student" Sunday School*—The essentials of this school are similar to those of the "Church" Sunday School, except that the membership is wholly of pupils and teachers regularly engaged in ordinary school work. The attendance is therefore usually non-voluntary. It should be noted that students in Christian schools have an average of 3 hours during the week in curriculum Bible Study.

6. *The "Church-Student" Sunday School*—This rather curious term applies to quite the largest number of organized Sunday Schools in China. It combines the features of 4 and 6 above. It refers to a Sunday School, two-thirds of the children of which are temporary students in the mission educational institution, the remainder being the church members, inquirers, and outsiders belonging to the local church community.

7. *The "Neighbourhood" Sunday School*—This type is intended especially for children of non-Christian families. They are sometimes called "mission" or "ragged" Sunday Schools, and often have as a nucleus some Christian day-school. Such a school is usually conducted as a "mission" of some church and held either in a separate building or at a separate hour.

STATISTICS

There are no comparative statistics available as to the number of scholars in each of the Classes 4 to 7. In this Survey they are all regarded as bona fide Sunday School scholars, and number 221,559.

It is not possible accurately to apply the classification above as regards districts or missions. Regarding it as certain, however, that every church has *some* form of religious education or nurture, and regarding our classification as fairly inclusive as to varieties of nurture, we may expect that missions not reporting large numbers of students in the typical organized Sunday Schools are arranging for the religious education of these children under Class 1. For example, the MEFB has the largest number of students in typically organized Sunday Schools of any mission. They report a little more than *one half* of their constituency in such Sunday Schools. But the other half of the constituency is without doubt under *some* form of religious instruction in church, school or station class. May we not classify this other half under Class 1? On the other hand the CMS reports but *one-fourth* of its church constituency in the typical Sunday School. Applying the same standard there would be *three-fourths* of its constituency in Classes 1 and 2. If the above deductions are justified, the tables would seem to show in general that the typical organized Sunday School is most general in the ABF, PN, PS, PE, MEFB, and MES, which all are American missions and report one-half or more of their total constituency in typical Sunday Schools. Missions of the British, Continental, and Anglican groups report lower proportions in regularly organized Sunday Schools.

The distribution of Sunday School members according to provinces may be found on page 294. A comparison between the number of Sunday School scholars and church members also appears on the same page in graphical form. This comparison will perhaps be of more value if the figures are given according to denominations as in the Table below. On page 323 it is stated that the following societies report more Sunday School scholars than church communicants: viz. PE, ABF, MCC, MEFB, MES, FCMS, and SDA.

As regards the total under Christian instruction it is, of course, impossible to give exact figures. If our judgment has been justified in respect to there being *some* sort of religious instruction at *every* "evangelistic center," we may estimate the Total under Christian Instruction in the Church as below:

Number of Scholars in Organized Sunday Schools	221,559
Membership of Expository Bible Classes, etc.	150,000
	371,559

Growth—The growth of the organized Sunday School work may be roughly estimated from the figures given from year to year in the CCC statistics. No inclusive figures can be secured prior to 1914 however, and even since that year the increase indicated relates merely to *reported* figures. The average thus estimated in technical Sunday School work alone is a 12 per cent net increase in membership per year. It is interesting to compare this increase with that of the church membership which averages 6 per cent net increase per year during the same number of years.

ORGANIZATION

National—The 1907 Centenary Conference appointed a Sunday School Committee. In 1910 this Sunday School Committee was able to secure a full time general secretary and continued its work under the name of the China Sunday School Union. In 1915 a round table conference on Bible study was called at the instance of the China Sunday School Union to consider the question of the coordination of the various national agencies engaged in Religious Education. As a result of this conference the CCC Committee on Sunday School and Bible Study was so arranged as to represent the CSSU, YMCA, YWCA, CE, and CCEA, and to act as "a coordinating committee, to develop and guide the general Bible Study work; to act as a bond among these several organizations and committees; to correlate and to avoid overlapping in their lines of work; to arrange for joint teaching conferences in important centers; and in general to act as a clearing-house for these agencies." In 1918 the China Christian Educational Association appointed a special Committee on Religious Education.

Local—Sunday School Unions are in existence at Hongkong, Foochow, Peking, Nanking, Wuhu, Chinkiang, Chefoo, Tientsin, and other centers. Local unions find it difficult to function, both from lack of funds and of men, to give time to supervision or to carry on the work. The line of progress would seem to indicate the forming of denominational Sunday School Committees, who can arrange for setting apart full or part-time field agents, and adequately finance and supervise the work.

Except in a few instances missions have not been able or willing to set apart either Chinese or foreigners as Directors of Religious Education, teachers of Religious Education in educational institutions, Sunday School Field Agents, etc. There are perhaps three Chinese and two foreigners giving full time to definite work in Religious Education. Few missions have a Committee on Sunday School work, although several have somewhat definite plans looking to the employment of Field Agents.

FIELD AGENTS

Training—There is no place in China where special agents can be trained. Attempts have been made in the Institutes conducted under the auspices of the CSSU. No Theological Seminary has as yet been equipped to specialize in this work, although several have courses in Religious Education. Repeated recommendations and appeals looking towards the establishment of a Research Laboratory of Religious Education have been made, but money and staff have not been forthcoming. In this connection it should also be noted that of the 25,000 leaders now in the employ of the Church, but a very small proportion have had any sort of technical pedagogical training and the help such a training school would render is vitally needed.

SPECIAL METHODS

In a study of actual conditions in Chinese Sunday Schools and in a search for principles and methods which would meet these conditions there have been brought to the front special recommendations as regards methods of Bible teaching and Church work. Certain of these methods have been quite unique in Sunday School practice but especially adapted for the needs of Religious Education in mission churches. A few of these may be mentioned:

An Adult Bible Class Program has been promoted, which not only provides for the study of the Bible lesson but for its actual use in some definite form of Christian service.

The Primary Department Method provides not only for the instruction of the children but also for the training of the young men and women of the church for and by service.

The teaching method featured in Lesson Helps and literature has been based upon the best pedagogical methods of the West, especially on the Problem Method of Dr. John Dewey.

The Church Program of Religious Education has been prepared and studied by several national conferences. This program provides not only for Bible study and worship but uses the Sunday School as a definite "training ground for Christian service."

Methods have also been promoted which make for the vitalizing and personalizing of the Bible teaching work, looking toward a deeper consecration of the teacher and more personal dealing with the pupil.

LITERATURE

One of the duties committed to the Centenary Sunday School Committee was the preparation of Sunday School Lesson Notes and Teacher Training literature.

As regards the former, there are now some eight kinds of International Uniform Lesson Note publications in Chinese, and also a translation of the Chinese Teacher's Quarterly into English, given in the China Sunday School Journal monthly. There have been five of the series of the International Graded Pupil's Helps translated and adapted for use in China.

The circulation of the CSSU International Uniform Lesson Notes has increased through the decade from 27,000 to 140,000 per week. The largest circulation was in 1917. As with other publication societies, the increase in the cost of paper on account of the war made it necessary to use inferior grades of paper, and in other ways to lessen the printing cost. In spite of this, the Union has been obliged to increase its prices. Moreover, the continued burden of the gold-silver exchange has made it increasingly difficult for missionaries to subsidize the purchase of Lesson Helps for Chinese Sunday Schools. This has, of course, reacted on the circulation of the publications of the Sunday School Union as well as of other agencies. Many purchasers have changed from the more expensive and better class helps to the simpler and cheaper leaflets. In one way, however, the financial stringency has benefited the Sunday School work in that the actual purchase of Sunday School supplies has increasingly been thrown upon the Chinese Sunday Schools themselves. Where missionaries in charge have given special attention to promoting this self-support, the results may be regarded as wholly favourable.

The above circulation figures do not include the issues in Shanghai colloquial, and the Lesson Notes issued in West China, which amount approximately to 14,000 per Sunday. Both of these publications use the editorial material furnished by the Sunday School Union. The Southern Baptist Publication Society also issues Lesson Helps which have an approximate circulation of 31,000 per Sabbath.

The total issue of Sunday School Lesson Note literature in China is approximately 200,000 per week.

The International Graded Series have not had as large a sale as the Uniform Lessons. An average of 8,000 per Sunday has been issued.

There are in existence three or four other graded courses of Bible Lessons which have a sectional circulation, being perhaps more specially adapted for use in teaching the Bible in educational institutions, e.g., the Blakeslee Series; a few volumes of the Bible Study Union Series; Mateh's Graded Bible Stories; and the West China Series, both pupils' and teachers', of Graded Lessons based on Ayre's syllabus.

There have been few attempts at the publication of indigenous lesson courses, although all the lesson note publications seek to adapt their material to the special needs of the Chinese Church and school. Notably is this the case in connection with the lesson helps of the China Sunday School Union which all have Chinese Life Problem pictures and stories for the starting point of the lesson treatment.

TEACHER TRAINING LITERATURE

The CSSU reports ten varieties of American and British Teacher Training books as having been reprinted in cheap form in English. The first of these was issued in 1912 and some 8,000 have been sold. Seven of these Teacher Training books have been translated into Chinese and have had a sale of 25,000. A Teacher Training Certificate prepared by the CSSU has been secured by some 2,000 Chinese leaders. These have either attended Teacher Training Institutes and/or passed examinations in one or more Teacher Training books. Besides the above published by the CSSU there are at least half a dozen books on Pedagogy and Religious Education available in Chinese, especially valuable for Teacher Training as related to Religious Education. The following may be mentioned: "How to Study," McMurry; "Principles of Teaching," Thorndike; "How We Think," Dewey; "Education in Religion and Morals," Coe; etc.

In the field of Religious Pedagogy the production of indigenous literature has been very small. Several small booklets, however, have been specially written for specific needs which same have had large circulation. For example, "Theological College lectures on Sunday School Work," Webster; "Problem Teaching," "Adult Bible Class Work," "Special Methods," etc., Tewksbury; "The Sunday School in China," Ching. There is real need for a Chinese Religious Education Magazine.

A portion of the English magazine of the CSSU the "China Sunday School Journal" monthly, contains reprints or original articles on the principles and methods of Religious Education, etc. Extra editions of these articles are printed and stocked in connection with the CSSU Teacher Training Literature as "Reprints." Many of the Reprints are also issued in Chinese. They have been sold at cost prices, five or ten cents each, and freely distributed at Conferences, to office visitors, etc. Some 8,000 English and 7,000 Chinese Reprints have thus been circulated. Adding this to the circulation of the Teacher Training Series mentioned above, it may be estimated that the CSSU has circulated approximately 50,000 issues of Teacher Training literature.

Some estimate of the *quality* of the teaching in the Sunday Schools may be made by noting that a large proportion of the 13,000 Sunday School teachers reported are probably from the employed staff, both Chinese and English, of the missions and churches. This employed staff as regards Chinese workers (see Table on page 317) consists of approximately ¼ educational and ¾ evangelistic workers. Presumably most of the teachers in the Sunday Schools are from these workers. This in itself would indicate that both educationally and evangelistically, the teaching force is of a higher grade than if, as in the home lands, it were largely made up from the ordinary church membership. On the other hand on account of the lack of special training in Religious Pedagogy much of the teaching is probably of the expository or lecture type.

Literacy—The large circulation of the CSSU 'Lesson Primer' leaflet would seem to indicate that there is an effort being made in the Sunday Schools to teach the members to read the Bible. This Lesson Primer, some years since gave introductory material connected with the lesson, using 500 carefully chosen Chinese characters. For the last few years the CSSU Lesson Helps, to the extent of 5,000,000 pages per year, have contained more or less of the material interlined with the Government Phonetic Script. It is to be hoped, therefore, that the Sunday School is an efficient arm of the Church in the campaign for "An Open Bible for China."

Mention has not been made in this article of the large work of the YMCA and YWCA in Curriculum Bible Study, Voluntary Bible Study Groups in schools and Association centers, and also the help rendered by their membership in various Church Sunday Schools. The Association Press of China has also published many Bible Study books especially suitable for voluntary Bible study groups in middle schools and colleges (see special article on the work of the YMCA in Section IX). Many varieties of Religious Education literature are also published by the Tract Societies, the CLS, and other organizations, especially along lines of Bible Introduction, Commentaries, Dictionaries and to a limited extent, Periodicals and Booklets adapted to the reading of the Sunday School membership

GENERALIZATIONS

In considering the present state of Sunday School work in China it is needful to bear in mind that there are conditions in mission lands which necessarily differentiate Sunday School work here from that in most Western Christian countries. It may be well to mention a few of these differences as otherwise deductions from the statistical information given cannot be adequately used. Certain apply to (A) the church membership which constitute a large part of the material to be educated. The other differentiations apply to (B) Sunday School work in general.

(A) THE PRESENT CHINESE CHURCH MEMBERSHIP

(1) Is Largely Adult—Exact statistics are not available. Studies in several districts indicate that less than 20 per cent of the communicants are under 20 years of age. (The opposite is probably true in England and America). The youth that do enter the church come mostly from the mission boarding schools and do not generally return to their native village churches.

(2) The Majority Live in Country Districts—A large proportion, perhaps 75 per cent of the communicants, are found in *country* churches. The average communicant membership per "congregation" for all China is 39, or 70 if the whole constituency is included. Many members live at a distance from the church center and in scattered groups. The Christian community in the larger centers usually contains a large number of students from the country districts attending Christian schools. The problem of a *Church* Sunday School is thus largely one of the nurture of adult country Christians.

(3) Many are Unable to Read Intelligently—A major part of the membership is *unable to read easily* either the Bible or the Lesson Helps; 59 per cent of the women and 40 per cent of the men cannot read at all. In districts where Romanized books are used, these proportions will of course be much smaller. The introduction of the Government Phonetic Script is also helping to reduce this percentage.

(4) Unfamiliar with Christian Truth—Since almost the whole membership has entered the church in adult life, they do not have that familiarity with Christian Truth and the Bible, almost universal in Christian lands. The lesson treatment cannot therefore be merely a discussion of truth already known, but must also be a study of material comparatively new.

(5) A Church-going as Distinguished from a Sabbath-keeping Church—In many sections Chinese lack that amount of freedom from secular business and manual work for the *whole* Sabbath needful to provide adequate time for Bible teaching and study.

(B) SUNDAY SCHOOL WORK

(1) Is but one of Several Agencies for Bible Instruction Used in Mission Lands—Others may be mentioned, for example: (1) curriculum Bible study as required by most Christian schools, (2) the Young Men's and Women's Christian Association Bible Study Groups in the higher schools and colleges, (3) station classes for enquirers and catechumens, (4) evening Bible study classes, etc.

It is to be noted, however, that where and when the Government makes primary education compulsory, the Christian day school with its Bible teaching will decrease in influence as an agency for religious nurture. In this connection a resolution passed by the Mott Conference of Missionaries in Japan, 1913, is of significance:—

> "There is a rapidly deepening conviction on the part of the Japanese nation that the influence of religion is needed in the moral education of the rising generation. But the Government itself cannot undertake to teach religion in its tax-sustained schools. Hence there is a dilemma here that offers an opportunity to Christian education to render a unique service by training the men and women that are required to develop a great religious educational work through the Sunday School, and thus meet a great national need while at the same time laying broad foundations for the greater Christian Church of the future."

(2) Composed in Large Proportion of Students—Most organized Sunday Schools have for their nucleus and also for the bulk of their membership scholars from day and boarding schools. Ordinary church members are but a small proportion of those that attend. Moreover, a large proportion of the total church membership is not found in the Sunday School at all.

(3) Not Accurately Graded—Accurate grading, based on physical and intellectual development, is complicated by the differences in Bible knowledge and in the ability to read of those who otherwise could be taught in the same grade.

(4) The Sunday School Teachers are Largely from those who are giving their whole time to Christian Work—The teaching force of the organized Sunday School in general consists of missionaries, Chinese male and female workers in the regular employ of the mission school or church, and the teachers and older students in the schools. The ordinary lay membership as yet furnishes but a very small proportion of the Sunday School teachers.

(5) Not yet Fully Indigenous—Perhaps because the *"how"* of Sunday School organization has been more emphasized that the *"why,"* the schools are in danger of reverting to an expository-preaching type, when careful expert supervision is withdrawn.

RELIGIOUS EDUCATION IN THE SCHOOL

Religious Education may be considered as the prime responsibility of any mission educational institution. Religious Education functions in the school both directly and indirectly.

DIRECT AGENCIES

Directly, it is concerned in (I) Religious Education in the curriculum, (II) Religious Education in prescribed or voluntary devotional church services, such as Daily Chapel Prayers, Sunday Public Worship, Prayer Meetings, etc. (III) Religious Education in the Voluntary Bible Study Groups of the YMCA and Sunday Schools. (IV) Religious Education by and for practical Christian work, in teaching Sunday School Classes, Preaching, Social Service, etc.

(I) RELIGIOUS EDUCATION IN THE CURRICULUM

Religious Education in the Curriculum might include the teaching of the Bible; of religion, including its history, literature, and teachings; and of practical religion, including methods of church work, Christian ethics, etc.

I.—Sunday School Work—Societies Compared

(Figures given in nearest thousands)

Name of Society	S. S. Scholars	(a) Sunday Schools	(a) S. S. Teachers	Total Communicants	Total Christian Constituency	Relation of S.S. Scholars to Christian Constituency	Total Students in Christian Schools	Number of CSSU Uniform Lesson Notes used weekly
	1	2	3	4	5	6	7	8
Grand Total (All Denominations)	**222,000**	**4,301**	**12,400**	**346,000**	**619,000**		**200,000**	**140,000**
Total (16 Societies or 82% of Total)	**174,000**	**3,364**	**12,000**	**295,000**	**508,000**		**154,000**	**80,000**
MEFB	47,000	842	3,400	39,000	88,000	1/2	29,000	14,000
PN	22,000	473	*1,200	39,000	48,000	1/2	18,000	17,000
CIM	13,000	*300	*800	51,000	97,000	1/7	12,000	5,000
ABF	12,000	180	*500	9,000	16,000	3/4	9,000	1,000
SBC	12,000	296	*700	24,000	28,000	1/2	10,000	1,000
MES	11,000	145	900	11,000	22,000	1/2	4,000	6,000
PE	9,000	146	600	6,000	19,000	1/2	7,000	3,000
UMS	8,000	71	300	15,000	36,000	1/4	4,000	2,000
CMC	7,000	175	700	11,000	26,000	1/4	12,000	5,000
MCC	7,000	88	400	2,000	3,000		5,000	4,000
ABCFM	6,000	115	700	14,000	23,000	1/4	9,000	3,000
Lutheran Societies ..	6,000	143	400	29,000	39,000	1/7	14,000	5,000
UFS & PCI	4,000	*150	*400	19,000	27,000	1/7	6,000	2,000
PS	4,000	97	400	6,000	9,000	1/2	4,000	5,000
BMS	3,000	83	200	9,000	10,000	1/3	4,000	6,000
LMS	3,000	*60	*400	11,000	17,000	1/5	7,000	1,000

* Incomplete or estimated.
(a) 1917 CCC statistics.

There have been two surveys which help in estimating the amount of time, courses of study, and text-books used in Curriculum Bible Study in the Christian educational institutions. The first survey was made by a special committee of the CCC termed the Committee on Religious Education. The courses of Bible study required in some 18 middle schools, 15 colleges, and as recommended by 5 Educational Associations, were tabulated and published in Appendix V-A of the CCC 1917 Proceedings. Certain of the institutions give the number of hours devoted to Curriculum Bible Study. Later statistics are given in answer to a questionnaire sent out by Dr. H. W. Luce on behalf of the China Christian Educational Association in 1919. These show that the average number of hours given to religious instruction in over 100 middle schools in China is *three* hours out of say 20 hours of curriculum work per week. With reference to the amount of time specifically given to Curriculum Bible Study, attention should be called to a paper read by Dr. Luella Miner, dean of the Women's Union College, Peking, at a meeting of the Chihli-Shansi Christian Association, and published later in the Educational Review. In this article she says:

> "The hours of credit allowed in our middle schools and colleges for the department of Bible history and literature and religious education, are not sufficient for even a smattering of knowledge. In the Curriculum for middle schools prepared for this Association, out of 36 semester hours of work, only one is given to this department, less than is allowed in many secular schools in America. . . Passing to colleges, even some tax-supported colleges in the United States allow more credits for this department than we provide in our Christian universities."

Curriculum Bible study is beset with most difficult problems: (1) with two-thirds of the students from non-Christian homes, shall the Bible grading correspond to the classification of the students according to scholastic grades; (2) how relate the Curriculum Bible Study to YMCA Bible study groups, the church and other voluntary Bible study opportunities of the students; (3) shall the curriculum Bible teaching be informational and literary only or shall it also extend to the ethical, devotional and evangelistic; (4) how to secure that teaching which shall so relate the Bible to practical living as will secure changed lives and deeper consecration to Christ and His service; (5) how supervise the work so that the Bible study shall function in behaviour and definite forms of Christian service.

These difficulties are also expressed in the CCC 1917 Proceedings under Religious Education in Middle Schools:

> "Students in mission middle schools vary from the raw non-Christian who has never seen the Scriptures, to the pious son or daughter of godly parents who, like Timothy, has known the Holy Scriptures from childhood. Yet all must be put into the same curriculum Bible course. To meet this state of affairs, a brief introduction to the Old and New Testaments should be given at the beginning of the first year's course. And throughout the whole four years the teacher should be so fresh and inspiring, and so relate his teachings to practical daily living, that *all* the students will have to work hard, think on moral issues, and be interested."

The above Committee also analyzes the courses of Curriculum Bible Study in Middle Schools as follows:

> "The courses examined include three recommended by Educational Associations, three adopted by Provincial Educational Unions, and about twenty published in the curricula of typical middle schools in various parts of China.
>
> Comparison reveals great differences in scope and method. We would bring to the notice of the Committee the following general features and proportions:
>
> *(1) The Proportionate Place given to Old and New Testament Study*—Of the three courses recommended by Educational Associations, two apportion two years each to the Old and New Testament, the third omits the Old Testament entirely from the four years' course.
>
> Of the three Provincial Educational Union courses, two also apportion two years to each: the third apportions three years to the New Testament and but one to the Old Testament.
>
> Of the twenty curricula of middle schools examined, nine agree in apportioning two years to each: seven give one year out of the four to the Old Testament: three give all four years to the New Testament: and one, three out of the four years to the Old Testament.
>
> From these particulars it appears that the general judgment of missionary educators in the middle school is that the curriculum Bible study course should embrace selected portions of both Old and New Testaments, and there is a predominance of opinion that approximately equal periods should be apportioned to each.
>
> *(2) Scope of Studies—a.* Old Testament. In a large majority of cases the Old Testament studies are confined to the narrative or historical books.
>
> *b.* New Testament. In all but a few cases the New Testament studies seem to be limited to the Gospels and Acts.
>
> These particulars reveal the general judgment that the course in this grade should be largely if not entirely confined to the historical or narrative portions of the Bible.
>
> *(3) Special Features*—Christian Evidences, Church History, Comparative Religion, Social Service, etc., are specified in some of the courses. But, excepting one Educational Association, they are single cases.
>
> The general judgment would seem to be that this course should not be extended beyond the canonical Scriptures, and that such subjects as specified above should be excluded or deferred to the collegiate course.
>
> *(4) Class Books*—From the published curricula it is evident that in over seventy per cent of our middle schools the Bible studies are conducted through the medium or with the aid of books of exposition, outlines of histories, compilations, harmonies, etc."

(II) RELIGIOUS EDUCATION IN DAILY AND SUNDAY DEVOTIONAL SERVICES

Both Christian and non-Christian students in all Christian educational institutions are, it is to be supposed, expected to attend daily prayers, and public worship on the Sabbath; the YMCA and Christian Endeavour meetings will likely be voluntary. In Dr. Luce's statistics 114 out of 160 middle schools report Sunday Schools as one of their forms of social service. This may refer to the Sunday School which is attended by the students or to Sunday Schools which they lead as teachers or superintendents.

Where a large number of students come up to the educational center from their home churches, the problem of continuing the influence of the church in their lives is a difficult one. There are no statistics to show how many schools have separate worship services, and how many seek to relate their students to the various churches of the neighbourhood. Neither solution is a wholly satisfactory one. Especially is it difficult to relate the students to the churches of the city. The student does not regard himself as one of the young laymen in the church, but as a "student." The church members regard him with interest as a "student," but do not welcome him as one of themselves, and the church authorities usually take little if any pains adequately to instruct him in his duties and privileges as a Christian layman. The YMCA and various lines of social service, therefore, often present stronger attractions and more congenial atmosphere and service.

(III) RELIGIOUS EDUCATION IN VOLUNTARY BIBLE STUDY GROUPS AND SUNDAY SCHOOLS

In the annual reports of the Student Dept. of the YMCA interesting tabulations are given of 141 mission colleges (Senior and Junior grades) and middle schools:

Colleges and Middle Schools	*Total Students*	*No. who are Christians*	*Number enrolled in Student Associations*	*Number enrolled in Bible Classes*
141	25,731	8,841	15,809	9,338

There are no statistics to indicate what proportion of the 221,559 scholars reported in Survey returns as enrolled in the typical Sunday School are from these mission educational institutions. There are probably but few Sunday Schools that do not have primary and middle school pupils in attendance. Many day schools have Sunday Schools on their premises on the Sabbath.

(IV) RELIGIOUS EDUCATION FOR AND BY CHRISTIAN SERVICE

The only statistics available as to the amount of practical work the students are doing in connection with their Religious Educational work are those given by Dr. Luce for 150 middle schools as below:

a. Number of schools having kinds of social service engaged in by students:
   (1) teaching evening classes 41 (2) teaching S.S. classes 114
   (3) teaching playground activities 41 (4) preaching 65
   (5) conducting health campaigns 113 (6) visiting prisons 21
   (7) visiting hospitals 20 (8) other activities 23
b. Average number of students sharing in this form of work 21
c. Average total of hours per week devoted to this work:
   (1) during the six week-days 26 (2) on Sunday 2
d. Have your teachers or students made a thorough survey of the religious, social, economic, political, and sanitary needs of your community? 9 Yes, 127 No.

DAILY VACATION BIBLE SCHOOL REPORT FOR THE SUMMER OF 1921

	No. of Schools	Student-Teachers	Children Enrolled
North China	97	238	4,858
East China	175	706	7,759
South China...	120	630	5,865
Totals...	392	1,574	18,485

A "Church Program of Religious Education" has been prepared by the CSSU and several National Committees have passed resolutions regarding it. This program would provide guided opportunities for definite Christian service for the students in connection with their Bible class work.

INDIRECT AGENCIES

The comparative value of the direct and indirect agencies of Religious Education is a matter of earnest discussion among educators especially as regards schools where a large proportion of the students are non-Christians. Specific mention has been made above of certain direct agencies. As to the indirect agencies even a list would be impossible. Three, however, may be mentioned. (1) The personal influence of the teaching staff, (2) The school "atmosphere." (3) The immediate aim of Bible and religious teaching.

(1) Personal Influence—In studying "personal influence" it must first be noted that one-third of the Chinese teaching staff in our Christian institutions (all grades) is non-Christian. The proportion differs, as might be expected, in the different grades. It is approximately as follows: Middle Schools one-third, Higher Primary Schools one-fourth, Lower Primary Schools one-fifth, non-Christian. On the other hand, the proportion of foreign missionaries to the total teaching force increases in the grades, approximately as follows: Lower Primary Schools one-twentieth, Higher Primary Schools one-eighth, Middle Schools one-third.

As to how much time and how much enthusiasm the teaching staff give to personal religious work among the students, it is impossible to say. In some institutions, where the groups of students are placed under the special care of a member of the teaching staff, individual religious contact becomes much more certain. The statistical figures from Dr. Luce's survey in answer to the question, "How many of your teachers do you believe are definitely and continuously doing personal religious work among the students?", show 300 of 952 middle school teachers, and 199 of 521 higher primary teachers doing such work. One difficulty has been to find time for this personal service inasmuch as the average teaching periods for the regular school work for each teacher are reported as twenty-three periods for each week. The need for personal work in connection with student life may be shown by the following recommendation of the CCC Religious Education Committee:

> "That the staff of Christian institutions be sufficiently large and spiritually equipped to make sympathetic, unhurried, intimate cultivation of individual students an habitual practice."

(2) "Atmosphere"—A question of vital importance concerns the general atmosphere of the educational institution. Is it conducive to the growth of religious life or is it educative without being religious? Several factors enter into such a discussion; the proportion of Christian students and teachers, the character of the Bible teaching, and the personality and the spirituality of the teachers, the relation of the students and teachers to the church life of the town or city, etc., etc. The Survey sheds some light on certain of these conditions For example, the proportion of Christian to non-Christian students. Dr. Luce's survey shows that only 38 per cent of the middle school students and 31 per cent of the higher primary are from Christian homes. The YMCA Tables show that approximately one-third of the middle school students and one-half of the college students are Christians. It may be questioned whether a mission middle school with one-third of its Chinese teaching force and two-thirds of its student body non-Christian, can have that strong influence for Christianity which our missionary motive would seem to demand.

(3) The Aim, so to Personalize the Bible Teaching that it shall Touch Vitally the Student's Life—In this connection it should be noted that only one-fifth of the Chinese teachers have more or less normal training, and that the "training of the large majority of the foreign teachers is little more than incidental." There seems to be a lack of clearness in the minds of even the most earnest foreign teachers as to the real *aim* of Curriculum Bible Study. To many there seems to be no middle ground between making the curriculum Bible study purely informational or literary and "preaching in the class room." The best teaching method however as regards any historical subject requires that the subject matter shall be definitely related to the present day problem situations of the students. To do this in curriculum Bible study is not only possible but follows the best educational method. Its result in character building could hardly be over-estimated.

MEASUREMENT OF RESULTS

There are at least four lines of study, if one is to estimate the result of the form of Religious Education considered above:

The *first* and obvious method of measurement of results counts the number of "baptisms," or the number who become church members during the year. Using the statistics furnished by the YMCA Student Department we find that in 1920, in 141 mission middle and higher educational schools registering something over 25,731 students, of whom 8,841 were Christians, there were 1,097 "baptisms" reported, or a little over 12 per cent increase, if reckoned on the basis of the Christian students. This in itself is probably a higher percentage than the average annual additions made to the communicant church membership throughout the country for the last few years. The church membership has made a net gain of 6 per cent which would represent a probable 10 or 12 per cent gross addition. It is to be noted that 42 per cent of these schools did not report baptisms. It would seem of real importance that care should be taken to secure such statistics from our Christian institutions as shall show what proportion of the non-Christian students are brought to Christ during each year, and whether this percentage of actual conversions increases from year to year. This would be one method of estimating the value of Religious Education in our mission educational institutions.

A *second* method of measurement of result is shown by the proportion of students enrolled in Voluntary Bible Study Groups, Student Young Men's Christian Associations, Christian Endeavour, and other like organizations. As shown in the YMCA tables (p. 393) less than one-third of the student body in 141 middle schools and colleges were enrolled in Bible Classes, although more than one-half were in Student Associations. The number in Bible classes and the total number of Christians differ but slightly. The apparent lack of adequate response to voluntary Bible Study work is interpreted by some as due to a surfeiture of religious teaching, and by others to the opposite.

A *third* method for measurement of results in Religious Education is in the development of Christian behaviour in the school as manifested in the faithfulness and honesty of students in study and examinations, and in the elimination of anti-social habits in school relations with students and faculty. Conduct or deportment records if studied might help the faculty in estimating religious progress, but no figures are available for such a study. The development of the "Four-fold Efficiency Program" promoted by the YMCA and CSSU would certainly be helpful in the measurement of results, especially as it gives opportunity for a long and individual contact with each student as his development is charted. This is done in many institutions along physical lines, why should it not be used for recording progress in religious and social lines?

A *fourth* method of measurement surveys the specific Christian social service which the students carry on during term time and vacations. This is catalogued above and shows that of the reporting schools a median of 21 students were carrying on some form of such service during the school term.

An estimation of the results of Religious Education as shown by the personal *character and services* rendered through the church to the community by the *graduates* of Christian schools would be of real value. Dr. Luce's tables show that of 6,328 middle school graduates some 1,423 are in church employ. Presumably as many more are continuing their studies looking to special Christian service.

As regards the securing from our Christian Schools of candidates for the ministry, the following extract from the 1919 report of the CCC Committeee on Theological Education, is of value:

> "But the fact remains that our arts colleges have, speaking in general terms, not been able to inspire their graduates with the spirit of sacrifice and service, with the vision of what the ministry of the Lord Jesus really is, and the will to consecrate themselves to it. More than one such college could be named which in an otherwise noble history, has sent but one or two of its own graduates into the ministry, or has been able to include among its preaching-graduates none but men who took arts studies during or after the completion of their theological course. To what extent your committee should suggest a remedy for this deplorable situation, is an open question, but it would at least point out that just at present, this is perhaps the phase of the problem requiring the most earnest attention of all those who are interested in furnishing the Chinese Church with an adequate native ministry. This is an issue which carries deep down to some searching questions as to what our mission institutions are for. Vast sums are being expended upon them. They involve large staffs of picked men. But unless they produce a quality of Christian character which is unique, which is superior to anything the government schools can achieve, they will, with the developments in government education, soon have little reason for existence. And unless they can supply the men which the Church will soon be needing for her ministry, they cannot be regarded as efficient in the purpose for which the home churches authorized their establishment, however well managed they be from an educational standpoint. This is primarily a spiritual problem. Is there not a danger that the officers and teachers in our institutions of higher learning, because of their absorption in routine duties, are unconsciously losing the distinctly evangelistic and religious purpose which brought them originally to the mission field? In the early days when education was much less complex, our schools were chiefly evaluated by their ability to supply men for the Church, and with our splendid new colleges and universities there must be a renewal of this emphasis, or the Church will fail to secure the workers she must have. Evangelism thus turns to education in this her compelling need."

Perhaps the result that the Christian church and community will the most insistently demand from its educational institutions is, that they shall produce Christian young men and women, who not only know and love their Bible and believe the religion therein revealed, but who can teach others and perform intelligently the duties Christian laymen should render in the work of church and community.

Each year several thousands of students finish their connection with our Christian middle schools and colleges, either as graduates or otherwise.

The effect this annual influx of student life into our churches and communities might have and is having can hardly be overestimated. Probably half of the graduates are Christian. It is unnecessary here to discuss the reasons why school graduates and the returned students so often fail to establish happy relationship with the churches of the community where business or profession locates them.

An educated Christian Lay Leadership is perhaps the most essential need of the Christian Movement in the Far East. To our mission educational institutions must be assigned the task of providing these educated laymen, for the educated Christian young men of China are not in the churches, but in the mission schools. The average church "community" consists of adults from 25 years upward, and a large number of children under twelve. The youth early leave the home church for boarding school, and in many cases do not return, either to that church or any other. It is upon the boarding school and college then, that must be placed the burden of "educing" from these church children, Christian laymen who love their Bible and their Church, and have the training, and the humility, to help carry forward its work.

The CCC Religious Education Committee urges: That there be such training in church work while the student is in school as shall fit him for active participation in church work after leaving school.

II.—Sunday School Growth

Date of Report	Total Communicants	Approx. Net Gain	Total Christian Constituency	Sunday Schools	Teachers	Scholars	Approx. Net Gain
	1	2	3	4	5	9	7
1914 CCC	253,210	...	460,409	...	...	133,674	...
1915 CCC	268,652	6%	526,108	3,025	7,375	165,282	23%
1916 CCC	293,139	9%	595,973	3,637	11,021	195,704	19%
1917 CCC	312,970	7%	654,658	4,301	12,416	210,397	7%
1918 CCC	327,160*	5%	717,877	...	...	222,853	6%
1919 Survey... ...	345,853	5%	618,611	...	...	221,559*	-1%
1920 CCC	366,524	6%	806,926	5,698	12,291	259,261	18%

* Incomplete.

CONCLUSIONS

These surveys would seem to indicate in general that Christian educational institutions are finding great difficulty in making Religious Education the prime responsibility. There is a fear of making religion distasteful because prescribed or compulsory. There is a lack of ability in the faculty adequately to teach Bible and Christian subjects. The curriculum is crowded, especially if there are government requirements to be met. But where is there greater opportunity for the Christian Church than is offered in our schools, where there are now over 200,000 youth? This opportunity may be greatly lessened in the not distant future.

The Church of China must have educated Christian laymen both zealous and trained to work for Church and country. The educational institutions carried on by the missionary organizations would seem to be preeminently the place where greater emphasis should be placed on Religious Education.

RELIGIOUS EDUCATION IN THE HOME

A Sub-committee of the CCC Committee on Religious Education reported in 1917 on Daily Worship in the Homes of Church Members.

This Sub-committee held three meetings in Nanking, and submitted a survey including 748 families of several denominations, in and about Nanking. A survey was also made by the chairman of the Sub-committee, covering three villages of the Southern Methodist Church, including some 244 families. The chairman of the Sunday School and Bible Study Committee also presented figures given by a body of leaders gathered at Hanyang, representing some thirty-five churches of the Wuhan district, containing 1,044 families. These surveys may be summarized as follows:

(1) Statistical information regarding religious conditions in homes is not only difficult to secure but almost impossible to tabulate. Great care should be exercised in quoting figures: they are in many cases indefinite and perhaps inaccurate, and also represent but a small section of the Christian Church. The figures offered, however, may perhaps be useful to indicate to the CCC certain general needs and possibilities.

(a) The Wuhan figures indicate that the average *number of families* represented in the Church will approximately equal *one-half its communicant membership*. (2,215 members of 35 churches represented 1,044 homes).

(b) Probably *two-thirds* of the church membership live in homes where the influence is predominantly non-Christian. (Of 992 homes with 2,000 Christians, 680 had the non-Christian element predominating).

(c) Not *one-half* of the homes where *Christian influence predominates* have reported a regular observance of *family worship*. (Of 309 such homes, 146 reported family worship).

(d) An estimate may be warranted, that *not one in four* of our Christians, outside the church doors, *comes under any daily religious influence*.

Total number of homes surveyed 2,036
Estimated Christians in these homes 4,000
Christians living in homes having daily prayers, 22 per cent or 900

(2) In the surveys as made by the Sub-committee, questions were asked, to discover the *reason for the non-observance* of family worship. The reasons most frequently given were the following:

(1) Inability to read.
(2) The one able to lead prayers much away from home.
(3) Family too busy.
(4) Opposition from the non-Christian element in the family.
(5) General cold-heartedness.

SUMMER CONFERENCE CENTERS

The development of summer conference centers and health resorts in China has been very marked during the last two decades. Two features have contributed to this development—first, the demands of health; second, the needs of district and national interdenominational conferences.

The need of a change from the enervating heat and moisture of the plains was early felt. Chinese temples were first used, and it was not until about 1887 that missionaries in any appreciable number began building summer bungalows on nearby mountain tops. Kuliang, a mountain near Foochow, was one of the first summer resorts to be developed. About 1892, missionaries began building summer homes at the Western Hills near Peking. The development of Pehtaiho Beach and Kuling soon followed, proving most rapid and extensive.

At the present time, including the four places mentioned above, there are over a dozen well-known summer health resorts in China, where missionaries, foreign and Chinese business men with their families find needed change, recuperation and fellowship. The aggregate number of people who annually gather at these places is over 6,000, of which perhaps two-thirds are missionaries and their families. In number of summer residents, Kuling and Pehtaiho head the list with 1,500 to 2,000 each. The other principal places in order of size are: Kikungshan, about 100 miles above Hankow on the Peking-Hankow line; Mokanshan, near Hangchow; Kuliang near Foochow; Long Island near Hongkong; Loh Fau mountain near Shekling; Tai Shan in Shantung; Mt. Omei in West China; and an NMS mountain resort (Tienchaoping) near Tafuping in Hunan.

In 1903, the first China "Northfield" or "Keswick" Conference was held at Lotus Hills, Pehtaiho. As far as is known this was the first interdenominational conference strictly for Chinese leaders to be called in China. Prior to 1903 YMCA conferences were held specially for students at various places, but beyond mission and station meetings, no attempts as yet had been made at interdenominational conferences of Chinese Christians. In 1915, the Chinese YMCA secured a residence and conference location on Kuling where commodious conference buildings have since been built. At the Western Hills, a Chinese temple, Wo Fu Ssu, has furnished accommodation for many YMCA and other Christian conferences. The China Sunday School Union and other organizations have during recent summers held frequent institutes both at Kuling and Pehtaiho.

Centers where student conferences were held during 1921 under the supervision of the YWCA are: Shanghai, Tsinan, Foochow, Peking, Wuchang, Canton, Wo Fu Ssu, Moukden, Hongkong, Nanking, Tientsin, and Changsha. Those where student conferences were held under the supervision of the YMCA are: Shanghai, Nanking, Ling Yin Ssu (near Wanteh, Sung.), Wo Fu Ssu (near Peking), Yünnanfu, Chengtu, Taikuhsien, Yochow, Fenghwangcheng, Hweihsien, Swatow, and Canton.

During 1919-1920 the Stewart Evangelistic Fund, through Rev. J. H. Blackstone, the field agent, secured extensive conference sites both at Kuling and Pehtaiho where buildings were later erected. At the present time 300 Chinese can be accommodated at each resort. The buildings are also used for Bible classes, missionary conferences, etc. Due largely to the encouragement and financial assistance of the Stwart Evangelistic Fund, summer conferences for Chinese have been rapidly developed during the last five years. Approximately sixty different conferences have been aided financially and a part of the program arranged for through this Fund.

Special campaigns centering in the summer resorts have constituted another feature of conference development during recent years. For example, a campaign in Personal Evangelism was conducted through two summers (1917-1918) and the intervening months under the leadership of the Rev. Frank Buchman. Over 14 separate conferences in connection with this campaign were held in different parts of the country. Sixty missionaries and many Chinese leaders were connected with deputation work.

Besides centers where foreign summer homes and Chinese conference buildings have been built, there are summer beach resorts such as Shanhaikwan, Chinwangtao, Weihaiwei, Tsingtau, Chefoo, etc. At the last two places, there are missionary summer homes.

Summer conferences for Chinese are also held at Soochow, Nanking, Tientsin, Amoy, Hangchow, Wuchow, and other centers, where perhaps a total of 1,200 Chinese Christians gather annually.

A somewhat unique conference is held each fall during the pilgrimage season at the sacred mountain of Nanyo, Hunan. This is conducted under the auspices of the Hunan Bible Institute (BIOLA), and some 150 Chinese workers attend, having Bible teaching and study in the mornings, and carrying on personal work among the pilgrims in the afternoons.

At Kuling, a Union Committee arranges for an annual Convention Week for foreigners. This is followed by a week of evangelistic meetings for Chinese. Convention periods are also planned each summer at Pehtaiho, Kikungshan, Mokanshan, Kuliang, Chefoo, Mt. Omei, and other centers.

COMMERCIALIZED VICE IN CHINA

Introduction—By "commercialized vice" is meant the more or less organized promotion of sexual immorality for gain. Private immorality, therefore, is not included in the report. The information herein summarized was secured through the sending out of 391 short questionnaires, to which 94 replies were received, which is about 24 per cent of those sent out. These questionnaires were sent to doctors, members of the China Medical Missionary Association, a number of whom are Chinese. This group has probably a better chance to gauge the prevalence of this evil than any other. The replies received cover 71 cities in China and its dependencies; these are located in 14 provinces and Manchuria. The population of these cities varies between 6,000 and 1,500,000. This report is, therefore, a study of the urban and not the rural aspects of "commercialized vice"; the rural aspect of the problem being hardly touched upon. In the main the report gives the impressions of missionary doctors, though the information received from the doctors is supplemented to some extent from other sources, including material in possession of the Shanghai Moral Welfare Committee and the Vice Commission appointed in 1919 by the Ratepayers in the International Settlement of Shanghai. The information given is based more on observations and estimates than on systematic investigation or official information. In only a few cases are official statistics definitely given as the basis of replies to the questionnaire. In Shaohingfu Che., a Chinese Investigation Committee is referred to. In Fukien province a survey was conducted which originated in Foochow. In Shanghai the police count of the number of prostitutes in the International Settlement was about the same as that by the Shanghai Moral Welfare Committee. In Kweilin, Chefoo, Peking, Tsinan, Nanking, and Hongkong also, official lists were available. Attempts at statistical summaries must be considered inconclusive, because of (1) the difficulty of determining the actual size of the population, and (2) the ease with which moral repugnance against the traffic swells estimates of it, making it very easy to generalize on incomplete data. One popular estimate of an inland port city, for instance, gives 10,000 prostitutes which is probably an inflated guess. The information given in this study, therefore, must be taken as incomplete and tentative, and as emphasizing the need for the careful study of some one or two typical urban centers in regard to this problem.

Estimates of Prevalence—Eleven per cent of the replies report that, in the case of the place concerned, public or open prostitution is either very small or negligible. For six cities with populations between 7,000 and 60,000, the estimates of the ratio of prostitutes to the population vary between 1—35 and 1—90, or an average of 1—60. Such estimates seem high. In one case at least, all the hangers on of the brothels concerned (including the children) were included. Yet these impressions register an unusual prominence of the evil. These six places are all interior towns, and are travelling or trade centers or both. For 41 cities which include the above six, with populations varying between 1,200 and 1,500,000, the reports of the ratios of the number of prostitutes to the population range from 1—50 to 1—5,000, or an average of about 1—325. Here again the element of casual estimation weakens the conclusion. But in the six cities of Nanking, Kweilin, Chefoo, Peking, Tsinan, and Shanghai, with populations between 60,000 and 1,500,000, estimates as to the number of prostitutes openly recognized as plying their trade are based on official lists. These show ratios of prostitutes to the population ranging from 1—153 to 1—593, or about an average of 1—300. This figure, therefore, in connection with above statements, may be taken as a crude estimate of the ratio of prostitutes to the general urban population. The figures given above are inclusive of five cities where the evil is negligible. The estimates given register great variation in impressions as to the prevalence of commercialized vice and of its actual ratio to the population in different places. Allowing for all discrepancies and inflation, and keeping in mind that these figures do not include clandestine prostitution, they denote a condition of things deplorable and startling and needing immediate attention. It should be noted that the prevalence or prominence of commercialized vice bears no fixed ratio to the population nor location of the place concerned, though it seems to loom larger in smaller cities. In any event the intensity of the problem varies immensely in different places and is not uniformly worse in the larger centers. Port cities are not all equally bad. In one case the information is given that the villages in that district are very bad. From Yenpingfu, Fu., we learn that "there are villages along the river whose only means of support is what the women can earn in this way. There are villages where there is not a clean woman." In this connection the patrons appear to be mostly boat men. In some places decrease of the problem is noted; in others increase. There is reason for thinking that commercialized vice in China is growing in openness, but there is no conclusive information as to whether its ratio to the population has in general actually increased or decreased.

Segregation—While in most places prostitutes tend to segregate themselves, in general there is no official segregation. One exception is at Sianfu, Shc., where prostitutes are kept in one compound, the gates of which are guarded by soldiers. In Peking, official segregation practically exists; this may be true in other places also. Brothels tend to be confined to districts which are sometimes known as 'Lu.' In some places they are not permitted within the city walls.

Solicitation—As to the prevalence of street solicitation, 46 per cent of the informants said there was none; 17 per cent, a little; and 37 per cent, that it was in evidence. While undoubtedly such solicitation is bad in some places, it is not uniformally so. Shanghai has an unenviable reputation in this regard.

Relation to Students—As to what social groups most patronize this vice, no generalizations can be made. There are, however, some significant facts which deserve mention. Soldiers are frequently mentioned in this regard. In two routine Wesserman tests for syphilis carried on for a year on hospital patients in Soochow and Peking, and published in the China Medical Journal, 1921, this group (soldiers) was not at the head of the list in numbers showing positive reaction. Indeed these two tests—the first made in China—support the inference drawn from sources other than this survey that business men, particularly those who travel, are more addicted to this vice than any other group. Popular opinion also agrees with this inference. There is also a popular idea that the trade of a city depends upon it. There is good Chinese authority for the belief that "scholars" as a group are more free from this evil than others. As to the relation of commercialized vice to students, 53 replies were received. Of these, 41 or 77 per cent affirmed that the evil either had no connection or no special connection with students. While these statements are based on the testimony of those not in charge of schools, yet it comes from those who get in touch with the diseases which give strong evidence of immoral conduct. Data on government schools in this regard are incomplete, although they are evidently included in some of the replies given. Mention is made of three places where large numbers of government students have applied for treatment of venereal diseases, but no hint is given as to the ratio of the students so affected to the total number of the group of students to which they belong. A special letter to eight mission colleges, one government university, and one semi-public college and middle school under Chinese Christian leadership, in all of which the students are medically examined on entrance, shows that in all those schools the students found on entering affected with venereal diseases in active form or subsequently dismissed for immorality, number less than one per cent. One Christian university says that since its organization not more than one half of one per cent of the 2,000 students that have passed through it were dismissed for this cause. In the case of some of these schools the problem did not appear during the year in question, and in general seems to be on the decrease rather than on the increase. The head of one large mission school remarked, "The purity of the younger generation is a surprise to me." It would appear, therefore, that the social vice, speaking generally, is not one of the most pressing problems of students and scholarly circles. In Shaohingfu, Che., the possible effect on students of commercialized vice is used as an argument against recognition of it, and at Tsinan and in the International Settlement of Shanghai brothels are not permitted near schools. The safety of students and the coming generation should make a strong appeal to the Chinese social and moral sense for action against this particular problem.

Registration and Taxes—Of the cities concerned in this report, 42 per cent are reported as having no tax on brothels or prostitutes, while 49 per cent have some sort of direct or indirect tax which in some cases is simply a "squeeze." These taxes vary with the class to which the victim belongs. As to number of classes in some places three are given, in others four, and in some, notably Shanghai, five. In one case the house is taxed and in another the owner, but in most cases the taxes are on the individual woman, which makes it a system of direct exploitation of individual victims. For the first class—"Sing Song Girl"—the tax varies between $3 to $20 a month, or an average of $7.36; for the second class it varies between $3 and $12 a month; for the other classes it varies between twenty and fifty cents a month. The highest taxes reported are in Kwangtung. The practice, however, is far from uniform and is the result of individual and local rather than national action. Such legal regulations as exist do not mention a fee for license or taxes, in fact these seem to leave the whole question of taxes out. The question is often raised as to the actual status of the "Sing Song Girl" or the first-class prostitute. This class of prostitutes are entertainers as well as prostitutes, and the fees they get are the highest. But Chinese public opinion always classes them with the prostitutes. They raised little objection in the International Settlement of Shanghai to being registered as prostitutes under recent Municipal rulings. In the Chinese Government regulations for supervision of brothels they are definitely included as the first of the four grades of prostitutes to be supervised. It would appear that this class of prostitutes furnishes a good many concubines. Many of the prostitutes are virtually slaves, though under later regulations they have to be 'adopted' as they cannot be directly held as slaves; at least this is true in some places. The debt system is prominent. Many kidnapped children and orphans become victims to those interested in this trade. There is some ground for thinking that the life of this class of the population in China is not intensively as unnatural as reported of some cities in the West

The Causes—As to the causes of commercialized vice in China very little comprehensive information is in hand. It is clear, however, that the

economic factor is prominent. Dr. K. C. Wong in an article on "The Social Evil in China," in the November, 1920, issue of the China Medical Journal, thus states the conclusion of his studies of the subject of direct causes of prostitution: "The first and most important direct cause is slavery. By this is meant chattel slavery as well as economic slavery. This is responsible for 80 per cent of the prostitution in China today. Owing to the dire poverty of the masses and the utter disregard of daughters by their parents, slave girls are bought and sold everywhere. Generally, they are not sold directly to a house of ill fame. They are bought first as servants, but after a time are sent to this ultimate destination. . . . . The insignificant compensation awarded to female labour also drives many girls and women into harlotry. . . . . Another important cause of prostitution is ignorance. The people do not realize the prevalance and awful significance of this traffic."

Legal Status—The exact legal status of commercialized vice in China, as it concerns Chinese, is not easy to determine. In the Ta Tsing Penal Code, translated in 1810 by Sir G. H. Staunton, we find that "criminal intercourse by mutual consent with an unmarried woman," and the action of those conniving at or aiding or assisting such "criminal intercourse" are punishable. This would appear to apply to our problem. Furthermore, all persons guilty of bringing together "government officials" and "prostitutes" are also punishable. The Provisional Criminal Code of the Republic of China promulgated March 10, 1912, in Article 240 reads: "Whoever for the purpose of gain incites any female person of respectable character to submit to carnal knowledge by a third person" shall be punished. Article 242 also reads: "Whoever makes it a profession to commit the offence specified in Article 240 shall be punished." This article also would seem to apply to commercialized vice; other laws bear on different phases of it. We note that the new code substitutes imprisonment and fines for flogging as punishment, and seems to indicate a weakening in public opinion in that it is limited in application to "respectable" women. Furthermore, the new code seems to recognize and permit more definitely the existence of commercialized vice than the old one. We may have here the explanation of what seems to be a fact, namely, that commercialized vice in China has become of late years more blatant and open, as over against previous furtiveness and secretiveness. It has been said by one qualified to know that, if officials are notified of the existence of this evil, they must take steps against it. The Police Offence Law, promulgated December 10, 1915, states that to be an "unlicensed prostitute" is an offence. There have also been promulgated in Peking within the last few years regulations for the supervision of brothels and prostitutes, the main aim of which would seem to be to protect the victim, and which are expected to apply throughout the country. It would appear, however, as though they are not generally known or at least not generally applied. China thus seems to be moving toward a system of licensing commercialized vice and official recognition of prostitutes at a time when the West is beginning to move in the opposite direction.

Venereal Diseases—In the International Settlement of Shanghai there was, until recently, Municipal medical examination of a very small proportion of Chinese prostitutes. Through a system of fines for non-attendance of these weekly examinations, this system in effect was compulsory. It was discontinued on vote of the Annual Ratepayers' Meeting in 1920. In Hangchow there is a small amount of Municipal treatment for those affected by venereal diseases. At Kaying, Tung., medical examination has been attempted. The government regulations referred to above, which are operative in Peking, require that as soon as diseased, a prostitute must be sent to the hospital and the police notified. But so far as China as a whole is concerned, there is no compulsory medical examination of prostitutes and almost no effort to treat or prevent venereal disease. As to the actual existence of venereal disease in China little is known. The two reports on routine Wasserman tests referred to above gave for the first test 39 per cent positive reactions, and for the second 25.9 per cent. Of those giving positive reactions at Soochow, about 50 per cent could be clinically diagnosed, and at Peking about 40 per cent. In both cases, the percentage is higher for married than single persons. We cannot, of course, generalize from two tests. Vedder in "Syphills and Public Health" says that of the clientele of any hospital (U.S.A.) 20 per cent to 30 per cent are found to have syphilis when subjected to such tests, and recent statistics show that in London one person in seven is so afflicted (about 14 per cent). Not everybody, however, would agree with Vedder's conclusions. There is here, however, some ground for thinking that syphilis has a higher incidence in China than in the West.

Public Attitude—As to official recognition, approval, or connivance, only a minority of Chinese officials are, on the basis of this study, definitely opposed thereto. Of course, where there is any sort of tax or squeeze, official recognition exists in fact, and sometimes this is practically true of places where such taxes have not yet been established. About 50 per cent of the places included in this study are reported as having some such tax or registration system. This is another proof of the present tendency toward official recognition of commercialized vice, shown also by the changes in the law and the new regulations established already referred to. As to public opinion in this matter, of those replying to this question 68 per cent reported the public as indifferent; "apathetic" would probably be a better word. Information from other sources, however, shows that commercialized vice is not socially approved in China; that indeed it is recognized as anti-social and that it is not difficult to work up public opinion against it. We are safe in concluding that the moral attitude of the Chinese is against it and not for it. Dr. K. C. Wong, in the article previously mentioned, says: "Prostitution, even in the most favourable circumstances, has always been discountenanced and condemned in China. There is no difference of opinion on the moral question involved. In China chastity is placed foremost in the list of woman's virtues." On the other hand, Chinese public opinion in this as in other regards is incoherent and unorganized, and hence generally ineffective. Furthermore, a weak sense of community responsibility retards aggressive action even though moral ideals are opposed to the traffic. This feeling of helplessness plays into the hands of cupidity, with the result that this vice is allowed to grow in general, almost unchecked. Yet the action of Gen. Feng in the closing of all brothels in Changteh, Hun. and driving out of the city those concerned, and the retardation of official recognition of commercialized vice in Hangchow as a result of public protest, show the possibility of official and public action thereon. In Shanghai, the Chinese officials as a result of public agitation closed a large number of foreign dives situated just outside of the International Settlement. In Takhing, Tung., some thirty years ago, the people drove out the trade, burning the flower boats, since which time there have been no licensed prostitutes there. In attacking this evil in China, it is not necessary to begin by proving that it is iniquitous, for that is generally recognized.

Reform Movements—There is little organized effort in China to combat this evil. Foochow, Shanghai, and Nanking have organizations composed of Chinese and missionaries which have moved aggressively in the matter. Steps have also been taken in Canton to close brothels. An interesting survey has been made in Fukien and an educational follow-up campaign is projected. In the International Settlement of Shanghai, largely through the activities of the Shanghai Moral Welfare Committee, the ratepayers in annual meeting assembled appointed a Vice Commission which spent nearly a year investigating conditions and preparing a report and recommendations thereon. The main recommendation of the Report was that the license law in existence should be applied with a view to eliminating brothels from the International Settlement by withdrawing 20 per cent of the licenses each year for five years. This five-year program was adopted by the ratepayers and is now being carried out. The first actual reduction of brothels took place April 1, 1921. There is also a movement in Canton to close licensed houses. At Kaifeng and Sianfu there are Chinese rescue homes, and at Peking and Kirin such houses are carried on by the police. At Shanghai there is the well known and effective "Door of Hope." But the task of helping the victims of this widespread traffic is in contrast to its prevalence, almost untouched. There is a growing demand for such work, and also for all kinds of literature bearing on the problem.

ALCOHOLISM IN CHINA

Over a year ago a short questionnaire was sent to each of the more than 600 mission stations in China; in all 131 replies were received. These came from every province (except Kwangsi), and from Manchuria, Mongolia, and Sinkiang. Reference is made therein to about 260 centers, i.e., cities, towns, or districts. While these replies are in the main only estimates, they are, however, based on the observation of those who are close to actual conditions. But being only estimates the figures given can not be taken as complete nor the statements deduced therefore more than approximately accurate.

Production—The manufacture of spirituous liquors appears to be general. Much of it is home made; in some centers it is an industry, and there are certain centers which supply the trade. Apparently, official statistics do not always exist, and when existent are not usually readily available, though a few of the replies are based on them. It is implied in some cases that these government figures do not represent the total amount of liquor made, as this is understated in order to reduce the taxes. How far the trade is officially supervised is not evident. In a number of places payment of taxes is mentioned; and taxing in some form of alcoholic liquors would appear to be general in view of the government revenue derived therefrom. In one case it is noted that prohibition of the manufacture of wine was followed by the appearance of illicit stills. The amount manufactured varies greatly in different districts and does not bear a fixed ratio to the local population. In eleven cities the amounts estimated varied between 1.16 catties to 24 catties per capita, with an average for the eleven cities of about 6 catties per capita. That the native production and internal trade is considerable is seen in the revenue derived by the Chinese Government from this source. In Vol. II of the "Commercial Handbook of China" we have this statement:—"Of the thirty-six taxes (Chinese Government taxes) enumerated, the wine and tobacco tax is the only one that produces a large revenue, and the return from that is much smaller than the revenues of the Government monopoly of the sale of wine and tobacco, which are carried in the budget under the head of 'Income received directly by the Government.'" The "Income" referred to was put down in the 1916-

1917 Government Budget as $36,584,311 Mex. of which 88 per cent came from tobacco and wine taxes and monopolies. These taxes seem to be levied sometimes by institutions concerned and sometimes by amounts produced. In Shaohingfu, Che., according to official statistics, the tax is nearly two cents a catty; in Ningteh, Fu. it is under one cent. Most of the replies refer to wine or liquor; one only to whisky.

From sources outside the survey we learn that the liquors produced are crudely made and impure. Students in Soochow University, under the direction of Mr. E. V. Jones, obtained data showing that white wine ranges 8—10 per cent of alcohol, yellow wine 10—12 per cent, and kaoliang wine 40—46 per cent weight. In an article in the "Far Eastern Review" of September, 1918, under the title "Chinese Wines a Misnomer," Mr Y. P. Sun treats of the manufacture and use of spirits by the Chinese. Of the alcoholic content he says, "A chemical analysis shows that the so-called weak wine has about the same alcoholic content as champagne (10 per cent), and that the strong wine from North China, which is also used extensively in the South by the upper classes, has three times the alcoholic content of port, or more than 45 per cent." In the Journal of the Royal Asiatic Society for 1919, in an article on "Chemical Industry in Kwangtung Province," Mr. Yen Tsz Chiu says of rice wine that the first distillation contains 25 per cent of alcohol, the second 30 per cent, and the third 45 per cent. He concludes that Chinese rice wine contains more alcohol on the average than foreign wine. The reason given for the less frequent intoxication on the part of Chinese drinkers is that they do not drink large quantities at a time.

In the manufactures of these liquors all grains, together with some fruits and vegetables are used. Rice would appear to be most frequently used; in some places rice alone. Kaoliang, wheat, barley, potatoes, and sweet potatoes are also specified. Six of the replies that specified rice gave the amount of rice for a catty of liquor as varying between half a catty and four catties or an average for the six estimates of about 1.5 catties rice per catty of liquor. In one case it was stated that 2.85 catties of kaoliang were used to make a catty of liquor. In Tungsiang, Ki., it is estimated that one-fourth of all the rice is used for this purpose; in Tanyang, Fu., ten per cent of rice and potatoes; in ten cities around Chenyüan, Kwei., about one-fifth of all grains; in Yarkand, Sin., two-fifths of barley and one-fifth of wheat; and in Hwangpei, Hup., all barley, lots of wheat, and some rice. The use of grain for this purpose is general. According to the estimates given for ten cities, the amount of grain used varies between 1.1 catties and 8.3 catties for each catty of liquor, making an average for the ten cities of about 3.4 catties grain to each catty of liquor. In Yeungkong, Tung., about 21 catties per capita per annum are so used; at Laian, An., 1.5 catties; at Tingchowfu, Fu., 4.4 catties at Hwangpei, Hup., 13.4 catties; and at Haucheng, Sin., 1.5 catties. These statements indicate that a lot of food is being wasted, but generalizations are not possible with such varying figures. The following quotation from the Encyclopaedia Sinica shows that in proportion to the amount of spirituous liquor produced this waste is greater than at home. "For example (in the West), one picul (100 catties) of rice yields 113 catties of spirit at 40 Guy-Lassac, whereas the best native distillers seldom obtain more than 65 catties from the same quantity." This latter figure works out about the same as the average for six estimates mentioned above, i.e. 1.5 catties rice per catty of liquor.

Consumption—The use of liquor is widely distributed. Five of the replies, each coming from a different province, draw a distinction between men and women, showing that women consume less liquor than men and that a smaller proportion of women than of men use it. The estimated percentages of Chinese using spirituous liquors varies between one and one hundred per cent. These percentages vary in the same province which would seem to indicate great differences between different communities in this regard. As for instance at Haucheng, Sin., our one informant states that only one per cent of non-Mohammedans drink, and Mohammedans none; considerable liquor is, however, produced for export. The presence of Mohammedans probably affects the situation in some of the western provinces; secret sects, some of which prohibit its use, may affect it in others; in Kalgan, Chi., for instance, membership in a sect is given as the reason why some of the men do not drink. At Shangkao, Ki. fourteen market towns have 207 wine shops, which would imply free local consumption. Custom requires that wine usually be taken in small quantities. It is used mainly at feasts where it has a social rather than an individual significance. It is also used to some extent with meals at home and in restaurants and always at banquets. It is not used publicly as in saloons of the West; tea in the teashop taking the place of liquor as a beverage under public conditions. Drunkenness is not at all common and alcohol addicts appear to be rare. In general the use of spirituous liquors is occasional and moderate. Habitual and excessive users are the exception, not the rule. In one case it is noted that the use of alcoholic liquors is more general in the country than the city, and in another case the opposite is true. In Siaokan, Hup., heavy drinkers are said to have an unsavoury reputation. In some places an increase in consumption is noted and in others a decrease through increased cost. It would therefore appear that the use of alcoholic liquors depends somewhat upon the economic status of the user.

The averages by provinces, based on the estimates sent in, of those using liquor even in the moderate sense indicated above are as follows:

Chihli	37 per cent
Kansu	40 ,,
Anhwei	45 ,,
Kiangsu	45 ,,
Fukien	46 ,,
Honan	46 ,,
Chekiang	50 ,,
Shantung	54 ,,
Shansi	58 ,,
Szechwan	66 ,,
Kwangtung	67 ,,
Yünnan	77 ,,
Manchuria	80 ,,
Shensi	85 ,,
Hunan	87 ,,
Hupeh	87 ,,
Kiangsi	89 ,,
Mongolia (one only reporting)	100 ,,

This gives an estimated average of 59 per cent for the whole country. Allowing for inaccuracies, since these averages are based in the main on personal observation rather than on definite statistics, and for the fact that minors do not often indulge, there seems to be evidence enough to permit us to conclude that not all adults in China use alcohol even in the limited measure indicated above; and Werner's statement in "China of the Chinese" that drunkenness is not a Chinese vice seems to be substantiated. As a problem for the Christian forces it may be said that alcoholism in China is in the preventive rather than the acute stage.

Foreign Liquors—Sixty-three per cent of the replies indicate that in the districts concerned foreign liquors are used by the Chinese. But seventy-two per cent of the places concerned use very little, and in twenty-seven per cent of these the use is confined to officials and upper classes. In seven per cent of the places using foreign liquors, great quantities are reported as being brought in. In general, the use of foreign alcoholic liquors seems to be on the increase. In Hochow, An. the growing use of Japanese beer is pointed out.

Temperance Literature—During the last year the Social and Moral Welfare Committee selected a small sub-committee of Chinese—two men and one woman—to survey existing temperance literature in Chinese. They spent considerable time on this task, and the result of their labours is the selection of the books listed below as being especially suitable for use in temperance propaganda in China.

Title	For Sale at	Price
轉敗爲勝 (1) Victory from Defeat (Miss Y. Y. Yuen)	Christian Literature Society	$0.12 each
維麗德女士傳 (2) Life of Frances E. Willard (Trans. by Miss Y. Y. Yuen)	Christian Literature Society	0.06 ,,
買你自己的櫻桃 (3) Buy your Own Cherries (Mary M. Fitch and W. H. Tong)	Mission Book Company	0.06 ,,
酒之罪狀 (4) Some Truths about Alcohol (Laura M. White and Yu-Ying Yuen)	Kwang Hsüeh Publishing House	0.06 ,,
酒質與飲酒之關係 (5) Alcohol and its Effects (Isaac Mason)	Christian Literature Society	0.05 ,,
美國禁酒記略 (6) Why America went Dry (Christine I. Tingling)	Christian Literature Society	0.12 ,,
父母須知 (7) What Fathers and Mothers should Know (folder) (Mrs. Goodrich)	Mrs. Goodrich, Peking	0.30 per 100
煙酒之害 (8) Evils of Smoking Tobacco and Drinking Wine (folder)	China Baptist Publication Society	0.40 ,, 100
中國如何可除酒害論 (9) How China can Conquer the Alcohol Menace (T. C. Li) (8 page folder)	Mission Book Company	3.00 ,, 100

PART XI

EDUCATION

The Educational Commission, specially appointed upon the invitation of the China Continuation Committee and the China Christian Educational Association by the Conferences of Foreign Mission Boards of North America and of Great Britain and Ireland to visit China and carefully study the work of Christian education, both qualitative and quantitative, is now preparing its Final Report (Dec. 1921). The personnel of this Commission is as follows :

Ernest D. Burton, D.D., Chicago, Ill., Professor in the University of Chicago, *Chairman*. Francis J. McConnell, D.D., Pittsburgh, Pa., Bishop of the Methodist Episcopal Church in the United States. Percy M. Roxby, A.B., Liverpool, England, Professor of Geography in the University of Liverpool. Mary E. Woolley, L. H. D., LL.D., South Hadley, Mass., President of Mt. Holyoke College. William F. Russell, Ph. D., Iowa City, Iowa, Dean of the College of Education of the State University of Iowa. Kenyon L. Butterfield, A. M., LL.D., Amherst, Mass., President of the Massachusetts Agricultural College. Chang Po-ling, Litt.D., Tientsin, President of Nankai College. P. W. Kuo, Ph. D., Nanking, President of the National Southeastern University. J. Leighton Stuart, D. D., Peking, President of Peking University. Clara J. Lambert, Foochow, Principal of the Church Missionary Society School for Girls. Yau Tsit Law, A. M., Canton, Teacher in the True Light Middle School (Presbyterian). Mrs. Lawrence Thurston, B. S., Nanking, President of Ginling College. Edward W. Wallace, D. D., Chengtu, General Secretary of the West China Christian Educational Union. Henry B. Graybill, A. M., Canton, Principal of the Middle School of Canton Christian College. Frank D. Gamewell, LL.D., Shanghai, General Secretary of the China Christian Educational Association, *ex-officio member*. Rev. Edwin C. Lobenstine, Shanghai, Secretary of the China Continuation Committee, *ex-officio member*.

Frank W. Padelford, D. D., New York, Executive Secretary of the Board of Education of the Northern Baptist Convention of the United States, *Secretary of the Commission*. Margaret E. Burton, A. B., New York, National Secretary of the Young Women's Christian Association of the United States, *Secretary of the Commission*.

Since this Report will appear in book form shortly after the publication of this Survey volume, and possibly before the National Christian Conference (May 1922) it seems best to include in this Educational Section only such quantitative information as will furnish a background for the Commission's Report. In this way the work of the Survey Committee and of the Special Educational Commission will be made supplementary in character and duplication be avoided. It is earnestly hoped that no student of Christian education in China will fail to secure the Report of the Educational Commission and review its important findings and recommendations.—(EDITOR).

THE PRESENT STATUS OF GOVERNMENT EDUCATION

Historical Background of Modern Education—China, under the old educational system, cannot be said to have had any Government schools. Education was left to private effort, but literary attainment was decided by the Government through its system of competitive examinations, and was rewarded by official recognition. When China was forced to join the family of nations, it discovered that, in order to preserve its national existence, it must modify its system of education Instead of devoting all their attention to the study of the Chinese classics, the people must seek to understand science, literature, art, law, and government.

From the day, then, that China came into intercourse with Western nations, it began to feel the impelling influence of reform. It was in 1895 that Emperor Kwang Hsü issued his famous reform edicts. Among these was one edict outlining the organization of a national system of modern schools. The scheme provided for the establishment of schools and colleges in districts, prefectures, and provincial capitals throughout China, the whole to be capped with a national university at Peking. This edict was of the greatest importance, for soon after its promulgation schools began to spring up over the whole country.

However, this enthusiasm for the new education was dampened by the Empress Dowager Tze Hsi. In the autumn of that year, after taking the reins of government into her own hands, she rescinded the Emperor's educational edicts and restored the old literary examinations. Her retrograde policy plunged China into the Boxer Uprising and almost caused the downfall of the nation. When the Court returned to Peking, she became a progressive, reenacted and enlarged upon the Emperor's edicts, and started the country once more on educational reform.

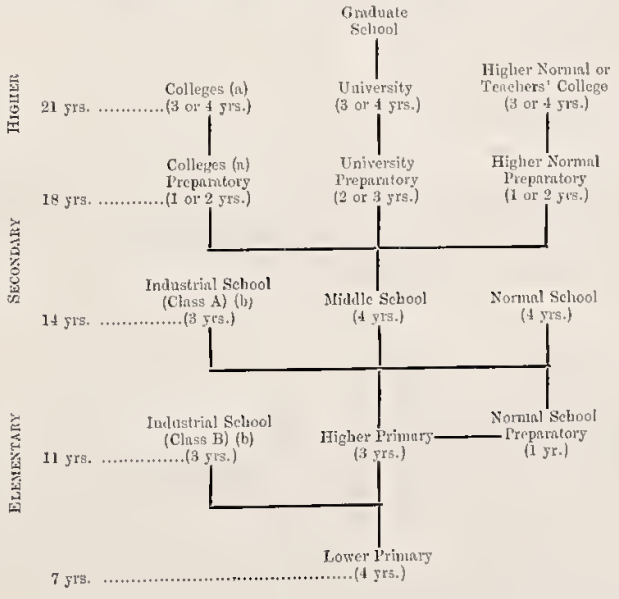
In September, 1901, the Empress Dowager issued an edict ordering the provincial examination halls to be turned into colleges. A middle school was to be opened in each prefecture, an elementary school was to be established in each district, and primary schools were to be established in large numbers. At about the same time she sent out another edict, urging the viceroys of the various provinces to send students abroad to study the new learning.

In quick succession edicts now appeared for the establishment of colleges in the provincial capitals and leading cities, the opening of normal schools, an educational board in Peking, modifications of competitive examinations, etc. The attempt thus to graft the new on to the old was not easy. It was found for example that as long as the old examination system was retained, modern schools did not prosper. In September, 1905, the last blow was given to the old style literary examination. To appreciate the significance and far-reaching effect of abolishing this traditional system, we need to remember that this time-honoured regime swayed the intellectual and official life of the Chinese people for more than 12 centuries. Its aim was to prepare and select men of ability for the service of the State. It had its germ in the maxim, "Employ the able and promote the worthy." The scholars chosen through the competitive examinations became public officials, and entrance to official life was regarded as the goal of all higher intellectual training.

The Revolution of 1911, which overthrew the Manchu Dynasty and ushered in the Republic, was also a notable landmark in the history of education. Soon after its organization at Nanking, the provisional government turned its attention to popular education. It demanded the use of only such textbooks as were in harmony with the spirit of republicanism. It emphasized manual work, military and physical exercises, eliminated the classics from the primary school, and permitted boys and girls to study together in the same lower grades. It also stressed social education, and new subjects having social and industrial significance were introduced.

Present Educational System—The accompanying diagram gives a graphic representation of the school system existing in China at the present time, 1921, with approximate ages of pupils for particular grades.

OUTLINE OF GOVERNMENT SCHOOL SYSTEM (1911)



(a) Includes Colleges of Law, Medicine, Commerce, Industry, Technology, Agriculture, Engineering, Mining, etc.
(b) Includes Schools of Agriculture, Technology, and Commerce.

At the bottom is the Lower Primary or Citizen School of four years. After completing this course a pupil may enter a Higher Primary School or an Industrial School of the "B" class, whose course covers three years. From the Higher Primary School a pupil may go to a Middle School, whose course extends over four years, or to an Industrial School of the "A" class, or to a Normal School. For pupils who can not go on to a higher grade after finishing the Lower Primary or Higher Primary School, supplementary courses of two years are provided. A pupil may go from the Middle School to a University, which has a Preparatory Course of two years and a Collegiate Course of four years, or he may go to a Professional School or to a Higher Normal School. The Higher Normal School course requires four years, with one preparatory year.

Present Administration of Education—At the head of the Modern Educational System is the Ministry of Education, with its Minister who has general supervision of matters pertaining to education throughout the country. He is assisted by a vice-minister and four councillors. The work of the Ministry is divided into three bureaus:—Bureau of General Education, Bureau of Technical or Professional Education, and Bureau of Social Education. The Bureau of General Education has charge of kindergartens, primary, middle, and normal schools, school attendance and certification, and appointment of teachers. The Bureau of Technical or Professional Education looks after the affairs of colleges and universities, higher technical schools, and the sending of students abroad. The Bureau of Social Education has charge of affairs relating to popular education, public lectures, libraries, the stage, museums, exhibits, etc.

In each province and administrative area is a Commissioner of Education, who takes charge of the educational affairs of the province. He is the agent of the Ministry of Education and has the help of a corps of assistants. His duties are to see that the regulations of the Ministry of Education are carried out and to make reports of educational conditions in the province. Each province has also a number of inspectors, who are required to visit schools and make reports. Each district has its Board of Education to look after its educational affairs, with its school inspector.

Generally speaking, the Central Government is responsible for higher education, the Provincial Government looks after secondary education, and elementary education is in the hands of district officials and the gentry of cities, towns, and villages.

Elementary Education—The course of study for the Lower Primary School is supposed to include the following subjects: ethics, Chinese, arithmetic, drawing, manual work, singing, and physical culture, with sewing for girls.

The subjects taught in the Higher Primary School are ethics, Chinese, arithmetic, history, geography, science, drawing, manual work, singing, and physical culture. Sewing for girls and agriculture for boys are added. English is required in the third year, and in some localities this subject may be begun in the second year.

The curricula as they stand represent many changes and are quite different from what they were when first promulgated during the Manchu regime. One great change recently has been the elimination of the Chinese classics, which formerly occupied one-third of the total number of school hours in the Higher Primary School. Only three periods a week are now devoted to the Chinese classics in the Higher Primary School. The change made it possible to introduce new subjects which are taught with the experimental method. Another significant change has been the introduction of social and industrial subjects, correlating the work of the class-room to the demands of real life. Such studies as manual training, drawing, domestic science, and agriculture give the boys and girls of China a chance for sense-training. The third change of considerable significance has been the relief of the crowded schedule. This enables the pupils to do more thorough work and prevents them from injuring their health through overstudy.

Compulsory Education—The enforcement of compulsory education in the near future is an undertaking accompanied with many difficulties. It is estimated that, to make education universal throughout China, 1,000,000 schools with 1,500,000 more teachers are needed. Nor does the emphasis on compulsory education wholly concern the younger children.

In several of the more progressive provinces definite steps have already been taken in the interests of compulsory education. In Kiangsu, for example, educational authorities have agreed to do their utmost in the way of compelling children to attend Primary Schools. The year 1922 was set as the time when the majority of children of school age within the province were to be enrolled in some modern school.

In Tungchow (Nantunghsien), Kiangsu, commonly regarded as a model district for other parts of China, a scheme has been in operation ever since 1911, whereby there is to be one Lower Primary School to every 16 square li. This means that the district will eventually have 332 Lower Primary Schools. According to official reports for 1919, 302 of these schools have already been established.

Steps have been taken and plans already made whereby compulsory education for all children of school age shall become effective before 1922 in Shansi. Educators in the province of Kwangtung have worked out a plan of compulsory education on the basis of population. Assuming that 10 per cent of all inhabitants are children of school age, and that only 310,000 children are now in school, at least 90 per cent of the children of school age are still without public instruction. With this fact as a starting point, the provincial officials have drawn up a plan extending over the next five years whereby the percentage of children in primary schools shall be increased gradually each year until the full number of children of school age are provided for. Methods have also been adopted by the Canton Municipal Government with a view to improving the discipline, quality of instruction, methods of teaching, etc.

Statistics—The number of Primary Schools, with some idea of their location, may be learned by reference to Map X for each province in Part III. Here the number of Lower and Higher Primary Schools is given for each hsien. The figures were obtained from the Fourth Official Report of the Ministry of Education, for the fifth year of the Republic (1915-16). No later statistics covering the whole country are available, due chiefly to the failure on the part of the southern provinces and provinces where political unrest has been most pronounced to provide Peking with the necessary information. The number of students enrolled in Government and private Lower Primary Schools throughout China is given in the statistical tables on page 305, and in Appendix D, page lxviii.

Secondary Education—Secondary education includes Middle Schools, Normal Schools, both of lower and higher grade, and secondary Industrial Schools. The number and location of Government Middle Schools is shown for each province in Map X, Part III, also in a map on page 305. Kwangtung, Szechwan, and Chihli have the highest numbers, each province reporting over 50 middle schools. Shensi, Kansu, and Kweichow report the lowest number. One is surprised at the few Middle Schools in provinces like Anhwei, Kiangsi, and Honan.

Middle Schools aim to complete the general education of the child. Provincial authorities are usually responsible for the establishment of these schools, which are maintained by the revenue of the province. District Middle Schools may also be established, wherever the resources and progressiveness of any community or group of public-spirited citizens make this possible. There are almost 500 Middle Schools in China, which are either wholly or in part supported by public funds. The Middle School curriculum prescribes the following subjects: ethics, Chinese, mathematics, foreign languages, history, geography, nature study, physics, chemistry, civics, drawing, manual work, domestic science, gardening, music, and physical culture. Girls are required to take domestic science and sewing, with gardening as an optional subject.

Normal Schools—These are of two grades, lower and higher. The Lower Normal Training Schools are opened to meet the pressing and ever increasing demand for Primary School teachers. The time of training ranges from five or ten months to 4 years. Out of approximately 300 short-course Normal Training Schools, four-fifths are located in Northeastern China, namely, Chihli, Shantung, Manchuria, Honan, and Shansi. Latest available statistics show a student enrollment in these schools of 11,000. In sharp contrast to these short-course Lower Normal Schools, there are the regular Lower Normal Schools, both for boys and girls. These schools offer work extending over 4 years. During the first year the nature of the work is chiefly preparatory for whatever follows. Courses in ethics, Chinese language, writing, English, history, geography, mathematics, nature study, physics, chemistry, civics, economics, drawing and hand work, agriculture, music, and physical culture are offered. In the girls' Normal Schools, in place of agricultural courses there are courses in gardening, household arts and sewing. The aim of all these schools is to train elementary school teachers. According to the latest statistics there are 126 Lower Normal Schools for boys and 53 for girls in China. Manchuria reports by far the largest number of boys' Normal Schools (24). Only 3 other provinces report 10 or more each, namely Chekiang, Kiangsu and Szechwan. In the number of girls' Lower Normal Schools, Hunan leads reporting 10, followed by Manchuria with 8. Seven provinces report only one such school each. The total number of students enrolled in Lower Normal Schools throughout China exceeds 21,000 boys and 5,000

Industrial Schools—These are of two grades, primary and secondary. They attempt to impart the knowledge and skill required in local trades, commerce and agriculture. Most schools of the lower grade are established by the hsiens, the cities or by some Bureau of Trade, Commerce, or Agriculture, while schools of the higher grade are generally established by the province. Since 1915 the number of Secondary Industrial Schools has steadily increased; meanwhile an impetus has been given the Normal Training Schools for Industrial School teachers. These Industrial Normal Training Schools now exist in over half the provinces. A specially efficient school is located in Peking. A strong tendency is also noticeable in Middle Schools to classify the students during their last two years according to their professional interest. Movements of this kind indicate how the educational system of China is gradually adapting itself to the economic and more practical needs of the community. According to the latest Government figures, China has approximately 500 Primary Industrial Schools with a student enrollment exceeding 20,000, and over 100 Secondary Industrial Schools with a student enrollment exceeding 13,000. Most of the Secondary Schools offer agricultural, technical, and commercial courses. They are much better equipped for their work and the average of students per school is very much higher than the average prevailing in Primary Industrial Schools. The schools are fairly well distributed over China.

Higher Education—The higher educational institutions in China consist of Universities, Colleges, and Higher Normal Schools or Teachers' Colleges. The 4 National Universities are located at Peking, Tientsin, Taiyüanfu, and Nanking. In addition there are several provincial Universities and a number of privately supported Colleges of University grade. Within the last few years a number of private Universities and Colleges have been organized.

Higher Normal Schools or Teachers' Colleges are established by the Central Government and are, therefore, regarded as National institutions. Their objective is to train teachers for Middle and Lower Normal Schools. Students are not required to pay tuition, but on the contrary receive an allowance from the schools. Each Teachers' College has a practice school attached. The following list of Higher Normal or Teachers' Colleges has been taken from official reports for 1918, and supplemented where possible by later information.

HIGHER NORMAL SCHOOLS OR TEACHERS' COLLEGES

Name and Location	Date Founded	College Students	Spec. Students	Prep. Students	Total Students(a)
Canton Normal College	1920	159	180	88	427(1,061*)
Chengtu Normal College	...	234	38	116	388
Monkden Normal College ...	...	...	153	100	253
Nanking Teachers' College ...	1915	418* 26* women	115*	...	559*
Paotingfu Higher Normal College	1902	...	201	...	201 (129*)
Peking Normal College	1918	361	220	100	681 (772*)
Peking Girls' Higher Normal College		...	...	...	342*
Wuchang Teachers' College ...	1903	133	...	129	262 (352*)
Wuchang Girls' Normal College (b) ...	...	...	...	...	...

* 1921 figures.
(a) Not including students enrolled in attached Primary or Secondary Schools.
(b) Not entered on map.

The following list of National Universities, and those supported by public as well as those supported by private funds, has been prepared from official reports for 1918, and from special information received from the Board of Education in Peking.

UNIVERSITIES SUPPORTED BY THE GOVERNMENT

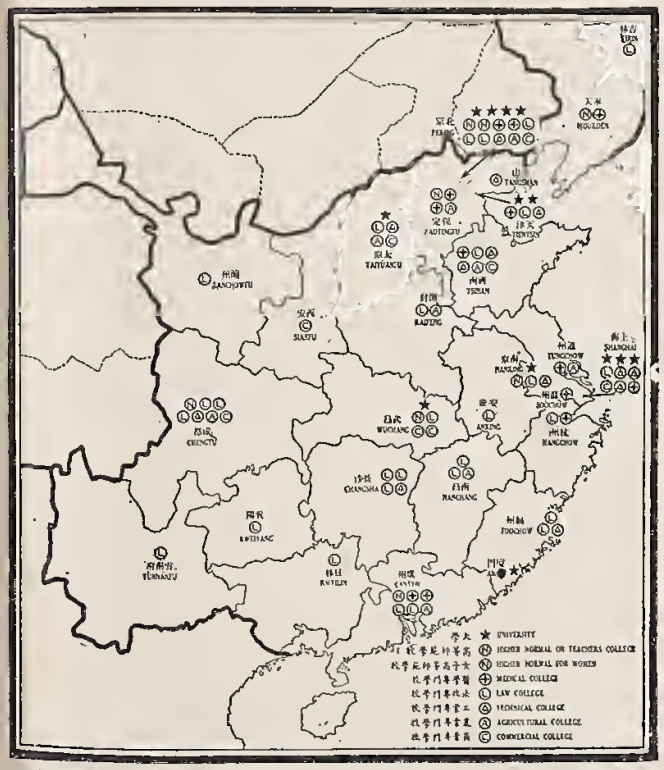
Location	University	Date Founded	Total Student Enrollment (a)
Tientsin	Peiyang	1894	318 (139)
Peking	National (coed.) ...	1898	1,953 (1,119)
Taiyüanfu	Shansi	1902	619 (409)
Nanking	Southeastern ...	1921	...

UNIVERSITIES SUPPORTED BY PRIVATE FUNDS

Location	University	Date Founded	Total Student Enrollment (a)
Shanghai	Aurora (R.C.) ...	1903	240 (b)
,, ...	Futan	1905	402 (b)
,, ...	La Utopia	1911	450 (b)
Wuchang	Chunghwa	1911	315 (218)
Peking	Chaoyang	1913	282 (175)
,, ...	China	1913	1,191 (624)
Tientsin	Nankai (coed.) ...	1919	92 (b)
Amoy	Amoy	1920	...

(a) Not including students enrolled in attached Middle School. Proportion of preparatory students indicated in brackets.
(b) Proportion of preparatory students not reported.

NON-MISSION HIGHER EDUCATIONAL INSTITUTIONS



Tuition in Government schools is determined by the head of each school concerned in accordance with the standard set by the Ministry of Education. In private schools it is determined by the organizers, but must be reported. Fees are charged at a monthly rate not exceeding the following schedule: Lower primary, 30 cents (Chinese currency); higher primary and elementary industrial, 60 cents; middle schools, one to two dollars; higher industrial, 80 cents to a dollar and a half; professional schools, two dollars to two and a half; university, three dollars; normal and higher normal, no tuition fee and cash allowances made to students.

Sports of various kinds are being taken up with zest in Chinese schools. School athletic meetings are being held in all parts of China, and a proper liking for manly sports is rapidly spreading.

NON-MISSION COLLEGES SUPPORTED BY NATIONAL, PROVINCIAL, OR PRIVATE FUNDS

Location	College	Date Founded	Total Student Enrollment (a)	How Supported
Anking	Law	1908	263	Prov.
Canton	Agricultural	...	35*	Prov.
,,	Law	1906	580	Prov.
,,	Law	1914	211	Priv.
,,	Medical (b)	...	50*	Prov.
,,	(Kung Yee) Medical ...	...	60*	Priv.
,,	(Kwong Wah) Medical ...	1909	70	Priv.
Changsha	Commercial (b)	1916	190*	Prov.
,,	Law	1908	243	Prov.
,,	(Chih Chih) Law... ...	1914	159*	Priv.
,,	(Ta Tsai) Law	1914	212*	Prov.
,,	Technical	1904	341	Prov.
Chengtu	Agriculture & Forestry ...	1906	157	Prov.
,,	Chinese Classics (b) ...	...	86	Priv.
,,	Commercial	1912	94	Prov.
,,	Foreign Languages (b) ...	1912	100*	Prov.
,,	Law	1906	431	Prov.
,,	Law	1914	119	Priv.
,,	(Chih Cheng) Law ...	1914	61	Priv.
,,	(Ch.-Fr.) Medical ...	...	...	Prov.
,,	Technological	1908	87	Prov.
Foochow	Law	1907	213	Prov.
,,	Law	1914	228*	Priv.
,,	Technological	1907	161*	Prov.
Hangchow	Law	1907	250*	Prov.
,,	Medical	1912	205	Prov.
,,	Medical (for Women) ...	...	...	Priv.
Kaifeng	Agriculture & Forestry ...	1914	168	Prov.
,,	Law	1912	508	Prov.
Kirin	Law	1915	93	Prov.
Kweilin	Law	1908	276	Prov.
Kweiyang	Law	1912	230	Prov.
Lanchowfu	Law	1909	190	Prov.
Moukden	Languages (b)	1917	159*	Prov.
,,	(So. Man.) Medical ...	1912	65	Priv. (Jap.)
Nanking	Conservancy Eng. ...	1915	100*	Nat.
,,	Law	...	...	...
Nantungchow	Agricultural	...	280*	Priv.
,,	Medical	...	116*	Priv.
,,	Textile (b)	1911	124*	Priv.
Nanchang	Agriculture & Forestry ...	1904	128	Prov.
,,	Law	1908	215	Prov.
,,	Law	1914	123	Priv.
Peking	Agriculture & Forestry ...	1914	260*	Nat.
,,	Commercial	1914	128	Priv.
,,	Customs (b)	1908	114*	Bd. of Rev.
,,	Fine Arts (b)	...	79*	Nat.
,,	Languages (b)	1912	152	Nat.
,,	Law	1919	1,002*	Nat.
,,	Law	1913	527	Prov.
,,	Law	1915	387	Priv.
,,	(Army) Medical	1902	255*	Army Bd.
,,	(National) Medical ...	1912	222	Nat.
,,	Posts & Telegraphs (b) (f)	1917	200*	Bd. of Com.
,,	Railway (b) (f)	...	300*	Bd. of Com.
,,	Technical	1912	252	Nat.
,,	Tsing Hua (d)	1911	556*	Nat.
Paotingfu	Agricultural	1903	201	Norm. Col.
,,	Medical	1916	102	Prov.
Sianfu	Law	1915	221	Prov.
Shanghai	(Nanyang) Commercial ...	...	...	...
,,	Law	1912	144	Prov.
,,	(Tung Teh) Medical ...	...	...	Priv.
,,	(China) Technical ...	...	...	...
,,	(Inst. of) Technology (f)	1897	779	Nat.
Soochow	Medical	1912	96	Prov.
Tangshan	Engineering (f)	1905	220	Nat.
Tientsin	Law	1915	155	Priv.
,,	(Naval) Medical	1883	60*	Navy Bd.
,,	Technological	1904	307	Prov.
Taiyüanfu	Agriculture & Forestry ...	1908	224 (c)	Prov.
,,	Commercial	1912	113 (c)	Prov.
,,	Law	1906	160 (c)	Prov.
,,	Technological	...	120	Prov.
Tsinan	Agriculture & Forestry ...	1907	240 (c)	Prov.
,,	Commercial	1912	255	Prov.
,,	Law	1912	151	Prov.
,,	Medical	1920	40	Prov.
,,	Mining	1919	80	Prov.
,,	Technological	1912	183	Prov.
Woosung (e)	(Tung Chi) Med. and Eng.	1920	465*	...
Wuchang	Agricultural (b)	...	...	...
,,	Commercial	1916	224	Nat.
,,	Foreign Languages (b) ...	1912	189*	Prov.
,,	Law	1908	547	Prov.
,,	Law	1914	597	Priv.
Yünnanfu	Law	1906	153	Prov.

* 1921 figures—These are given only when 1918 figures are missing or when the variation is considerable.
(a) Not including students enrolled in attached Middle School.
(b) Not located on map.
(c) 1919 figures supplied by missionary correspondent.
(d) Indicated as a university on map.
(e) Included with Shanghai on map, and indicated by two separate symbols (for "Technical" and "Medical" Colleges).
(f) This school is now a department of the new University of the Board of Communications.

A beginning is being made in providing *playgrounds* in Chinese cities. The demand for teachers of athletics and supervisors of play has called into existence schools of physical education. Chief among this new class of schools are the schools of physical education recently opened by the National Committees of the YWCA and YMCA of China, whose graduates will do much to improve the health of the Chinese people and develop the play instinct in Chinese children. The attention given to Western athletics has also revived interest in the ancient Chinese system of boxing and fencing.

GOVERNMENT LOWER NORMAL SCHOOLS

Note—Higher Normal Schools (or Teachers' Colleges) are indicated on the Map on page 401.

The movement for *vocational education* started in 1918 has attracted nationwide attention, mainly through the influence of the National Association of Vocational Education. Of the factors that have been operating behind this movement, the desire to increase the economic efficiency of the people and that of the nation, has been most potent. The example of what other nations are doing for the promotion of vocational education has also exerted a strong influence.

Vocational education in China is now expressing itself in the following ways: (1) To train teachers for vocational education in higher normal colleges; (2) to offer vocational courses in middle schools beginning with the third year; (3) to introduce industrial courses in normal schools, beginning with the third or fourth year; (4) to organize courses for the training of industrial teachers in industrial schools of the secondary grade, and admit graduates of industrial schools into normal schools for courses in the theory and practice of education; (5) to organize vocational courses in higher primary schools and to offer continuation courses of vocational character in the governmental farms and shops; (6) to reform the existing industrial schools, and (7) to establish vocational schools for girls.

The standardization of *scientific terminology* urgently needed in China is receiving more attention each year. Through the joint efforts of the Kiangsu Educational Association, the China Medical Association, the Commercial Press, and others interested in the matter, certain sections of the medical terminology including anatomy and chemistry have been standardized. In order to unify the translation of proper names, a phonetic table has been prepared by a special committee organized for the purpose. Another committee has been appointed to standardize educational terminology. Recently the Committee on Medical Terminology has been reorganized into a Commission on Scientific Terminology and has received the official recognition of the Ministry of Education. A special subsidy has been granted for this work.

Although *women* had no proper place in the old educational system of China, almost immediately after the new era dawned for men there came the new era for women also. Mission schools for girls have existed for many years, but they have never had adequate emphasis, and even today there are not more than three institutions in all China where women can get collegiate training of proper grade; these are all under mission auspices. It was 50 years after the opening of the first mission school for girls that the first modern school for girls under Chinese auspices was opened (Shanghai, 1897).

Prior to 1907 Government officials emphasized the importance of educating women, and some of the Provinces established girls' schools, but the Central Government attempted neither to provide nor to regulate them. In 1907, however, official provision was made not only for primary schools for girls, but also for normal schools. Since then women have been given Government scholarships for study abroad and girl students have been admitted into university classes as special non-recitative students.

TEACHING FORCE

The greatest impediment to the progress of modern education in China has been and still is the lack of competent teachers in sufficient numbers. It has been impossible to recruit teachers from the old schools to any extent, because of the peculiar nature of both the content and the method of the old learning and also because of the conservatism of the old-style teacher.

The most available source of able teachers has been found among the graduates of the mission schools, but this supply is far below the demand, which naturally is constantly rising both in numbers and quality.

The next most immediate source was in the first decade found among those literati who attempted to prepare themselves as modern teachers by special short-cut study. Their chief recommendation was their earnestness, but even so they could hardly be depended on except as a temporary makeshift.

The use of foreign teachers has been confined to the higher institutions, beginning with the middle and normal schools. The number of such, however, has never been very large. In 1911 the total number of foreign teachers (including Japanese, as well as Europeans and Americans) was but 545; in 1917, it was probably not more than 600.

The number of teachers recruited from students returned from abroad has been relatively small. Even those who have found positions in the schools rarely expect to devote their lives to teaching. There is great need of a large number of Chinese students trained in America and Europe who will respond gladly to the call of their country for well-trained native teachers and educational administrators.

The Ministry of Education reported for 1918 a total of 150,000 teachers as against 89,766 for 1910 and 63,566 for 1908. Of these 84,755 were in schools of general culture, 2,712 in technical and vocational schools and 2,299 in normal and teachers' training schools. Until quite recently the material attracted to the normal schools has been of relatively poor quality, although the increase in numbers has been very rapid.

The total number of students in normal schools and training institutes has grown as follows: 1903, 80; 1904, 2,400; 1905, 5,321; 1910, 28,572; 1918, 29,500.

The most hopeful sign of the times with reference to the normal school problem in China is the very effective and rapid growing high grade Normal Training Schools and Teachers' Colleges.

The examination and certification of teachers constitutes another important step taken in 1917. The Ministry of Education recently sent instructions to the Provinces requiring all primary school teachers to take an examination. This order is being carried out, and certificates are being issued to teachers who have the necessary qualifications. The work is entrusted to a board of examiners appointed by the Commissioner of Education of each province. Graduates of normal schools of recognized standing are exempted from the examination. The conference of principals of higher normal schools recommended that middle school teachers also be examined.

General Statistics—China at the present time (1918), according to the Vice-Minister of Education, Yüan Hsi-tao, has over 134,000 modern schools, of different types, including normal, industrial, and technical schools, colleges and universities. In 1910 there were only 52,650 schools. The number has thus been more than doubled in only eight years. Today there are in China 4,500,000 students, 326,000 teachers and administrative officers, and the annual expenditure of the central and provincial governments is approximately $40,000,000. In 1910 there were only 1,625,534 students, 185,566 teachers and administrative officers, and the educational expenditure was about $33,000,000. These figures show that although the number of students has increased by three-fourths, the amount of educational expenses has increased by less than $7,000,000. The result, according to educational authorities, is poorer school equipment, poorer teaching staff, and general inefficiency in most of the schools.

Examining the statistics more in detail, there were in 1914,3,450,000 students in primary schools, and in 1917, 3,900,000, the number of schools being respectively 106,000 and 120,000. The statistics of middle schools show that in 1914 there were approximately 57,000 students. Three years later there were 67,000 students. The figures for 1918 are not yet available so they cannot be quoted here: but it is hardly possible that they will show much increase over those of 1917: indeed, it is probable that there will be found to be a falling off, at any rate in the primary and middle school figures, in consequence of the widespread unsettled conditions in central and southern China.

Finance—Funds for the maintenance of education are supposed to be regular items of the national and provincial budgets. Some of the sources of revenue have been indicated as follows: (1) Income from public property, (2) Interest from deposits, (3) Government appropriations, (4) Public funds, (5) Tuition and fees, (6) Compulsory contributions, (7) Voluntary contributions, etc. Some of the ways by which money has been raised are extremely interesting and at times pathetic. Money formerly devoted to religious processions, theatrical exhibitions, and clan ancestral halls is sometimes put into the school fund. Temples and monasteries were converted into schools, and temple lands and incomes appropriated. In some cases the return from gambling licences has been devoted in part to education. Official recognition is offered to encourage private munificence. Since the establishment of the Republic the practice of increasing the rate of local taxes for educational purposes has become more general, but as yet no system of general taxation has been evolved.

The solution of the problem of financing the new educational system is dependent upon the larger problem of the national revenue. Thus far the fiscal aspect of China's national life has been far from satisfactory. The successive and excessive revolutions have played havoc with China's finances, and years must elapse before their effect ceases to be felt. It is estimated that the Revolution of 1911 cost China in additional public expenditure and private losses a sum of about $172,000,000 United States currency, aside from the complete cessation of internal revenue for several months. The burden of maintaining the military in China is proportionately greater than in any other country not actually at war, amounting to as much as 40 per cent of her total national budget. (See accompanying diagram).

GOVERNMENT EXPENDITURES FOR 1919

"A" represents the amount expended by the Chinese Central Government on Education during 1919. The key to the lettering in the above diagram will be found in the Table of Expenditures in the upper right hand corner of this page.

One step toward a solution of the financial problem would be the elimination of the great surplus of non-teaching officers. In 1910, while the Government teaching force numbered less than 90,000, the number of purely administrative officers was nearly 96,000. In 1918, there were probably 157,000 officers out of a total staff of 326,000.

CHINESE GOVERNMENT EXPENDITURES FOR 1919

A	Education	$6,520,635
B	Interior	48,170,722
C	Foreign Affairs	5,975,881
D	Finance	47,304,055
E	Navy	9,379,502
F	Communications	2,029,094
G	Justice	10,329,975
H	Agriculture and Commerce	4,199,417
I	Mongolian and Tibetan Affairs	1,368,742
J	Central Government and Subordinate Officers	25,189,542
K	Indemnity and Bonus	127,962,826
L	Army	207,829,480
	Summary	$496,259,871

As illustrations of the decreased funds available for educational purposes during recent years the following may be cited: In 1907, when Chang Chih-tung was Viceroy of Hupeh, that province annually expended $1,000,000 for educational purposes. At present it expends something like $400,000 a year. In the last days of the Manchu regime, Kiangsu devoted over $2,000,000 a year to the education of its people, now it expends little over $1,000,000 annually.

"There are more schools of various types than before, but they are not so well equipped," to paraphrase the words of former Vice-Minister Yüan. "The laboratories in most of the schools, for instance, are lacking in experimental apparatus and none of the colleges or universities has a good library for research work." Another interesting fact is that, although the number of schools has been doubled during the last eight years, the number of students has been more than trebled, with the result that the existing schools are unable to accommodate all students, and those students for whom accommodation has been found cannot and do not receive the maximum amount of attention owing to the lack of teachers and the consequent necessity of attending too large a class.

On January 23, 1918, the Ministry approved of the organization of a National Union of Middle Schools. It is based on the Middle Schools as units, and has its headquarters in Peking with a branch in each province. The officers of headquarters or of a branch are elected among principals of local Middle Schools. A conference is held every summer during vacation period. The funds required to run the Union are subscribed by members and, in case of deficiency, made up by the Ministry.

Some most important general problems remain unsolved; namely, the financing of the Public School System, the provision for Universal Education, and the relation of Missionary institutions to the Public Educational System. Regarding the last-mentioned, it will be of interest to know that the China Christian Educational Association has a Committee which is in close touch with Government educational officials with a view to some form of recognition or registration of Christian schools. Their attitude has been quite sympathetic. Both sides are coming to realize the mutual advantages in more cooperation.

Possible Future Changes or Developments in China's Educational System—The seventh annual meeting of National Associated Educational Associations was held in Canton, October 1921. Thirty-five representatives were present and fifteen resolutions recommending a radical change in the whole Educational System of China were adopted. Features of the new system, as proposed, have already been printed in educational magazines, but as these have not been officially considered, much less approved and incorporated in the prevailing system of education, they are only referred to here. For fuller reference and discussion on the future of education in China consult the Report of the Educational Commission, now being prepared.

CHRISTIAN EDUCATION IN CHINA

CHRISTIAN EDUCATION IN CHINA

The educational statistics of this Survey present a display of facts which for breadth, completeness, and accuracy has had no parallel in previous documents concerning Christian educational work in China. They deserve special attention. We wish herein to note some of the points of significance contained in the figures, to raise some questions of interest concerning them, and to repeat once more the old warning against drawing conclusions except where the meaning of the figures is perfectly sure and sufficiently complete to justify such conclusions.

1. *The Protestant Christian Educational Work in China constitutes an Enterprise of Considerable Size*—Over 10,000 Chinese men and women, or almost half of all the Chinese employed by Christian missions, devote their full time to education. If the same proportion holds for missionaries, we have to add to this Chinese teaching force about 3,000 foreign educationalists. We do not know the number of men employed by such a corporation as the Standard Oil Company, for example, but we venture to say that for employees above the day-labourer class a payroll of 10,000 Chinese and 3,000 Europeans and Americans would be considered in the business world to represent quite an enterprise.

When we observe that there are over 100,000 boys and nearly half that many girls in lower primary schools alone we realize that, beginning at the bottom, this work is developing on a scale to command attention. Although the 5,600 and more modern lower primary schools are a small fraction of the probable 125,000 such of all kinds in China, they constitute, nevertheless, a large body of schools to be under a common influence and impulse.

To take another figure to illustrate the same fact, there are nearly 200,000 students in Protestant Christian schools in China, exclusive of Bible Schools, Normal Schools, Theological Seminaries, Colleges and Universities, and this means not a static affair, but a constantly moving stream of young people going into and out of our schools, and mingling with millions of others whose influence can not be counted in any statistics.

This leads us to call attention to another educational fact not measurable by figures. The teachers and schools and pupils represent formal Christian education, but there is alongside these a religious force and organization which of necessity gives a large share of its time to what in all justice must be called education. The sermons, songs, Bible reading, church meetings and discussions, social service activities, medical work, and other features of Christian worship and service constitute a very real and very great amount of education, a large share of the only education which thousands of adults have received, and the only contact that millions of Chinese have ever had with the Western world. The whole missionary enterprise is a tremendous educational effort.

Note also in this connection that (counting Chinese and foreign, employed and voluntary) there are about 35,000 men and women devoting their full time and energy to the Christian Movement, and that the number of Christians is now approaching the half-million mark, without counting Roman and Greek Catholic Church Christians. It is difficult to form any definite idea of the awakening and enlightening power—the educational impulse—of such a Movement. It is said that there are something like sixty-five million children in China—a wild guess of course. If there are, then one out of every 300 of them goes to Sunday School. We may wish the other 299 had some school experience every Sunday, and regret that there is only one to be counted for every 300, but we must remember the importance of that fact of Sunday morning instruction received by those 221,359 reported by the missions and churches.

Another interesting fact of considerable importance is that 1,380 nurses are being taught in 106 schools for nurses connected with the Christian hospitals. These, added to others who serve as nurses but are without the facilities of a training school, make a total of over 3,000 receiving instruction of some sort or other at this moment in so vital and practical a line of service.

2. *The Christian Educational System in China is bearing a Generous Share of the Burden of Education for the Non-Christian Community*—The ready assistance given to Christian schools by non-Christian Chinese citizens and by government officials would be sufficient proof of this fact, but the statistics call attention to it also at every turn. Taking the country as a whole, we find that many of the children in Christian schools are from the non-Christian community. The enrolment in Christian higher primary and middle schools is step by step increasingly greater in proportion to government schools, which indicates an increasing flow of pupils from the government system over to the Christian system.

No recent government school statistics or any statistics for unregistered non-Christian private schools, either the old-style primary schools or the big modern city schools are available. Only partial figures are available for Roman Catholic schools. A study of such figures as have been published shows that 10 per cent of government lower primary students and 21 per cent of mission primary students advance to higher primary schools. Further, note that 3.4 per cent of government higher primary students and 10 per cent mission higher primary students continue educational work in middle schools. After making due allowances for these figures on both sides, it is evident that the numbers of students in Christian schools decrease at a slower rate, as you go up from grade to grade, than in government schools. There is only one Protestant Christian communicant in China to every 1,300 inhabitants. There is one pupil in Christian schools to about every 400 or 500 children of school age in China. This indicates that the Christian schools are carrying probably two or three times their natural share of education, or in other words that the Christian system is aiding very materially in the education of the non-Christian community. The recent survey of Christian middle and higher primary schools showed that almost exactly half of the students come from non-Christian schools.

3. *The Christian Schools constitute a System*—This is evident from the very arrangement of figures and the nomenclature used in the statistics. The figures run from lower to higher schools with no break or uncertainty; the names used are consistently those of the government system and imply a connected chain of schools.

One accustomed primarily to the school system of Japan or of Germany or of France might ask whether the government of the country is pleased to see established, along with its own schools, a system under other than government control. Without attempting to answer we would call attention to the many non-Christian private schools in China, to the great difficulty of establishing a complete and adequate government system in China, to the value of the ability, training, and experience of the six thousand missionaries and the other thousands of equally valuable modern-trained Chinese Christians, ready to be used in promoting education, to the good already accomplished and the evidence of growth in this undertaking now fully under way, and finally to the importance accorded to private schools in England, America, and other countries. It is interesting to note, for example, in the 1918 New York State Report on Secondary Education, that one-tenth as many students were in private academies in 1917 as in the public high schools (17,704 against 173,383), and that twenty years previous the proportion had been as high as a fifth and even more (9,548 against 43,916). The amount being done by private schools was more strikingly shown by a chart published in 1912, which showed that private commercial and industrial schools in Chicago enrolled 19,800 students, as against an enrollment of only 17,781 students in all the city's public high schools, and that the patrons paid $350,000 more in fees in the former than the city spent in the maintenance of the latter schools.

One might also wonder whether this Christian system is under any national central control, or even organized province by province under union mission centralized authority. The statistics do not deal with this question, but they naturally arouse mental inquiry as to the degree of real connection that exists in this apparently national Christian system. In fact it is certain that no connection whatever exists between some parts of the "system" even within a given province, and that even in nomenclature and school divisions the Christian schools frequently depart from the accepted government usage, especially in the coast ports and in college or university grade work. Whether this is natural and right or not, is not for the compilers of statistics to say.

Another matter of interesting conjecture is the possibility and probability of these 6,890 Christian schools (exclusive of all above middle school grade) coming into the government system as regularly registered and inspected schools. For pronouncements upon this theme the reader is referred to the China Christian Educational Association's quarterly magazine, the "Educational Review," and the final report of the Educational Commission now in course of preparation.

4. *Christian Schools are a Great Help to the Government in the Development of its Educational System*—One may complain that this fact is not to be gathered from bare statistics. Granted, but the statistics should have it added, and we make bold to present it here. A recent observer, who visited government schools chiefly, stated that the evidence of the influence of Christian education upon the government system was small. We venture to say that the most important influences are not those evident to a visitor, who is likely to be shown what he is thought to be looking for, but that the effect of the efforts of so large a number of intelligent, earnest, and unselfish Christian workers since the first school was started in Morrison's day, has been far-reaching in more ways than can be numbered and measured.

The very presence of a group of schools which exhibit continuity of work, strict supervision, faithful attendance and steady support of patrons, has been a matter of constant observance and remark upon the part of government educational authorities. The absence of a strike in a mission school has often been the means of giving courage and faith where it was sorely needed in government schools. The mission schools have been accused of over conservatism in holding on to native values in educational subject matter, but they have not been so exotic as to fail to meet the government school officials on common ground in discussing methods, school equipment, industrial training, etc. China took the shell of her system from Japan, but the most significant feature of her experience with Japanese non-Christian teachers, was the rapidity with which the experience was closed. The name "middle school" may have been brought over from Japan, but China's middle school athletics, her use of English, her social service ideas, and even her text-books came more from contact with Christian middle schools and colleges and from the YMCA in China than from Japanese or Japanese-trained educationalists. The mission schools have not been copied, but they have been studied and in a hundred ways imitated by government schools.

5. *Christian Schools are doing a Unique and Timely Service for the Women of China*—Much is being said on all sides about coeducation and giving the girls a chance. The Christian schools are largely responsible for this favourable emphasis. There are in Christian lower primary schools today almost half as many, and in the higher primary schools more than a third as many girls as boys. The statistics put the percentage of the total for higher and lower primary schools at 69 per cent boys and 31 per cent girls. In middle schools the girls number 2,569, or 17 per cent of the total. This percentage would be much increased if all nurses and normal school students were added. Government school figures for middle schools for 1917-18 give 69,598 boys and only 622 girls, but the proportion of girls in this case also would be greatly increased by the addition of normal school students. However, this fact remains unquestioned, that the mission schools of all grades are giving the girls of China a far better chance than the government schools and are thus setting a standard which the non-mission schools of China will have to respect or meet the condemnation of the rising generation of Chinese women. It appears to be an ideal among mission schools to provide education through at least middle school grade for boys and girls equally.

The Survey Committee's statistics do not indicate the kind of training offered to girls, the extent to which coeducation has been introduced, nor even the number of schools for girls. Here is important matter for inquiry. Are the girls given the same training as the boys? Is coeducation in primary day schools the rule, as it is for example in America? Does the opposite rule hold in boarding schools, where disciplinary problems are greater? What is considered the end-point in girls' education at present? The last year of the middle school? Or is the middle school usually of a college-preparatory type, which leads to further study but not immediately out into life? In this connection the figures only give us such facts as the following. The missions employ 2,341 women evangelists. There are in mission schools 3,069 women teachers. Women physicians number 55. There are 459 graduate nurses and 1,707 in training.

Such facts point to far more in girls' schools than a mere study of printed pages. Women are evidently being trained and given employment—undoubtedly the demand for women trained in Christian schools is overwhelming.

If any further fact is needed to support our topic statement, we point to the percentage of Christian women who can read, 41 per cent for the Churches of all China, with a provincial minimum of 17 per cent (which is far above the average for Chinese women in general), and a provincial maximum of as high as 61 per cent.

Attention must also be called to another significant fact with reference to the education of women. The presence of 3,069 women teachers (as compared with twice this number of men) is very interesting when considered in connection with the following—Non-Christian schools in

China employ very few women teachers, while the primary schools of America, for instance, are entirely in the hands of women teachers. Here is the single woman's greatest task and opportunity. China is awaiting the arrival of the woman teacher.

6. *The Christian School System is Rapidly Adding to the Force of Educators in China*—None can fail to realize the valuable work already done, and still being done by university-grade men and educational experts sent out to China by Mission Boards as missionaries and as advisors and investigators. We refer here particularly, however, to the rapidly growing body of Chinese teachers and school administrators, who are going out directly or indirectly from Christian schools. Any one can name such among the prominent educationalists in China, and even among prominent Chinese leaders of many kinds, who are no longer in educational work.

The problem of supplying teachers for China's schools is an alarming one. Two million are said to be needed. How many boys out of a hundred have the ambition to be teachers? It is said that even the government normal schools have found a decided tendency among their graduates to take up more lucrative positions. The following comparison may be taken for what it is worth: there are 15,213 students in Christian middle schools and there are 10,848 (or two-thirds as many) teachers in Christian schools. Does this not suggest that a large proportion of Christian students become teachers? In Mr. Luce's Survey (1918), 1,093 middle school graduates were reported as going into teaching as against 565 into business, 296 into the ministry and 295 into medicine. That means that the Christian middle schools are sending almost as many into educational work as into all the other professions combined.

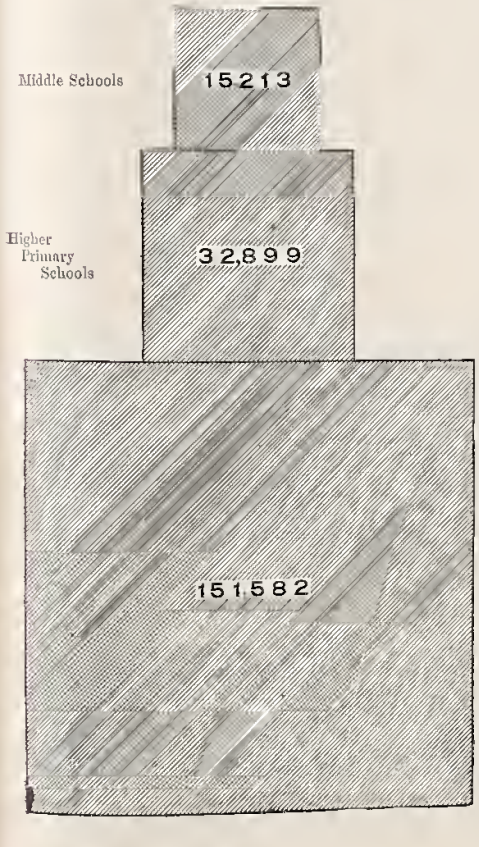
It is suggested that the ideals of service held up before students in Christian schools have something to do with their desire to take up teaching as a life work. One wonders whether Christian school administrators are doing all they possibly can to ennoble the profession of teaching. Do they by their treatment of teachers as teachers, as co-workers, as patriots and self-sacrificing servants of the nation, do their utmost to make them feel the satisfactions that should come to men and women working thus upon the foundations of a new Chinese civilization? It is the constant cry that the supply of teachers is insufficient. Are not the mission higher schools and the Christian Church with its appeal for service pointing a way to the best sort of supply? How much more effort is possible in this direction? What sort of campaign would help? What different organization or treatment of teachers should be advocated?

7. *Is Christian Educational Effort making Real Contributions to the Science of Education in China?* This question comes to our minds along with, and yet independent of, questions of quantity and extent of work. But because of that very departure from the quantitative character of this Survey it must be stated as a question rather than a conclusion or an indication. All one can say is that the success of Christian schools in securing the confidence of so many patrons, both within and without the Church, would point to the probability of their having in some degree accomplished real educational feats. Is it because they have discovered how best to teach Chinese or English or science? In what subject or subjects have they earned a reputation? Or is it because they have attained by study and experience a balance of subjects which appeals to the Chinese? Or is it merely because they begin English earlier? (58 per cent of all students begin in the 4th and 5th grades). Or is it rather because they preserve good order and school spirit, and patrons believe their children will be best disciplined, taken care of, kept healthy, and ethically trained in Christian schools? And how much has the mere fact of continuity and steadiness to do with it? In what respects are Christian schools after their long experience making the greatest contributions to the science of education in China?

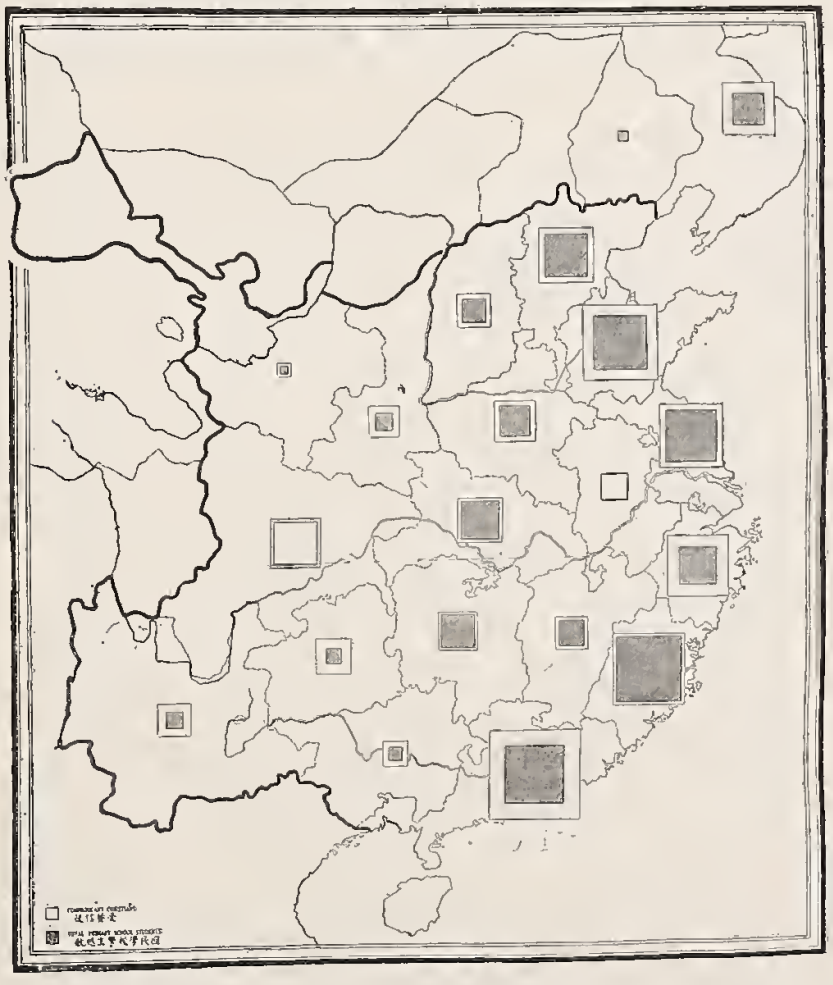
8. *Christian Schools have a Close Relation to the Christian Church*—The literacy of the church membership would indicate a close connection with some system of schools. The large proportion of girls in school and the high percentage of literacy among Christian women are related facts. The actual returning of statistics in so many cases from the church itself shows a tendency to connect church and school inseparably. The average, noted elsewhere in this volume, of about six missionaries to each station makes possible the conduct of a center for varied activities, including education and perhaps teacher-training of some sort, in addition to evangelistic, medical, and other forms of work. Is it not indicative that we find such close correspondence between the following figures? Organized congregations 6,391 and lower primary schools 5,637; mission stations 1,037 and higher primary schools 962; hospitals 326 and middle schools 291.

One is tempted to enquire whether the church membership has much to say (1) about the kind of education given above the lower primary school, (2) whether the system is really articulated for the boy or girl who comes up from the bottom, (3) where it is intended to lead him and whether that leading is right for him, and (4) whether the coming of a large body of fee-paying non-Christian students into the middle of the system influences materially its relation to the Church's needs. Would a more detailed study possibly show that great significance is to be attached to the fact that the ratio between lower primary and higher

Number of Students in Mission Schools



Church Communicants and Primary School Students Compared



primary students is very different from that between higher primary and middle school students? The ratios already given (100 to 21 to 10) indicate that there are only about a fifth as many higher primary as lower primary students, but that there are nearly half as many middle school as higher primary students. In other words, the falling off is not a natural gradual process, which would make a diagram consisting of an evenly-stepped pyramid, but there is a distinct change in the stepping at the end of the lower primary school and then more even stepping again which probably continues for seven years. Does this mean that the Christian schools constitute really two systems or sets of schools: one a very elementary day-school system, perhaps for the mass of the people in small villages and in the humbler walks of life, and the other largely a boarding-school system, probably for those able to pay fees and spare the time of their boys and girls from work in anticipation of their future value or honours? If there are two such types of schools, we should like to know to exactly what extent they are connected, in what different ways they are related to the Church, and whether the second type and system furnishes the teachers for the humbler first type of schools located in smaller cities and rural districts.

9. *There is much apparent Variation in Policy throughout the Country*—In the matter of the education of girls through middle school grade, a matter about which a divergence of opinion would seem natural to some, there is a range in the percentage of girls students from 0 per cent to 53 per cent. When, however, we eliminate the provinces which have less than a thousand middle school students, the range is only 12 per cent to 30 per cent, of the total number who are girls

The most striking variation, however, is in the relation of primary students to church membership. This varies from 191 students per thousand communicants in Kweichow, 255 in Yünnan, 317 in Kwangsi and Shensi, and 345 in Chekiang and Manchuria, to 1,052 students per 1,000 church members in Anhwei and 1,376 in Szechwan. But more significant are the differences between the provinces which report the largest number of primary students in mission and church schools.

	Number of Primary Students per 1,000 Communicants
Szechwan	1,376
Fukien	782
Kiangsu	556
Shantung	475
Kwangtung	385

One naturally wonders *why*? Since statistics are for the purpose of leading to further study we close with this query.

Numerical Strength of the Communicant Membership and Mission Primary School Enrollment Compared

DATA AND OBSERVATIONS CONCERNING MIDDLE SCHOOLS IN CHINA

Introduction—During 1919 a very comprehensive survey was made by the questionnaire method of all mission Middle Schools in China. The Rev. H. W. Luce, then Associate Secretary of the CCEA, assumed responsibility for the work, preparing the questionnaire in collaboration with others, and directing the tabulation and study of this Survey since the desired information has come in. This article, entitled "Data and Observations concerning Middle Schools in China" has been specially prepared by Mr. Luce, and gives as complete and careful a summary of the questionnaire material as has yet been published.

Before this Survey was made most schools used the 'varying' terminology and standards customary in different Western countries. Even where a beginning had been made in the use of the Government terminology, such as "Lower Primary" (LP), "Higher Primary" (HP), and "Middle School" (MS), these terms were loosely used, while careful standards, on the basis of units of work done, had been established in but few places in China and not at all for China as a whole. With the aid of the principals of mission schools, a classification was made on the basis of the terminology and year-standards as used in the Chinese Government Educational System. The result, for the Middle and Lower Schools, is given in Table I.

It was found by the use of this more careful classification that some schools which had been called "Middle Schools" really fell short by one, two, or even three years of the required four-year course. The same was true in regard to some of the Higher Primary Schools. According to the new classification, there were found to be 183 full (four-year) Middle Schools, and, in addition, 82 schools doing one, two, or three years of M.S. work Of this total of 265 schools, 235 had attached H.P., 167 had attached L.P., and 6 attached Kindergartens.

Having perfected, as far as possible, the list of schools and their classification by years, we began to list questions regarding the character, standard and quality of Middle School work, only to find that they could not be answered, nor was there data at hand which would give the needed information. As occasion offered, these were submitted to others interested in education for suggestion and criticism. The number of questions grew rapidly until it was almost impossible to hold them within reasonable limits. Finding that there was a growing conviction on the part of many educators that this initial investigation was along right lines, we were led logically to the second step in our study, viz. the printing and sending forth of a questionnaire covering over four hundred items. The response was far more cordial and general than was anticipated. Many alert principals saw at once that it offered an exceptional opportunity for a study of their own school, and also realized that these facts, gleaned from a wide field, would offer *a base-line for the future study of our educational work* as a whole. One of our keenest Middle School principals not only returned the questionnaire filled out with great care, but also requested additional copies that each one of his faculty might study it, section by section, in preparation for a series of faculty conferences on the various topics considered. He also desired additional copies for himself that he might make one out each year as a basis for the study of comparative progress in his own school during a period of five years. It is safe to say that those principals who have studied their schools, using the questionnaire as an outline for their study, are far more intimately acquainted with their institutions and are better prepared to take the next forward step than could be possible otherwise. We give below some summarized observations arising out of the data thus secured:

A. THE ACADEMIC LIFE OF MISSION SCHOOLS

What are our Aims? Are we Attaining them?—Our aims may be stated in almost innumerable ways. The questionnaire contained the following:—

a. Education of the children of the Christian constituency.
b. The general leavening of the community with Christian thought.
c. The training of Church leaders.
d. The training of Christian teachers.
e. Social uplift of the community.

By the use of the median (*) the relative emphasis is indicated by numbers, the lower the numbers the greater the emphasis indicated.

From Table II we may note that the Northern, Central, and Western provinces are inclined to stress *a* and *d*; the Eastern provinces *a* and *b*; the Southern provinces *a* and *c*. All lay first emphasis upon *a* and the majority on *d*. It is probable that in many minds *c* and *d* are regarded as identical, as the Table indicates almost equal emphasis on these two aims. The "evangelistic aim" was embraced under *b*.

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*Medians.—We are accustomed to compare "averages." Statisticians tell us that, in many cases, we get even more accurate comparisons if we use "medians", instead of averages. The median of any series of numbers, such as 0, 5, 4, 2, 9, 6, 29; 10, 7, is found by writing the numbers in serial order, viz. 0, 2, 4, 5, 6, 7, 10, 29, and counting from either end to the middle number. In this case the "median" is 6, the "average" would be 8. Owing to the presence of one very high number the average 8 does not give as good an idea of the situation as the median 6. If there are an even number of items, then the median would be the mean between the two middle numbers. If the number 2 in the above illustration were omitted, than the median would be the mean between 6 and 7. In all but a few cases we may disregard the decimal and call it 7. In studying these tables we compare "medians" just as many of us have been accustomed to compare averages.

I.—Classification of Mission Middle Schools (1918-1919)

	Number of Middle Schools								
	4 Years	3 Years	2 Years	1 Year	Total	No. with Higher Primary Attached	No. with Lower Primary Attached	Middle School Students	Students in attached Higher and Lower Primary Schools
	1	2	3	4	5	6	7	8	9
Northern Provinces..	60	10	17	7	94	81	56	2,032	2,207
Chihli	16	...	3	3	22	18	12	785	862
Honan	7	1	1	...	9	6	5	224	280
Manchuria	8	4	2	...	14	12	11	46	92
Shansi	4	1	2	...	7	7	5	64	111
Shantung	25	3	9	4	41	37	22	890	783
Shensi	...	1	...	...	1	1	1	23	79
Eastern Provinces ...	56	4	12	7	79	75	62	2,089	234,5
Anhwei	4	1	3	2	10	10	7	151	349
Chekiang	13	...	5	2	20	18	14	745	595
Kiangsu	39	3	4	3	49	47	41	1,193	1,401
Central Provinces ...	27	2	3	1	33	27	17	1,037	1,250
Hunan	9	1	...	...	10	7	4	302	393
Hupeh	13	1	3	1	18	15	11	558	569
Kiangsi	5	...	...	...	5	5	2	177	288
Southern Provinces...	32	3	7	5	47	42	26	1,941	1,811
Fukien	14	...	...	1	15	12	5	1,186	624
Kwangsi	1	...	...	...	1	1	1	...	...
Kwangtung... ...	17	3	7	4	31	29	20	755	1,187
Western Provinces ...	8	1	2	1	12	10	6	526	262
Kansu	...	...	...	...	...	...	...	...	...
Kweichow	...	...	...	...	...	...	...	...	...
Szechwan	7	1	2	1	11	9	5	518	232
Yünnan	1	...	...	...	1	1	1	8	30
Total (19 Provinces)	**183**	**20**	**41**	**21**	**265**	**235**	**167**	**7,625**	**7,875**

Are our Entrance Requirements Adequate?—Of the 149 Middle Schools making reply, all but 5 require that entering students shall have finished the three years of Higher Primary School. This is a very hopeful attainment from the quantitative point of view. The next step must be to make sure that we have secured an equal corresponding advance in qualitative standards for entrance into our schools. Whether testing the work of instructions for admitting students to higher schools or for advance from class to class within a given school, we may, for the present, rely upon the entrance examinations. Doubtless this will be gradually supplemented (and possibly superseded) by standard mental tests, which will in due time be prepared, and by the careful records of the student's general class-room work. By entrance requirements a school selects the raw material on which it works. Attention to this initial matter makes for successful output in any business, and not least in this important business of education.

What do our Enrollment Records tell us of our Students?—Owing to the fact that a common terminology for the different grades of schools is in process of being adopted, a careful statement as to the enrollment of students in the various grades is as yet impossible. The statistics of the China Continuation Committee are secured through various mission secretaries. This makes for completeness in totals; but it is feared that, owing to lack of a fixed terminology and grading common to all missions, this method does not give accuracy as to the enrollment of the various grades. The statistics of this Survey (see Table I) were obtained by direct correspondence with those in charge of the schools on the basis of common terminology and careful grading by years. This may lack somewhat in completeness of totals, but lends accuracy to reports relating to particular grades of schools. Satisfactory educational statistics will come when we are assured of more rigid care on the part of individual schools and missions in grading their schools on the basis of a common terminology, unified standardization, and careful and continuous records. We have reached a stage in our work where more extensive and accurate data are absolutely necessary if we are to appraise rightly our work and adequately plan for its advance in a thoroughgoing manner.

II.—Emphasis on Aims*

	(a) Education of Children of Christian Community	(b) General Leavening of Community	(c) Training Church Leaders	(d) Training Christian Teachers	(e) Social Uplift of Community
Northern Provinces ...	1.	4.	3.	2.5	5.
Eastern Provinces ...	2.	2.	3.	3.	4.
Central Provinces ...	2.	3.	3.	2.	5.
Southern Provinces ...	2.3	3.2	2.2	2.5	5.2
Western Provinces ...	1.5	3.	2.5	2.	4.
General Summary...	2.	3.	3.	2.5	5.

*Correspondents were asked to number the different aims, using 1, 2, 3, 4, 5 to indicate the order of emphasis in their schools. This Table offers a summary of their replies, using the median; the smaller the number the greater is the emphasis indicated.

The Age of Students—In making this beginning of securing more detailed educational data, it seemed best to adopt the inexact Chinese "sui" (歲 year) for age of pupils. It would be very difficult, in fact impossible, at the present time to secure data on the basis of exact age, as few pupils or even their parents would know the actual day of birth. An effort, however, should be begun at the earliest possible date to inspire in both parents and pupils the desire for greater accuracy in this matter which is important in modern life in general, and especially so in our study of education. It is only by more accurate age-data that we can study to any purpose the problems of acceleration and retardation and determine the status of defective students.

The data of the Survey reveal a very remarkable fact, viz., the wide range of ages of students in the Middle Schools. For China as a whole, the range is from 12 *sui*, for the youngest pupil reported in any Middle School, to 29 *sui* the eldest in any one school, while the range of the median is 14 to 22. For the Higher Primary Schools the range is from 10 *sui*, the youngest, to 25 *sui*, the oldest, with the *median* age ranging from 11 to 20 *sui*.

What are our School Sources?—The number of students now in our Christian Middle Schools who were prepared in Christian lower schools averages from 34 per cent to 84 per cent for all China with a general average of 60 per cent; in Higher Primary Schools the range is 18 per cent to 72 per cent, with a general average of 47 per cent. No rule can be laid down as to the proper per cent for any one school. It varies with the stage of the work, the state of the community, the atmosphere of the school, and the vigour of the life of the Christian students. A school consisting almost entirely of Christian students is not likely to produce the strong, virile life such as is found in schools where the Christians have to live before and endeavour to win their non-Christian fellow-students. In addition, such a school loses its opportunity as a direct evangelistic force.

The number coming from Christian homes and now in Middle Schools has a range of 22 per cent to 70 per cent, with a general average of 38 per cent; in Higher Primary the range is from 15 per cent to 31 per cent. From this we see that, roughly speaking, about a third of our students come from Christian homes. Out of this data two questions arise: *First*, does this one-third include as many of the children of the Christian community as should be in school? Or, in other words, are we attaining aim (a) mentioned above as one on which a large majority agree should have first emphasis? In Western countries the number of children between 5 and 14 years is about 17 per cent of the whole population. How would this apply to our Christian community and what proportion of these are coming into mission schools? *Second:* is this proportion such as to enable us to maintain the Christian atmosphere so essential to a successful school?

With reference to the question as to the sources from which our Middle Schools draw their students, it is noticeable that while quite a number of schools depend *entirely* upon the H.P. attached to their own School for their students, some do not draw at all from them. Of the students in the M.S. who come from the H.P. connected with the institution, the median range is 33 per cent to 100 per cent of the whole student body in the M.S., with a general median of 72 per cent. This fact is suggestive and deserves further investigation on the part of the authorities in local schools.

There is also need of more careful study of the constituency from which our students come and the classes in Chinese society they represent. It is clear that there is a very wide difference in the practice of our various schools and in the local opportunity before them. Six classes were considered: Official, Scholar, Merchant, Artisan, Farmer, and Labourer. A goodly proportion of students in the Middle Schools of the six Northern provinces come from the Farmer class, one province (Shantung) having more from this class than all the other classes in the same schools put together. Three provinces (Chihli, Honan, and Manchuria) in this group seem fairly well balanced with reference to these six classes.

On the other hand, one of the three provinces in the Central Section (Hupeh) and two of the three in the Southern Section (Fukien and Kwangtung) have more from the homes of the Merchant class than from all the other classes together. The same is almost true of two of the 3 provinces in the Eastern Section (Chekiang and Kiangsu).

In 13 of the 19 provinces the students in the Middle Schools coming from the two classes of Merchant and Scholar outnumber those coming from the other four classes. This is practically true of all the provinces in the Eastern, Central, Southern, and Western Sections; it is also true of two provinces (Chihli and Shansi) in the Northern Section.

Six provinces (Kiangsu, Hupeh, Hunan, Kiangsi, Kwangtung, and Szechwan) have twice as many students in Middle Schools from each of the two classes, Scholar and Merchant, as from the Farmer class. The same is almost true of Anhwei. Two provinces (Kiangsu and Hupeh) have more from the Official class than from the Farmer class.

For the country at large, and for the Eastern, Central, Southern, and Western Sections, the present emphasis is in the following order: Merchant, Scholar, Farmer, Official, Artisan, Labourer; in the Northern Section: Farmer, Merchant, Scholar, Official, Artisan, Labourer.

From these general observations, it seems clear that further study should be made of this question of the constituency which our schools are reaching, especially in those sections where local conditions or one-sided administration may have developed an unbalanced emphasis. This, of course, raises the question as to the method of determining what a well-balanced representation of the various social groups in the school's constituency may be—whether that of equal numbers from all groups, or numbers in proportion to the numerical strength of each group in the community, or whether other factors are involved.

TEACHERS

Our Teachers: Their Status and Certain Ratios in their Task—The main factor in our schools is the teacher. Have we the right proportionate number and how are they equipped for their task? It is interesting to note that there is a very general practice among Middle Schools reporting one foreign teacher to slightly more than two Chinese teachers. This is exceedingly suggestive, especially when we recall that there are schools bearing the name "Middle School", with not a single foreigner giving full time to the work of the school, and with no compensating Chinese principal.

With reference to the Chinese teachers, in the Northern Section of China, the Christians are in proportion to the non-Christians as 3 to 1; in the Eastern and Southern sections as 2 to 1; and in the Central and Western sections they are about equal. Three provinces, according to the data supplied, have slightly more non-Christian Chinese teachers than Christian teachers.

The average number of pupils per teacher in all schools reporting is about ten. This is surprising. In some countries in the West the median is 10 students per teacher. This marked difference in practice suggests that at this point we might find opportunity for increased economy in administration by reducing our ratio of teachers to students, so far as conditions in China permit.

In connection with the supervision of class-room teaching, returns show that principals or assistants give an "average" of 2 to 7 hours per week, some report giving no time whatever to this important part of the work. Indeed, it is to be feared that there is very inadequate understanding as to what is involved in "supervision" and its value in the promotion of school efficiency. This type of supervision, as well as that carried on in a more general and external way in the lower schools by travelling school-supervisors, must receive far more practical consideration in the immediate future if we are to be equal to our task and opportunity in any large degree.

As to the difficulties of securing an efficient staff, nearly all schools stress: (a) lack of funds to pay adequate salaries, and (b) lack of men and women adequately trained for teaching. In order to meet the present and urgent needs (with present plant, equipment, and number of students), it is estimated by the school principals that the teaching force in the reporting schools should be increased immediately by the addition of 172 Chinese and 126 foreign teachers. This makes no allowance for increased number of students nor the urgency for educational advance in other lines, but only states one main item needed to bring our schools up to a minimum of efficiency.

The Academic Degrees of Chinese Teachers—At the present time it is not possible to get accurate data on this item. Table III, however, covering 1,509 teachers in M.S. and H.P. will give the general situation.

III.—Academic Status of Chinese Teachers

	Teachers
University (Senior College) degree	228
Professional School degree	53
University Preparatory (Junior College) certificate ...	110
Middle School certificate, or equivalent	224
Regular Normal School training of at least 2 yrs. ...	118
Regular Normal School training of at least 1 yr. ...	29
Junior or Senior College credits in Courses in Education	35
Middle School credits in Courses in Education	67
No Normal Training	240
None of the above training	100
Chinese degree	265
Training Abroad	40

From this we note that 391, or about a quarter of the whole number, have academic preparation above that of the Middle School grade; 224 have Middle School certificates, while only 249, or about one-fifth, have had more or less special training for their work as teachers.

The Academic Degrees of Foreign Teachers—Out of 357 foreign teachers connected with the reporting Middle and Higher Primary Schools, we learn that the numbers having College degrees are as follows:

B.A. or B.S.	178
M.A. or M.S.	68
Ph.D.	4

Of these foreign teachers the following number have had some special training for teaching:

In Normal or Teaching Training School	1 yr.	36
" " " " "	2 yrs.	18
" " " " "	3 yrs.	16
In College Undergradnate or B.A. Course		80
In Graduate work in School of Education		61

While this number is about two-thirds of the total number, yet the training of the large majority for teaching work has apparently been little more than incidental. Two things are clear:

First, we must do all in our power to carry on the preparation of teachers already in service, through stimulating the reading and study of pedagogical books, introducing faculty discussions, requiring attendance at summer and winter institutes and, where possible, arranging for a year of additional study in a Normal Training School. This "after-care" of our teachers is becoming a matter of great significance.

Second, the facilities for this Normal Training work must be enlarged and made more accessible and efficient. Of all our educational problems there can be no doubt that the preparation of a larger number of more thoroughly prepared teachers is of the first importance.

IV.—Curricula and Supervised Study

Provinces	No. of Schools Following Course of					No. of Schools Having			
						Class-Room Preparation		Supervised Study	
	Government	Some Educ. Assoc.	Its own Mission	Some Modification of above	Its own Making	Yes	No.	Yes	No.
Northern	15	23	13	22	11	26	26	37	15
Eastern	7	15	9	14	20	33	12	45	4
Central	2	16	3	2	5	11	10	17	4
Southern	2	5	3	8	8	14	5	13	6
Western	1	3	0	0	0	1	1	3	...
All Provinces ...	**27**	**62**	**28**	**46**	**44**	**85**	**54**	**115**	**29**

CURRICULUM

Three reasons have been given for conforming as far as possible to the curricula established by the Government:

1. It will be easier for the Government inspectors to understand what they see in a Mission school.
2. We thus emphasize the fact that the Mission schools are in sympathy with the plans of the Government.
3. It facilitates the transfer of students to and from the Mission and Government schools.

The curriculum defines the work the student must do. His part in the work is his daily preparation. Here Survey returns indicate an exceptionally wide range of time required; clearly some schools are overburdening the student and some schools permit the opposite extreme.

Important Curricula Items: Religious Instruction—Practically all schools give religious instruction during the whole course, the median number of hours in Middle Schools for the first, second, and third years being three, and for the fourth year two and a half.

Forty schools note less interest in religious instruction than in other subjects; 72 schools noted no difference. Seventy-three replies indicated a belief that to teach the Bible was more difficult than to teach the other main subjects in the course; 38 did not feel this difficulty and 8 thought the difficulty was about the same in all subjects. Thirty-one had noted that there was a tendency to assign religious instruction to the younger and more inexperienced or less efficient teachers, reserving the strongest for mathematics, science, and other main subjects; 76 had not noted that tendency.

On the whole, these replies would indicate, superficially at least, a goodly amount of emphasis on instruction in religious subjects. The impression is left, however, that while adequate time is devoted to the subject, there is on the one hand an uncritical satisfaction in things as they are, and on the other a lack of a large and lively appreciation of present-day aims and standards and the methods by which they may be attained. This work, which in the minds of many seems to be at the very center of our task, is being studied by isolated individuals here and there with some care. There seems to be need, however, of more careful scrutiny and informed direction throughout the whole range of the instruction and related activities on the part of each principal and those on the staff assigned to this work.

Teaching of English—Of the 149 reporting schools, 118 teach English. The extent and relative use in different parts of China are indicated clearly in Table V. In general we may note that some schools begin the teaching of English as early as the first year of Lower Primary, the general practice, however, is to do so in the first year of Higher Primary. No school begins English later than the first year of Middle School. During the four year period in the Middle School the number of students taking English decreases rapidly each year, until the number in the fourth year is less than half that of the first year.

V.—The Teaching of English

Provinces	Total M. S. Reporting	Total Enrollment in these M. S.	No Students Taking English in M. S.					No M. S. Using English as Medium			
			1st Year	2nd Year	3rd Year	4th Year	Total	1st Year	2nd Year	3rd Year	4th Year
Northern...	94	2,032	510	381	285	171	1,347	9	9	8	10
Eastern	79	2,089	468	529	212	340	1,549	10	18	18	17
Central	33	1,037	254	155	163	103	675	8	10	12	13
Southern...	47	1,941	176	113	83	65	437	6	7	7	8
Western	12	526	126	75	44	24	269	1	0	0	0
All Provinces	**265**	**7,625**	**1,534**	**1,253**	**788**	**703**	**4,276**	**34**	**44**	**45**	**48**

Teaching of Chinese Language and Literature—Among the major items in the curricula calling for careful and extended study to meet the changed conditions is the teaching of the Chinese language and literature. The data in Table VI will be suggestive to teachers who have already given this matter some attention, and instructive to those who have been unable to give it the time and study commensurate with its importance.

Teaching of Science—From the data before us and observations made in an extended visitation to our schools, it appears that a very large number, possibly over 50 per cent, have no apparatus at all, and rely entirely on the text-book for science teaching. Only 44 Middle Schools report having a special science room; and in addition to this, only 45

VI.—The Teaching of Chinese Language and Literature

Provinces	No. of M. S. covering "National Reader" in				Instruction in Classics apart from "National Readers" No. of M. S.		Do Teachers use Modern Methods?		Have Students access to Chinese Dictionary?	
	9 mos.	6 mos.	4 mos.	3 mos.	with	without	Yes	No	Yes	No
Northern	12	1	23	1	27	22	22	23	33	9
Eastern	13	7	2	0	31	19	15	20	35	3
Central	8	1	4	1	14	7	8	13	19	2
Southern...	7	0	1	1	10	6	7	9	15	1
Western	4	0	0	0	5	0	2	3	5	0
All Provinces	44	9	30	3	87	54	54	68	107	15

It is to be noted that a large number of schools are attempting some work in Domestic Science, 16 schools using the cotttage plan, whereby small groups of students in turn live for a short period in a small well-appointed house or cottage, caring for it under the conditions of normal home-life.

VOCATIONAL TRAINING

Vocational Training—Under this general head we include Agricultural, Industrial, Commercial, and Manual (as distinguished from Industrial) Training. A careful study of the information contained on questionnaire forms shows an equal number of schools with some degree of Industrial, Commercial, or Manual Training. At best, even after including Agricultural Training, this number is limited to considerably less than one-tenth of the Middle Schools in China. Since this data was collected there has been much discussion of these subjects in China; the "relation of school to life" in all its ramifications is now clearly to the fore. The words of the recent Educational Commission to India regarding Vocational Training might quite as well be applied to China: "Of unskilled cheap labour there is an abundant supply, but it is already obvious that the greatest handicap that industrial enterprise has to face is the absence of Indian skilled labour in sufficient quantity and of adequate Indian management." ("Village Education in India," chapter on "The Vocational Middle School," pp. 45-65). There is little doubt but that at an early date this important phase of our educational responsibility will receive the attention its urgency demands as we face in China the sure on-coming of an age of agricultural and industrial advance.

STUDIES IN HISTORY

History and Civics—Both the questions and the replies in this section were not such as yield to tabulation. A real History of China has yet to be written; while the use of translated books on Western History is greatly vitiated by lack of common terminology. Except in the case of very few of the commonest historical names, it is impossible for a student to follow his historical study in Chinese from one book to another, either in books of reference or as he changes books in passing from grade to grade. We really have no satisfactory text-books and reference books (in Chinese) in History and Civics for Middle School grade, possibly not for any grade. Consequently teachers well-trained in these subjects are comparatively few.

GRADUATES

The importance of relating ourselves definitely to the lives of graduates is likely to be underestimated in thought, and still more in practice. We are under the impression that, with rare exceptions, it is not being done in any comprehensive way, and yet there are several incentives which should inspire us to greater care in this matter:

1. The help we might give to our graduates in maintaining the ideals and purposes of their school days.
2. The value to our school in conserving and strengthening the loyalty of its graduates.
3. The knowledge attained from a study of the product of the school which would enable us:

(a) To judge the efficiency of our school.

(b) To determine whether its aims are being attained. We need "a critical study of results."

A cursory study of Table VII will make the present situation as this concerns mission Middle Schools somewhat clearer.

VII.—Destination of Graduates

Provinces	Per cent of entering M.S. Students who Graduate		Junior College	Ministry	Medicine	Nursing	Law	Teaching	Business	Number of Graduates in Church Employ	Number of Schools having Alumni Associations
	Range in %	Median									
Northern	3-90	44%	672	121	133	62	3	427	291	555	4
Eastern	20-87	49%	488	57	42	29	29	278	128	193	17
Central	10-90	54%	202	51	18	24	2	154	20	272	6
Southern	0-99	46%	253	57	100	11	15	190	103	315	6
Western	21-50	38%	105	10	2	...	...	44	23	88	1
All Provinces ...	21-99	38%	1,720	296	295	126	49	1,093	565	1,423	34

ADMINISTRATION

We come now to the second part of our study; that of administration. If it be true, as seems most certain, that "mission education reaches not more than 50 per cent of its possible efficiency, and that this failure is due in large measure to poor administration," (E. W. Wallace, Chengtu) the importance of giving more attention to this side of our work can hardly be over-estimated. Of course no "administration" can be successful unless it is based on a thorough knowledge of the "academic life of the school," the general trend of which we have seen from our study of the preceding data. Its efficiency will also depend on a comprehensive grasp of items similar to those we are now about to consider.

Are our School Records Adequate, Accurate, and Continuous—Nearly all schools report some form of school records. It is very suggestive, however, that out of 136 schools reporting on this item, all but 4 definitely desire a new system of record blanks "based on the best experience of the West as applied to Chinese conditions." We shall never be able to know in any adequate way the extent and character of our educational work, and thus bring about that harmonious and flexible standardization which makes for progress as a whole, nor will any principal be able to attain continuous and advancing efficiency in his school, until some uniform system of records covering Primary and Middle Schools, is generally adopted and carefully kept. Fortunately a beginning has been made in this direction.

BUILDINGS AND EQUIPMENT

The *land* belonging to the 149 Middle Schools with attached Higher Primary Schools comprises a total area of 925 acres with a total value of $1,473,000 (Mex). The amount of land held by a single school varies widely from a fractional part of an acre, just big enough for the building, up to 100 acres, and ranges in value from $200 to $200,000 (Mex).

The total value of the *school buildings* erected on this land is $3,175,000 (Mex), ranging in cost for the individual school from $1,000 to $200,000. There should be added about $400,000 for furniture and fixtures. This makes a grand total of $5,000,000 (Mex.) for land, buildings, and furniture invested in the 149 Middle Schools with attached Higher Primary Schools.

Dormitory Rooms—With regard to the allowance of space in sleeping rooms, the present practice gives a range of 50 cu.ft. to 1,800 cu.ft. per student, with a median of 470 cu.ft. The best practice would require about 600 cu.ft., with about 500 cu.ft. as a minimum.

Of 120 schools, having Middle and Higher Primary School, or Middle, Higher and Lower Primary School work, 69 have the various grades separated in different buildings, while 51 carry on all grades of work in the same building. There can be no doubt about the former method being in accordance with the best experience in school administration.

Value of our Scientific Apparatus—Of the 142 schools reporting on this item a summary of the returns is as follows: 69 schools have no apparatus whatever; 18 have less than $100 worth; 3 have apparatus valued at between $100 and $200; 13 $200-$300; 5 $300-$400; 7 $400-$500; and 27 above $500. This simple narration of facts carries with it its own suggestion.

Libraries—Of the 126 schools reporting on this item, the returns are as follows: 46 schools have no library; 30 have 100 Chinese books or less; 12 between 100 and 200; 10 between 200 and 300; 6 between 300 and 400; 5 between 400 and 500; 4 between 500 and 1,000; 3 between 1,000 and 2,000; 4 between 2,000 and 3,000; and 6 above 3,000.

There is a very wide range in the number of books bound in foreign style: (a) For books in English, it varies from schools which have none to a school with 9,800 books, the median range for China as a whole per single school being 0-200. (b) For books in Chinese the range is 0-2,400, with a median range 0-25.

In regard to reference books it is to be noted that nearly half of the reporting schools have none. The number in the schools ranges from 0-1,500, with a median range of 0-20.

Only 18 out of 144 Middle Schools have a Card Index for their books, and only 36 use any special methods to induce their students to use the books. About half the schools note tendency on the part of the students to take time for outside reading.

The number of schools having Reading Rooms is 96; of these, there are 54 with foreign periodicals. The number of Chinese periodicals in a single reading room ranges from 0 to 36, with a median for all China of 5 periodicals per school.

The average number of students using the Reading Rooms daily ranges from a very few to 100; or, expressed differently, the average is from 5 to 10 per cent of the student body.

About one-fifth of the schools use special methods to increase the use of the Reading Room, while about one-third note an increase in the use of periodical literature.

SCHOOL FINANCE

There is probably no more difficult part of our subject than the administration of school finance. In studying the finance section of our survey we note the following points. In the 123 schools reporting on finance there are 1,082 Chinese teachers, 325 foreign teachers, and 13,998 pupils. Incidentally, these figures bear out the findings already noted, namely, that there is about one teacher to every 10 pupils in these schools. The relation of this to economy in administration is self evident.

RECEIPTS (1918)

(1)	From Mission Boards and other foreign sources in grants or contributions toward salaries (foreign and Chinese) and other current expenses		$639,222
(2)	From Chinese sources:		
	Tuition	$362,889	
	Room Rent	23,280	
	Board	207,411	
	Gifts	30,556	624,136
			$1,263,358

The above figures indicate that for China as a whole (in the reporting schools) the amounts received for current expenses from foreign and from Chinese sources are approximately the same.

The range in the matter of Tuition received among reporting Schools is $0-$56,000. One school in Kiangsi reports $56,000, one in Hupeh $35,000, one in Kwangtung $22,000 with a minimum median of $105 and a maximum median of $4,100.

EXPENDITURES (1918)

Total for foreign salaries and allowances	$312,592
Total for Chinese salaries	306,409
Total for all other current expenses	460,683
	$1,079,684

Salaries of Chinese Teachers per Month—This survey of the nation-wide practice in regard to salaries should be exceedingly suggestive to all school administrators. Table VIII shows the prevailing customs in the five Sections of China and in China as a whole.

VIII.—Monthly Salaries of Chinese Teachers (in Mexican Dollars)

Provinces	Teachers of Science and Mathematics			Teachers of English			Teachers of Chinese Language			Teachers of Other Subjects		
	Range of Maxima	Range of Minima	Gen'l. Aver.	Range of Maxima	Range of Minima	Gen'l. Aver.	Range of Maxima	Range of Minima	Gen'l. Aver.	Range of Maxima	Range of Minima	Gen'l. Aver.
Northern ...	15-90	6-40	20	12-90	10-70	27	8-70	6-40	16	7-40	7-40	15
Eastern ...	25-80	11-50	35	15-150	15-70	48	11-60	8-34	27	8-60	8-50	21
Central ...	20-100	10-40	34	15-100	10-75	37	10-100	8-25	20	6-100	3-30	22
Southern ...	15-100	10-30	30	30-100	10-30	25	10-70	10-33	62	10-90	0-28	15
Western ...	20-34	5-40	25	20-25	3-18	18	25-35	9-30	25	8-25	6-18	16
All Provinces	**15-100**	**5-50**	**31**	**12-150**	**3-75**	**31**	**8-100**	**6-40**	**30**	**6-100**	**3-40**	**18**

In time we shall be able to compare these with the salaries of teachers in government schools. While in the latter it is undoubtedly true that high salaries are paid to some teachers, in all probability it will be found that in general they are not as high for the average teacher as we have been led to believe. The permanency of employment and the inspiration derived from the nature of the work has a bearing on salary problems.

IX.—A Student's Annual Expenses (in Mexican Dollars)

Provinces	Tuition		Room		Board		Books		Incidentals		Total of all Five Items	
	Range	Med	Range	Med	Range	Med.	Range	Med.	Range	Med.	Range	Med.
Northern ...	0-32	5	0-20	...	0-50	28	0-50	5	0-15	2	5-118	40
Eastern ...	3-120	18	0-30	...	5-60	29	0-84	10	4-76-20	6	29-130	63
Central ...	4-30	16	...	...	16-30	24	20-820	5	0-15	4	20-165	50
Southern ...	0-109	20	0-50	10	0-60	25	0-65	11	0-30	4	0-241	70
Western ...	6-30	13	...	...	16-24	22	2-11	7	2-100	3	51-190	49
All Provinces	**0-120**	**16**	**0-50**	...	**0-60**	**24**	**0-84**	**7**	**0-100**	**3**	**0-241**	**50**

Student Expenses—The average cost to one student per year is shown in Table IX. It is to be noted:

That the range of Tuition is very wide as between the five Sections. This variation is quite as marked between the various provinces within the individual Sections.

That it is almost the general practice to charge nothing for Room Rent.

That the difference in the median price for Board in the different parts of China is not so great as one might anticipate.

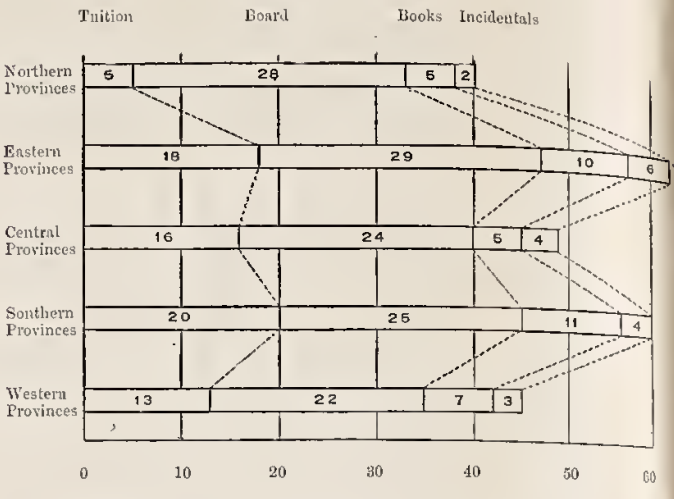
That the annual amount expended for books in some Sections seems far too small, and not as high in any Section as it should be, especially when compared to the items for incidentals.

That the median range for all five items in China as a whole is $22 (Shansi) to $100 (Kwangtung), the general median being $50. This represents the student's annual school expenses, apart from clothes, travel, and vacations.

Scholarships—The total amount annually available from scholarship funds in 82 schools is $62,891, the average amount paid to one student for one year having as a general range $5-$80, with a median range of $12-$50, and a general median of $41 per student for all the schools giving scholarships.

In these 82 schools, the conditions of granting scholarships are based on (1) services rendered, (2) scholastic attainment, and (3) on the economic need of the student, some schools stressing only one of these items, others two, and still others all three.

STUDENTS' ANNUAL EXPENSES (MEDIAN) IN MISSION MIDDLE SCHOOLS (IN MEXICAN DOLLARS)



As no charge is made for rooms in most schools, this item is not shown in the above diagram.

SCHOOL CONTROL

The replies to the questions re methods of government, whether by Mission, Station, Board of Managers, or School Committee, and if one of the latter two, how appointed, were rather confused and inadequate.

In the earlier stages, educational work grew up under the supervision of evangelistic missionaries each having charge of such schools as could be visited when on his evangelistic itinerary. The next step toward unification was made when the schools in one field, formerly visited by several missionaries, were put under the supervision of one evangelistic missionary. This was followed by a School (Cooperation) Committee, composed of both Chinese and foreigners, with partially trained Chinese supervisors.

We are now passing into a new stage, where schools distributed over a wider area are in charge of a General Board of Control, or legislative body of final authority (denominational or interdenominational), with a District Committee of Education which suggests general policies and mediates between the central authority and the local School Committees.

Some of the fundamental principles which should govern the appointment and work of various school committees are:

1. Continuity in service, changes in personnel being held to a minimum.
2. Harmony with Church policies.
3. Membership confined to those who know most about education.
4. Emphasis on Chinese responsibility and cooperation to the fullest extent possible.

Turning to internal administration we find that 53 schools have weekly meetings, 68 have monthly meetings, and 35 only occasional meetings. In sharing responsibility for administration, in 85 schools faculty action is only advisory; in 53 it is authoritative and final. Seventy-one schools hold faculty conferences to discuss educational and inspirational problems apart from those concerned with discipline and administration. Sixty-five schools have a Student Council or some method of inculcating self-government by actual practice in sharing responsibility in school discipline. Some schools have self-government only in the form of having prefects, proctors, student monitors, or food committees. The whole subject has become one of increasing importance now that we so clearly see we must train our students for citizenship under a republican form of government.

Our Responsibility for Knowing the Health-Status of our Students—Health has such a vital bearing on the student's daily work and, as a consequence, on the whole question of wise and economical school administration, that one is surprised at the comparatively small amount of attention our schools are giving to it. Much suggestive data is embodied in the following sentences: A Medical Certificate is required of entering students in only one school as against 120 not requiring it. Medical Examination of students, annually, is required by 80 schools, and not required by 56 schools. Physical Examination (Weight, Measurements, etc.) is required in 37 schools, and not required in 92. Vaccination is required by 71 schools and not required by 71.

The number of schools having examination for Eyes is 68, for Teeth 44, for Ears 46, for Throat 53. It is clear that some of the schools are alert to the problem of the relation of health to study; it is equally clear that not a few have failed to assume the responsibility for health demanded in any modern school.

The Relation of the School to its Environment—The idea that the school is vitally related to the community has been of slow development. We cannot count it strange, therefore, that schools in China should as yet have incorporated this idea to only a very limited degree. "The schools

of the Church seek to develop Christian individuals and Christian citizenship in China." Both of these aims, mutually inter-related, can best be attained by developing in our students a sense of community life and responsibility.

Our data indicate that 48 schools make some community use of their buildings and 95 make no such use; that 31 schools have a definite policy to make their schools a community center, 112 have no such policy; that 62 schools have the teachers keep in touch with the homes of their pupils and 81 schools do not maintain this practice; that in the relation of school and parents, 80 per cent of the schools report that parents take interest in the school, and about half of these schools consult parents in regard to the work of the school. Further, of 140 schools, 52 invite parents to the school building for religious meetings, 82 for social meetings, and 10 for mutual improvement meetings. Sixty-four schools make some use of their buildings in vacation time.

Students in the following number of schools engage in lines of Social Service as here listed:

Teaching S.S. Classes	114	Visiting Prisons	21
Preaching	65	Visiting Hospitals	20
Teaching Evening School	41	Conducting Health Campaigns	13
Teaching Play-ground Activities	41		

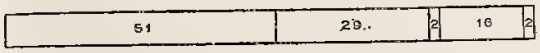
In only 9 schools have the teachers or students made a survey of the religious, social, economic, political, and sanitary needs of their community.

The Reach of a Middle School's Influence—The greater part (70 per cent to 80 per cent) of the students in Middle Schools come from within a median radius of 45 miles of the school buildings, the minimum range being 1 to 30 miles, the maximum range 50 to 200 miles. Each school should plot on a map the home location of every student. These homes should be reached; their community is part of the school's sphere of influence.

Relation of Mission and Government Middle Schools—The number of Mission Middle Schools participating with Government Middle Schools in athletics is 63; in graduating exercises 21; in debates 5; in lectures 17; in social gatherings 30; in Bible classes 7. Thirty Mission Middle Schools have a definite policy for increasing the value of this relationship, 112 schools have none.

Out of 147 Middle Schools, 34 feel that the presence of Government schools has made their school less necessary, 113 do not share this view. Of 126 schools, 83 feel that the Government schools in their vicinity are inferior, 3 as superior, and 40 as both inferior and superior in certain aspects.

Middle School Receipts—1918



51%—Foreign sources
29%—Tuition fees
2%—Room rental
16%—Board
2%—Gifts

CONCLUSIONS

In the midst of the data considered above, occasional suggestions have been made indicating some of the steps which might be taken in the interest of educational advance. We close the study with these two observations:

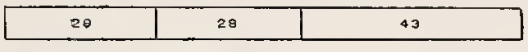
1. Of the three elements in a school—plant, equipment, and staff—there are few if any schools where these factors are even moderately normal. It will be found that practically all our Middle Schools are deficient in two of these three items, and that all but a negligible number fail of any reasonably efficient standard in all three. The fact is, to use a business phrase, we are over-extended, and it will be the part of wisdom to "consolidate" (unite) our schools at central points where this is at all possible, even at the sacrifice of mission, denominational, local, or personal interest. The alternative is not pleasant to contemplate.

The Congregational and Presbyterian missions are each considering the plan of having only one Middle School in Chihli, the Presbyterians of having only one in Hunan. A general adoption of this policy, with economies resulting from more careful administration, together with the very moderate additional help which may be expected from Western lands, will enable us on the one hand to avoid failure and on the other to grip in some small degree the almost measureless opportunity which is immediately before us. It is better to have 100 Middle Schools with thoroughly good plants, properly staffed and financed, than 200 schools such as the majority now scattered over China represent. It is better administrative practice in the interest of both the student and our cause, to pay when necessary the travel expenses of any student to a high grade school, than to use a much larger amount of money in maintaining a school of inferior or indifferent standard nearer at hand.

2. One of the main elements in helping us to meet the great issue of the present day, will be for the principal and faculty of each school to make a "self-survey" of their institution, using methods similar to those outlined above. On the basis of accurate data a wise and far-reaching administrative policy may be drafted and applied in harmony with information thus secured.

A great foundation has been laid; we have much funded experience. We are also facing a great and wonderful opportunity, unlimited in its scope and measureless in meaning. The necessity is upon us to hold a superstructure worthy of the name we bear and the service we may render China at such a time as this.

Middle School Expenditures—1918



29%—Foreign salaries and allowances
28%—Chinese salaries
43%—All other current expenses

NORMAL SCHOOLS AND NORMAL TRAINING

In 1919 a Committee was appointed by the China Christian Educational Association to investigate the condition of normal training in the Protestant mission schools of China. Its report was published in the October, 1920, issue of the Educational Review. The two accompanying tables printed therein represent the statistical report of the Committee. Errors and additions were earnestly solicited, and in the course of the year since its publication, only one addition has been received. Hence this report may be taken as substantially correct to date. It therefore forms the basis of this statement.

Briefly, that report shows that there are under 50 institutions in China where some sort of formal efforts are being made to improve teaching and to train teachers. About half of the educational courses or normal schools, for all are included, are designed for men and half for women. Of women students there are 320, and of men 440. Twenty courses, including some duplications, are reported in Junior and Senior Colleges. All told about 160 students are enrolled for these courses, or an average of 8 per institution. Aside from about 50 girls taking kindergarten training in 5 different training schools, and two or three places where teachers of the lowest grade are trained, all the other courses and students are connected with middle schools or normal schools of middle school grade. The typical course or school has from 8 to 12 students; the average is 7.5 per school. There are but four places with from 45 to 60 students, and six with from 20 to 40. We can discover but eight or ten schools with enough students and sufficient educational work to justify the name "normal." These schools average 24 students each. The other ninety must be classed as courses given as part of a regular academic education. Of these eight or ten, three or four only are institutions wholly devoted to the one end of training teachers. These last average 33 students each.

The Government, according to statistics for 1918, is supporting 212 lower and higher normal schools. These average 150 students each. In addition to the 212 normal schools of middle school grade or higher, various local governments and educational associations report 334 schools with short courses in normal training specially designed for the preparation of lower primary teachers. These figures must be taken as approximately rather than absolutely correct.

In all China there are 6,599 higher and lower mission primary schools. In these schools there are approximately 9,000 teachers. The average tenure of office for each teacher in one area examined, was about three years. This would mean, if typical of all China, an average annual turn-over of 3,000 teachers. If 200 of the students studying education in some form or other in mission schools graduate each year, and if they all go into teaching, the demand would exceed the most sanguine supply fifteenfold. There are a few teachers of mission primary schools who come over from government normal schools, but the number is negligible. The actual situation is much more critical than the ratio 15 to 1 suggests, in that only a few localities are able to obtain trained teachers at all. Figures taken from three of the most favoured provinces indicate that not over 2 per cent of the Christian elementary school teachers profess any sort of normal preparation for their work. Some interior middle schools are able to induce their graduates to go out into day school teaching. They learn to teach by being "thrown in." In places near the larger cities these young people, especially the boys, continue only a short time in the service, without any idea of permanency. Thus they render little solid advance to the day schools. In probably the greater part of China, the main supply of teachers is still drawn from the old-style men who are possessed of little Western education and little Christianity. A few missions are systematically replacing a number of these old-style teachers each year with young men or women who have had some training in normal schools or classes. These trainees are supported through a period of years and then serve the schools they teach faithfully and long. But it must be said, however unpleasant reading it makes, that the most common practice on the part of most missions and missionaries is to give no systematic or far-sighted thought whatever to their future supply of teachers, or if they do, this is not manifest in funds or workers for normal schools or less formal teacher training.

Such work as exists is confined to 9 of the 19 provinces. Thus over the greater part of China missionaries have no facilities whatever for training teachers. Only 25 out of the 130 missionary societies operating in China are contributing anything to the support of systematic teacher training. Even in such important, wealthy, and literary provinces as

Christian Normal Education for Men

No.	Location	Name of School	Mission	No. of Years in Courses	Average No. of Hours per week per year	Total Students in all years	Prepares to teach in what schools
			1.—COLLEGE COURSES IN EDUCATION				
1	Chengtu, Sze.	West China Union University (Union Normal School)	ABF, CMS, FFMA, MCC, MEFB	3 in S.C.	10	(New class Sept. 1921)	M.S., J.C., & Supervisors
2	Nanking, Ku.	University of Nanking	ABF, FCMS, MEFB, PN	2 in J.C.	6 or 8	18	M.S.
3	Canton, Tung.	Canton Christian College (a)	Trustees	4 in C., and 1 in Sub-Freshman	*	23	M.S., J.C., S.C. & some lower work
4	Changsha, Hun.	College of Yale in China	Trustees	3 in S.C.	4	12	M.S. & Supervisors
5	Taikuhsien, Sha.	Oberlin-Shansi Memorial Schools	O-S Memorial Association	2 in J.C. (b)	6	6	L.P. & H.P.
6	Yochow, Hun.	Huping (Lakeside) College	RCA	3rd and 4th yrs.	3	5	...
7	Peking, Chi.	Peking University	ABCFM, LMS, MEFB, PN	2 in J.C. (c)	8	(Planned for 1921-22)	...
8	,,	,,	(See No. 7)	S.C.	(d)	(Planned for 1921-22)	...
9	Shanghai, Ku.	St. John's University	PE	*	*	*	...
10	Soochow, Ku.	Soochow University	MES	(e)	...	13*	...
11	Nanchang, Ki.	Nanchang Academy	MEFB	2 in J.C.	10	4	M.S. & Supervisors
			2.—HIGHER NORMAL SCHOOLS (for M.S. Graduates)				
16	Chengtu, Sze.	West China Union University (Union Normal School)	(See No. 1)	2	12*	*	H.P.
17	Foochow, Fu.	Trinity College Normal School	CMS	1 (f)	*	11	H.P. & L.P.
18	Tenghsien, Sung.	Mateer Memorial Institute	PN, PS	2	8	13 (g)	*
19	Yüncheng, Sha.	Yüncheng Theological and Normal School (h)	SMC (CIM)	2	4	6	H.P.
20	Hankow, Hup.	Griffith John College Higher Normal School	LMS	2 (i)	"Full"	17	M.S., specializing in English
21	Wuchang, Hup.	Union Normal School	(See No. 28)	2 (f)	20	(Planned for 1921-22)	H.P. & Supervisors
			3.—LOWER NORMAL SCHOOLS (Professional Courses Pre-requiring H.P. Graduation or Partial M.S. Work)				
26	Chengtu, Sze.	West China Union University (Union Normal School)	(See No. 1)	2 (j)	14	*	L.P.
27	Sinmiufu, Feng.	Sinminfu Normal School	PCI, UFS	2 (j)	*	15	L.P. & H.P. and a few for Asst. in M.S.
28	Wuchang, Hup.	Union Normal School	PE, WMMS, and expected LMS and PN	3 (k)	15+	45	L.P. and sometimes H.P.
29	Foochow, Fu.	Union Normal Training School	ABCFM, MEFB	2 (l)	9*	24	L.P. and sometimes H.P.
30	Kuchuk, Tung.	Middle and Normal School	B	4 (m)	*	52	L.P. and H.P.
31	Nanchang, Ki.	Nanchang Academy	(See No. 11)	3 (l)	10	4	L.P. and H.P.
			4.—MIDDLE SCHOOL NORMAL COURSES				
35	Hinghwafu, Fu.	Guthrie Memorial Middle School	MEFB, WFMS	Last 2 yrs.	12 (Planned)	...	L.P. and H.P.
36	Nanking, Ku.	University of Nanking	(See No. 2)	Last 2 yrs.	8	25	...
37	Kingchowfu, Hup.	Kingchowfu Theol. Sem.	SMF, SEMC	Last 2 yrs. (n)	3	21	L.P. and 1 yr. H.P.
38	Canton, Tung.	Canton Christian College (o)	(See No. 3)	*	*	*	...
39	Amoy, Fu.	Talmage College	RCA	*	-	60	...
40	Yüncheng, Sha.	Yüncheng Theol. Sem.	(See No. 19)	1 (p)	4	6	L.P.
41	Soochow, Ku.	Soochow University	(See No. 10)	Last yr.	4	50	...
			5.—ELEMENTARY NORMAL WORK (Entrance Standard Lower than H.P. Graduation)				
46	Tenghsien, Sung.	Mateer Memorial Institute	(See No. 18)	(1 or) 2 (q)	6 to 8	11	*

* Incomplete.

Numbers in first column are for purposes of classification only and do not indicate total number of institutions and courses.

(a) Plan eventual building up of a Teachers' College co-ordinate with College of Arts & Sciences.
(b) Also 2 hrs. optional in 3rd and 4th yrs. M.S.
(c) A further course of M.S. grade planned for the future.
(d) 5 elective courses; total 16 hrs.
(e) 3 optional courses 5 hrs. each during College course.
(f) Chinese as medium of instruction.
(g) Chinese as medium of instruction. Special course after 2nd yr. M.S., 5 more students.
(h) 1st yr. same as lower course (see No. 40), 2nd yr. combined with Theol. Sem. Chinese as medium of instruction.
(i) English as medium of instruction.
(j) Pre-requires 2 yrs. M.S.
(k) Pre-requires H.P. graduation. Some entrants also have some M.S. work.
(l) Pre-requires 1 yr. M.S.
(m) Pre-requires H.P. graduation.
(n) Contemplated rather than actual.
(o) "Some education work is offered in M.S."
(p) See note on Class 4 of women's schools.
(q) A "selected course." Entrance—the Chinese subjects of a H.P. course or equivalent Chinese scholarship.

General Note.—The future of normal work in the Kulangsu Higher and Normal School, Amoy, Fu., is not yet fully settled. William Nast College, Kiukiang, Ki., has not replied, but we believe it sends its normal students to Nanchang.

The following schools are said to have normal work, but no replies have been received from them:—

Women

(1) Hangchow, Che., Union Girls' High School (ABF, PN, PS).
(2) Hinghwafu, Fu., City High and Normal School (WFMS).
(3) Shanghai, Ku., Eliza Yates Girls' School (SBC).
(4) Shiuchow, Tung., Girls' Normal School (Bn).
(5) Tengchowfu, Sung., Mu Ling Women's School (SBC).

Men

(1) Tsingtau, Sung., Li Hsien School (AEPM).

Chihli, Shantung, and Kiangsu, where mission work has been long established, and Christian education has obtained a deep hold, well-equipped Christian normal schools cannot be found. The only one known to the Committee is the Laura Haygood Normal School at Soochow. The Government maintains regular normal schools in every province, with an average of ten schools for each. In Kiangsu there are 12 men's and 6 women's schools with a total of 3,350 students enrolled. In Chihli there are 6 men's and 3 women's with 2,300 students in attendance.

The amount spent by missions on normal education, especially when compared with what is spent on middle schools, is almost nil. Aside from expenditures for the very modest plants at the four regular schools, and further sums spent at the universities at Nanking and Chengtu, no prominent capital investments for strictly normal work have come to our notice. All the rest of the work listed above is carried on without special expense in regular plants. As to running expenses, we have the statement of one normal school that it is costing about $85 per annum per student, with the student body numbering about fifty. With increased attendance these costs are expected to drop to about $60. In Chihli the provincial normal schools, not including the higher, expend $58,000 or $165 per student, and in Kiangsu $531,357 or $156 per student. These facts speak for themselves. A total of 291 mission middle schools are reported with 15,213 students in attendance. On the grounds, buildings, and equipment of these schools, as well as in salaries for the foreign staffs, missionary societies have not hesitated to spend large sums. There is no antagonism whatever between middle schools and normal schools. They are not established in response to the same demand. The former are largely in response to a popular general demand, while the latter are called out by an imperative inner demand. Both schools are needed. But the amounts spent on the former emphasize very emphatically the neglect of the normal schools. Several middle schools have felt this so strongly that recently they have proposed changing their courses and becoming out-and-out normal schools. At all events, if one-tenth of the present Christian middle schools (or one-tenth of the amount annually expended on them) could be turned into normal schools, the immediate problem of trained Christian teachers in China would be met.

The quality, as well as the extent, of the instruction offered is too diverse to admit of any rational classification. On the whole the practice seems to be to give about five periods each week to readings or lectures with occasional demonstrations. Rarely is there a real practice school or is prolonged practice demanded. Some middle schools offer a normal

Christian Normal Education for Women

No.	Location	Name of School	Mission	No. of Years in Courses	Average No. of Hours per week per year	Total Students in all years	Prepares to teach in what schools	Ent. Req.
			1.—COLLEGE COURSES IN EDUCATION					
51	Hwangchow, Hup.	Collegiate and Normal School	SMF	2 in J.C.	*	3	H.P. & M.S.	
52	Peking, Chi.	Peking University	(See No. 7)	2 in J.C.	8	(Planned for 1920-21)	*	
			2.—HIGHER NORMAL SCHOOLS (For M.S. Graduates)					
55	Chengtu, Sze.	Union Normal School for Young Women (a)	ABF, FFMA, MCC, MEFB	2*	Full *	(Begins in Sept. 1920)	H.P.	
56	Nanchang, Ki.	Baldwin School for Girls (a)	WFMS	2	*	17	L.P. & H.P.	
57	Nanking, Ku.	Christian Girls' School (a, b)	FCMS	2	Partial	7	L.P. & H.P.	
58	Foochow, Fu.	(See Note to No. 60)	...	...	...	...	...	
			3.—LOWER NORMAL SCHOOLS (Professional Courses Pre-requiring Partial M.S. Work or at least H.P. Graduation)					
60	Foochow, Fu.	Foochow Women's Normal School	CMS	2	Full	About 12	H.P. (c)	2 yrs. M.S.
61	Sinminfu, Feng.	Sinminfu Normal School	(See No. 27)	2	Partial	About 16	(See No. 27)	2 yrs. M.S.
62	Changsha, Hun.	Hunan Union Girls' High and Normal School	PN, UE	2	Full	5	L.P. and H.P.	2 yrs. M.S.
63	Chengtu, Sze.	Union Normal School for Young Women	(See No. 55)	2	Full	17	L.P.	H.P.
64	Foochow, Fu.	Foochow Women's Normal School	(See No. 60)	1 (d)	Full	About 6	L.P.	H.P.
65	Yiyang, Hun.	Girls' Normal School	NMS	3 (e)	About 4	25	L.P. and H.P.	1 yr. M.S.
66	Soochow, Ku.	Laura Haygood Normal School	MES	4	...	33	L.P.	H.P.
67	Canton, Tung.	Union Normal School for Women	ABCFM, PCNZ, PN, UB	3	Partial	24	K., L.P., H.P.	H.P.
68	Hanyang, Hup.	Wiseman Memorial Training College	WMMS	2 (f)	...	7	L.P. and some H.P.	H.P.
69	Hwochow, Sha.	Hwochow Normal Training School	CIM	1	Partial	12	M.S.	2 yrs. M.S.
70	Hwangchow, Hup.	Collegiate and Normal School	(See No. 51)	2	Partial	11	L.P.	H.P.
71	Moukden, Feng.	Girls' Christian Normal School	UFS	1	Almost full	12*	L.P. and H.P.	3 yrs. M.S. (g)
72	Wuchang, Hup.	Girls' Boarding School	LMS	1 (h)	Full	6	L.P. and H.P.	H.P.
73	Peking, Chi.	Mary Porter Gamewell School	WFMS	2	Full	(To open in 1920)	L.P. and H.P.	...
			4.—MIDDLE SCHOOL NORMAL COURSES					
80	Amoy, Fu.	Jessie Johnston Memorial	EPM	2	Partial	10	L.P.	
81	Taikuhsien, Sha.	Precious Dew Girls' School (Normal Dept.)	ABCFM	2	...	...	L.P.	
82	Wuchang, Hup.	St. Hilda's School (i)	PE	1	Partial	(Planned)	L.P.	
83	Takushan, Feng.	Ts'ung Cheng Girls' School	DMS	4*	Partial	*	K., L.P., H.P.	
			5.—ELEMENTARY NORMAL WORK (Entrance Standard Lower than H.P. Graduation)					
90	Foochow, Fu.	Foochow Women's N. S.	(See No. 60)	*	...	About 6	L.P.	(j)
			6.—KINDERGARTEN TRAINING SCHOOLS					
95	Foochow, Fu.	Union Kind. Training School	ABCFM, CMS	2	Full	8		(k)
96	Soochow, Ku.	Laura Haygood Normal School	(See No. 66)	2	Full	12		M.S. 2
97	Amoy, Fu.	Kulangsu Kindergarten	EPM	2	...	16		H.P.
98	Changsha, Hun.	Hunan Union Girls' High and N. S.	(See No. 62)	2	Full	(Planned for 1920-21)		M.S. 2
99	Peking, Chi.	Peking University	(See No. 7)	3	Full	(Planned for 1920-21)		M.S. Grad.

NOTE.—Especially in the case of Women's Schools, it is sometimes very hard rightly to classify schools under Classes 3 or 4. It is, however, clear that there are very few schools, both for men and women (and these with far too few students and resources) doing effective professional training, and actually producing primary teachers.

* Incomplete.
(a) Both Eng. and Chinese as media of instruction.
(b) Combined with Bible Training.
(c) Another course also planned for graduates to teach H.P. and M.S.
(d) At present there is also a 2 yrs. course, later to be discontinued, training to teach L.P. and H.P. 1 and 2; there are about 6 in these 2 courses.
(e) Follows Government Normal School course.
(f) At present only a partial M.S. course; a full regular course is planned and union work hoped for.
(g) Some years of primary work probably also required for entrance. These are plans for 1921, present work somewhat different.
(h) 2 yrs. course planned for 1923.
(i) Union work desired.
(j) Entrance from H.P. 2 yrs. or alternatives.
(k) Entrance from M.S. 2 yrs. with examination, or M.S. 4 yrs. without examination.

course in the last two years, and for such students as elect this work there is usually provided about ten hours, as a maximum, for everything that pertains to education. Rarely, even in college, is there a member of the staff designated solely for educational training.

There is still another grade of work which defies classification even under the loose terms adopted. We refer to the private training that a great many girls are undergoing as student teachers. Many principals or teachers of girls' boarding schools take groups of two or more of their students (some before and some after graduation) and place them in charge of classes of children, under their own constant supervision. Sometimes they give them readings or lectures and demonstrations in order to improve their immediate teaching. After a time, when ability or opportunity seem ripe, part or all of these girls are put in charge of day schools, still however under the watchful eye of a missionary supervisor. Indeed, there is scarcely a girls' boarding school which has not at least one pupil-teacher teaching younger children under the personal supervision of the principal. These young women are nearly or entirely through their middle school training when receiving this special instruction in education, and so are amply qualified academically for their work. The training is practical and intimately supervised. In some cases where graduates of higher primary schools are taken, the practice cannot be commended; but on the whole the highest praise must be given for the skilled work and sacrifice of the principals. This is by far the commonest source of women teachers in mission schools, and accounts for the fact that girls' day schools throughout China are so very much better supplied than boys' schools. We know of no instance (though doubtless such exists) where a boys' boarding school principal does a similar work. The main reasons are: (1) there are plenty of male teachers of the old style always available, and (2) the boys do not take kindly to this sort of training. Elementary school teaching will not voluntarily be elected by anybody if there is a possibility to go on to higher work and more English. The rewards for even a moderate amount of English are large, and a college course opens out into medicine, commercial pursuits, and politics. The whole spirit of the boys' middle schools today is against preparation for elementary school teaching. A decade ago this was not so apparent, and in many interior districts it is still possible to recruit teachers for boys' day schools from the central boarding school. But even those boys take up teaching as a possible stepping stone rather than as a permanent vocation. With girls the case is totally different. If they do not marry, elementary teaching is almost the only career opening doors of greater opportunity to them. Here and there they are even replacing men teachers in the primary grades, and it is conceivable that at some distant day men will not need to train for day schools at all. But practically, the demand for male teachers is greater than ever. The most urgent single problem facing Christian education in China today is, according to many keen observers, that of how to supply these trained men. It is manifestly apparent that incidental training as student teachers has not worked, and though, time and again, middle schools have tried to include normal training as part of their curricula, they have sooner or later found it impracticable. If English and college preparation continue to grow in importance in the minds of middle school boys, as it has in the last decade, there is little hope that the tide will turn in favour of elementary school teaching.

It is most imperative for men, and only less so for women, that normal education be taken up as an issue by itself. Missionary societies must provide adequate funds for large well-equipped and well-staffed normal schools for both sexes. These schools must be the equal in every respect of the best government schools. Unlike regular middle schools they will never be revenue-producing, since they will not offer a type of instruction commercially valuable or socially high. What normal schools lack in English as an attraction, they must make up in solid worth and Christian purpose. As already intimated, mission middle schools have always enjoyed a high reputation in all circles because of their monopoly

in first class teaching of English and the sciences. The normal school must enter into direct competition with the very best public and mission middle schools and teach all subjects as well. We know of no mission school or college today in all China which professes to have as high a grade of Chinese instruction as the government schools; much less to be able to train a single class as specialists in teaching Chinese. Our present normal schools are doing their very best with the resources at their command; what they need is higher standing in the Chinese community as institutions of learning.

MISSION NORMAL SCHOOL SUPPORT

Each of the ten provincial Christian Educational Associations is prescribing a stated course of study, and most are issuing yearly examinations. The converse of this state of affairs should be normal schools where men and women are being prepared to teach prescribed courses. Three of these Associations are increasingly coming to realize this fact, and are supporting, in moral ways at least, the normal schools in their midst. This policy should perhaps be extended until each Association is actively supporting, in financial ways as well, one school for men and one school for women teachers. The cost might in some way be apportioned between the missions operating in the area. A normal school is a legitimate and indispensable organ of every large educational unit at home. Such bodies as City Boards of Education find it necessary to train their own teachers in order to get their courses of study taught rightly, and this despite the fact that there are many fine teachers obtainable at large. There is no possible supply of Christian teachers in China unless the missions train them. The peculiar message of the Christian Church to China can only be taught by those especially fitted and trained.

Reference has been made to the 160 students studying educational courses in colleges. Possibly some of these young people are taking this work in preparation for middle school teaching. Practically, there are as yet few trained teachers in such posts. Neither are the colleges and universities successful in recruiting men from among their students for middle or boarding school posts. It is difficult to overstate the present dearth of such teachers. Business and study abroad claim most college graduates.

No one knows the general facts and needs as pointed out above better than the missionary. The minutes of every Educational Association are full of references to it. The fact that every college and one-third of all the middle schools are doing all they feel they can to teach education, is a positive proof and high testimony to the sense of eagerness present in the missionary body. These endeavours, however feeble, are all genuinely meant to better teaching and to create teachers. At the same time nothing better illustrates the difficulties than the number of times normal schools and courses have been started and failed; and the fact that the present work is spread out so thin. These loyal efforts, especially on the part of boarding schools, to stem the tide with incidental training might well be rewarded by the establishment of separate schools wholly devoted to normal training. The facts stated regarding government normal schools and the general growth of public elementary education amply prove that missionary elementary education must take its place as a recognized force and standard in Chinese life or be driven from the field. This fact is commonly held today by thoughtful missionary educators, and the demand for adequate normal schools and thoroughly trained Christian teachers is repeatedly voiced within missionary circles.

BIBLE SCHOOLS

The Work of the Committee on Bible Schools for men and women has been mainly to collect certain facts more or less quantitative in character. Very little attention has been given thus far to the quality of work done. The report herewith presented is based on questionnaires sent out within the past year (1920). These questionnaires were mailed to every Bible School in China, so far as the existence and location of such could be ascertained, and replies have been received from all but a very few. The following statistical tables, therefore, may be regarded as a fairly accurate and complete presentation of the quantitative facts about Bible Schools in the China field. The replies received in many cases were very vague and indefinite. Especially in the case of Women's Bible Schools, it has been impossible on the basis of the information given to make any definite classification of the existent Bible institutions. In a subsequent paragraph, therefore, we venture to raise the question as to whether a more careful classification of Bible Schools should be made. Such reclassification could be made by the missions and societies concerned; and in many cases schools which at present class themselves as 'Bible Schools' could be given a name more expressive of the kind of training which they seek to give.

Quite a number of Bible Schools, reported in 1916 and 1917, are now non-existent; others have been temporarily closed; while a number of new ones have been opened. In most cases, however, the opening of new Bible Schools has not meant a real extension of the work, since these new institutions are in fields that were already fairly well supplied. In some instances the establishment of Bible Training Schools seems to have been a matter of individual initiative rather than of mission policy. The principal of one institution naïvely reports that his greatest hindrance has been the opposition on the part of his mission.

The statistical table which follows indicates that a large majority of the schools reporting have no system of school records. The questionnaire contained a column on material equipment; but so few satisfactory replies were received in response to this query that we omit it from our report. The replies from Bible Schools for men were fairly complete and it would possibly have been more satisfactory to make a separate report covering the work being done for men; but we believe that a certain comprehensiveness of view can be secured by looking at the work for men and women together. In practically all cases those in charge of Bible Schools have indefinite plans for future development. This indefiniteness is due to a variety of causes, among others being the fact mentioned by one principal that "the work is not supported by the missions."

With this introduction we give below the statistical reports for men's and women's Bible Schools, each in a separate table; and besides these we give several smaller tables intended to call more particular attention to certain facts contained in the principal tables. The total number of Bible Schools listed is 100.

BIBLE SCHOOLS FOR WOMEN

The 1,383 students in the 38 women's Bible Schools from which replies were received reported as having had previous preparation as follows:

Below Lower Primary (i.e. illiterate)	1,056
Lower Primary	244
Higher Primary	50
Middle School	32
Junior College	1
Total	1,383

Of these 1,383 students 278 are reported as married. Many schools, however, gave no reply or incomplete replies to this question; and accurate reports would show a much larger percentage of married students. Many replies complain of the difficulty of training students who are handicapped by husbands and children; and express the hope that the future will be more productive of those widows who are fitted for training as Bible women and evangelistic workers.

The 38 Women's Bible Schools with 1,383 students, have a teaching force of 28 foreigners and 108 Chinese giving their full time; and 39 foreigners together with 45 Chinese giving part time to the work of instruction.

GEOGRAPHICAL DISTRIBUTION OF BIBLE SCHOOLS FOR WOMEN

Province	*Total Number of Schools*	*Number of Schools answering Questionnaire*	*Total Number of Students in Schools answering Questionnaire*
Chihli	4	3	95
Shantung	9	9	195
Shansi	1	...	...
Shensi	1	1	6
Kiangsu	8	7	216
Chekiang	3	1	24
Anhwei	2	...	...
Kiangsi	2	1	180
Hupeh	1	1	10
Hunan	1	1	22
Fukien	13	9	339
Kwangtung	5	3	197
Kwangsi	1	1	68
Szechwan	1	1	31
Totals	52	38	1,383*

*or an average of 36 students to each of the 38 schools reporting.

DENOMINATIONAL DISTRIBUTION OF BIBLE SCHOOLS FOR WOMEN

Mission	*Provinces in which Schools are located*	
WFMS (MEFB)	Fukien 7, Shantung 1, Kiangsu 1, Chihli 2, Szechwan 1, Kiangsi 2	14
PN	Shantung 7, Kiangsu 1, Chihli 1, Hunan 1, Anhwei 1, Kwangtung 2	13
ABF	Kwangtung 1, Chekiang 3	4
CMS	Fukien	4
CMA	Anhwei, Kiangsu, Kwangsi	3
SBC	Shantung, Kwangtung	2
PE	Kiangsu, Hupeh	2
LMS	Fukien	1
RCA	Fukien	1
PS	Kiangsu	1
MES	Kiangsu	1
WU	Kiangsu	1
RM	Kwangtung	1
SAM (CIM)	Shensi	1
CIM	Shansi	1

In addition there are two Union Bible Schools for Women as follows:

(1)	Bible Teachers' Training School, Nanking, conducted by the ABF, AFO, FCMS, PN, PS, MEFB, and MES	1
(2)	Union Bible Training School for Women, Peking, MEFB, PN, ABCFM, and LMS	1
	Total	52

Bible Schools for Women

Province	Name of School	Location	Missions	Date Established	No. of Teachers: Full Time For.	Full Time Chi.	Part Time For.	Part Time Chi.	No. of Students classified according to Preparation at time of Entrance: Below L.P.	L.P.	H.P.	M.S.	Coll.	Total Enrolment	Length of Course (in Years)	Length of School Year (in Months)	No. of Provinces represented in Student Body
	NORTH CHINA:																
Chihli	Women's Bible Training School ...	Paotingfu	PN	1914	...	...	1	1	8	...	...	...	...	8	3	8½	1
	Thompson Memorial Tmining School...	Changli	WFMS ×	1907	...	3	1	4	40	...	...	...	...	40	4	9	1
	Union Bible Training Sch. for Women	Peking	ABCFM, LMS, PN, WFMS	1914	2	...	5	3	26	1	2	18	...	47	3	8	2
	Women's Training School ※	Peking	MEFB		...	...	...	...	...	...	...	...	...	...	...	...	...
Shantung	Women's Bible School	Tsinan	PN	1913	...	2	3	1	29	...	...	...	...	29	3	8	1
	Comegy's Bible Institute	Ichowfu	PN	1913	1	2	...	1	22	...	...	...	...	22	4	8	1
	Edna Terry Bible Women's Train. Sch.	Taianfu	WFMS	1915	...	2	2	...	16	...	...	...	...	16	4	7	1
	Bible Women's Training School ...	Tengchowfu	PN	1912	1	1	...	...	9	...	...	...	...	9	3	9	1
	Women's Bible Training School ...	Laichowfu	SBC	1906	1	2	...	...	19	1	...	...	...	20	4	8	1
	Women's Bible Institute	Yihsien	PN	...	1	1	...	...	20	...	...	...	...	20	...	6	1
	Women's Bible Training School ...	Tsining	PN	1910	1	3	...	...	16	2	...	...	...	18	4	8	1
	Women's Bible and Training School ...	Weihsien	PN	1905	1	3	...	...	45	...	...	...	...	45	3	6	1
	Women's Bible Training School ...	Chefoo	PN	1917	1	2	...	...	16	...	...	...	...	16	3	8	3
Shansi	Bible Training School ※...	Hwochow	CIM		...	...	...	...	...	...	...	...	...	...	...	...	...
Shensi	Women's Bible School	Hingping	SAM (CIM)	1915	...	1	1	...	6	...	...	...	...	6	2	8	1
	EAST CHINA:																
Kiangsu	Hitt Memorial Training School ...	Nanking	MEFB	1893	2	6	...	...	...	81	...	...	...	81	6	10	9
	Women's Bible Training School ...	Kiangyin	PS	...	1	3	...	1	25	...	...	...	...	25	4	9	2
	Hayes-Wilkins Bible School	Sungkiangfu	MES	1898	1	6	...	1	...	24	...	...	...	24	4	8	2
	Bible Teachers' Train. Sch. for Women	Nanking	ABF, AFO, FCMS, MEFB, MES, PN, PS	1912	2	4	5	1	...	4	11	14	1	30	2	9	8
	Nanking Bible Institute for Women ...	Nanking	PN	1907	...	4	2	...	31	...	...	...	...	31	4	9	1
	Douw Foundation Women's Bible Sch.	Shanghai	WU	1893	...	1	1	1	20	...	...	...	...	20	4	9	1
	Church Training School for Women ...	Soochow	PE	1896	...	...	1	4	3	2	...	...	...	5	3	10	1
	Newberry Bible School for Women ※ ...	Shanghai	CMA	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chekiang	Mizpah Bible School for Women ...	Ningpo	ABF	1912	...	2	1	1	24	...	...	...	...	24	...	...	2
	Brooks Flect Pyle Women's Bible Sch. ※	Shaohingfu	ABF	1920	...	...	...	...	...	...	...	...	...	...	...	...	...
	Huchow Women's Bible School ※ ...	Huchowfu	ABF		...	...	...	...	...	...	...	...	...	...	...	...	...
Anhwei	Bible School for Women ※	Nanlinghsien	CMA		...	...	...	...	...	...	...	...	...	...	...	...	...
	Bible School for Women ※	Hwaiyüan	PN		...	...	...	...	...	...	...	...	...	...	...	...	...
Kiangsi	Knowles Training School	Kiukiang	WFMS	1905	2	14	...	...	52	98	30	...	...	180	4	10	11
	Women's Bible Training School ※ ...	Nanchang	WFMS	...	...	...	...	...	...	...	...	...	...	25	...	...	...
	CENTRAL CHINA:																
Hupeh	St. Phoebe's Training School	Hankow	PE	1903	...	...	2	5	...	7	3	...	...	10	4	9	4
Hunan	Women's Bible Training School ...	Changsha	PN	1913	2	2	...	...	17	4	1	...	...	22	3	10	1
	SOUTH CHINA:																
Fukien	Bible Women's Training School ※ ...	Amoy	LMS	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Mintsing Women's School	Mintsinghsien	MEFB	1894	...	3	1	...	5	...	...	...	...	5	4	8	1
	Charlotte Duryee Bible School... ...	Amoy	RCA	1884	1	1	2	1	85	...	...	...	...	85	...	8	1
	Juliet Turner Bible Training School ...	Hinghwafu	MEFB	1883	1	5	...	1	63	...	1	...	...	64	4	8½	1
	Bible Teachers' Training School ...	Foochow	MEFB	1916	1	4	...	...	27	4	...	...	...	31	4	8	1
	Women's Bible Tmining School ...	Yenpingfu	MEFB	1901	1	4	...	...	41	...	...	...	...	41	4	8	1
	Bible Training School for Women ...	Kutienhsien	WFMS	1907	...	4	1	...	57	...	...	...	...	57	4	8	1
	Frieda Knoechel Bible Women's Train. School	Sienyu	MEFB	1899	...	4	1	2	29	...	...	...	...	29	4	8	1
	Enter Virtue Women's School ...	Ningteh	CMS	1907	...	1	1	1	7	...	...	...	...	7	4	8	1
	Lungtien Women's Training School ...	Lungtien	WFMS	1895	...	2	1	2	20	...	...	...	...	20	4	8	1
	Stewart Memorial School for Women ※	Foochow	CMS	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Bible Training School for Women ※ ...	Funingfu	CMS	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Bible Training School for Women ※ ...	Hinghwafu	CMS	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kwangtung	Women's Training School	Canton	SBC	1909	...	...	1	6	82	11	2	...	...	95	4	9	2
	Women's Bible Training School ...	Swatow	ABF	1873	2	7	2	...	75	5	...	...	...	80	5	9½	1
	Women's Bible School	Kiungchow	PN	1912	1	1	...	...	22	...	...	...	...	22	3	8½	1
	Women's Bible Institute ※	Linchow	PN	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Women's Bible School ※	Taiping	RM	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kwangsi	Alliance Bible School for Women ...	Wuchow	CMA	1902	...	3	4	8	68	...	...	...	...	68	...	9	4
	WEST CHINA:																
Szechwan	Fidelia De Witt Women's Train. Sch....	Tzechow	WFMS	1907	1	5	...	...	31	...	...	...	...	31	4	10	1

※ No report.
× WFMS is the Women's Auxiliary of the MEFB.

GEOGRAPHICAL DISTRIBUTION OF BIBLE SCHOOLS FOR MEN

Province	*Total Number of Schools*	*Number of Schools answering Questionnaire*	*Total Number of Students enrolled in Schools answering Questionnaire*
Chihli	3	2	83
Shantung	3	3	102
Shansi	3	2	76
Shensi	2	1	27
Kiangsu...	5	3	80
Chekiang	3	1	14
Kiangsi	1	...	...
Hupeh	6	4	71
Hunan	3	3	81
Fukien	7	7	132
Kwangtung	7	5	111
Kwangsi	1	1	40
Kansu	1	...	...
Szechwan	2	1	12
Yunnan...	1	...	...
Totals...	48	33	829 *

*or an average of 25 students to each of the 33 schools reporting.

DENOMINATIONAL DISTRIBUTION OF 48 MEN'S BIBLE SCHOOLS

Mission	*Provinces in which Schools are located*
MEFB	Fukien 4 4
CIM	Shansi 1, Chekiang 1, Kiangsi 1, Szechwan 1 4
PN	Hunan 1, Shantung 1, Honan 1 3
EPM	Fukien 1, Kwangtung 2 3
PE	Hupeh 2, Kiangsu 1 3
CMA	Hupeh 1, Kwangsi 1, Kansu 1 3
SBC	Shantung 1, Kiangsu 1, Kwangtung 1 3
ABCFM	Fukien 1, Shansi 1, Kwangtung 1 3
UMC	Chihli 1, Chekiang 1, Yünnan 1 3
LMS	Hupeh 2 2
RCA	Fukien 1 1
B	Kwangtung 1 1
RPC	Kwangtung 1 1
SEMC	Hupeh 1 1
BIOLA	Hunan 1 1
SMC (CIM)	Shansi 1 1
SAM (CIM)	Shensi 1 1
BMS	Shensi 1 1
SDA	Kiangsu 1 1
MES	Kiangsu 1 1
CMS	Chekiang 1 1

In addition to the above there are six union Bible Schools for men as follows :

Location	*Name*	*Cooperating Missions*
Changsha, Hun.	... Hunan Union Theological School	... WMMS, PN, RCUS, UE
Tenghsien, Sung.	... Materer Memorial Institute	... PN, PS
Peking, Chi.	... The Peking Bible Institute	... MEFB, UMC
Peking, Chi.	... North China Union Bible Institute	... LMS, PN, ABCFM
Paoning, Sze.	... West China Diocesan College	... CIM, CMS
*Nanking, Ku.	... Nanking Theological Seminary Bible Training School	... PN, PS, MEFB, FCMS, MES

*This institution will discontinue its Bible School Course in 1922; and now no longer receives students of Bible School grade.

Of the 48 Bible Schools for Men, the names of which are included in the accompanying list, only 32 have reported fully. The conclusions that can be drawn from the tables presented are, therefore, based on the numbers of two-thirds of the schools only. If these numbers of the remaining third were proportionate there would be about 1,200 students being trained in these institutions. Four provinces do not appear on the list, viz. Manchuria, Anhwei, Honan, and Kweichow. The reasons for there being no Bible Schools for Men in these provinces are not known. Possibly their needs are supplied from schools in neighbouring provinces.

The 829 students in the 33 Men's Bible Schools from which replies were received, are graded according to their previous preparation as follows:

Below Lower Primary	123
Lower Primary	266
Higher Primary	344
Middle School	89
Junior College	5
Senior College	2

The 33 Men's Bible Schools with 829 students have a full time teaching force of 35 foreigners and 63 Chinese; while 36 foreigners and 33 Chinese are giving part time.

The students in these 33 Men's Bible Schools reporting may also be classified according to the provinces from which they come (not always the same as the province in which they are studying) as follows:

Anhwei	15	Kweichow	0
Chekiang	15	Shansi	35
Chihli	48	Shensi	31
Fukien	135	Kwangsi	15
Honan	33	Shantung	129
Hunan	87	Szechwan	13
Hupeh	52	Kwangtung	133
Kansu	2	Yünnan	0
Kiangsi	3	Manchuria	2
Kiangsu	81		

After a study of the replies received in response to the questionnaires, several questions have suggested themselves. These we indicate briefly.

(1) Is there still a place in the leadership of the Church in China for men and women of the ordinary Bible School grade? The existence of so large a number of schools of this class would indicate a very strong consciousness of the need for such "lower grade" workers on the part of certain missionary organizations, and in certain sections of the field. Five provinces have no Bible Schools for women, and four have none for men. Most sections of the country which report Bible Schools seem to give approximately equal emphasis to the training of men and women. The absence of Bible Schools in the remaining provinces may be due either to the absence of a desire for workers of this class, or to the fact that their needs are supplied from schools in neighbouring provinces. In some remote sections the work has not yet been sufficiently developed to make practicable the establishment of schools for the training of evangelistic workers.

Bible Schools for Men

Province	Name of School	Location	Missions	Date Established	No. of Teachers: Full Time For.	Full Time Chi.	Part Time For.	Part Time Chi.	No. of Students classified according to Preparation at time of Entrance: Below L.P.	L.P.	H.P.	M.S.	Coll.	Total Enrolment	Length of Course (in Years)	Length of School Year (in Months)	No. of Provinces represented in Student Body
	NORTH CHINA:																
Chihli	Peking Bible Institute	Peking	MEFB, UMC	1875	4	7	...	...	5	6	42	7	1	61	3	8	5
	North China Union Bible Institute	Peking	ABCFM, LMS, PN	1905	1	...	3	...	9	...	1	10	2	22	3	8	3
	Training School for Preachers ⁂	Tientsin	UMC	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Shantung	Bush Theological Seminary	Hwanghsien	SBC	1904	2	2	1	...	...	5	9	4	...	18	3	8	1
	Weihsien Men's Bible School	Weihsien	PN	1919	1	4	1	...	30	22	...	...	...	52	...	8	1
	Materer Memorial Institute	Tenghsien	PN, PS	1913	1	7	...	...	4	28	...	...	...	32	2	8	2
Shansi	Yüncheng Theological Seminary	Yüncheng	SMC (CIM)	1905	2	2	1	...	1	3	16	...	...	20	4	8	3
	CIM Shansi Bible Institute	Hungtung	CIM	1910	2	4	...	...	15	19	18	4	...	56	2	8	5
	Bible School for Workers ⁂	Fenchow	ABCFM	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Shensi	Sian Theological Seminary	Sianfu	SAM (CIM)	1904	1	1	...	...	...	27	...	...	...	27	3	9	3
	Baptist Theological School ⁂	Sianfu	BMS	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	EAST CHINA:																
Kiangsu	School for Catechists	Wusih	PE	1911	1	2	...	...	...	...	6	8	...	14	2	10	1
	Kiangsu Baptist Bible School	Chinkiang	SBC	1911	...	...	1	4	...	32	...	...	...	32	4	8	2
	Nanking Theol. Sem. Bible Train. Sch.	Nanking	FCMS, MEFB, MES, PN, PS	...	4	6	1	1	...	...	34	...	...	34	3	8½	5
	China Mission Training School ⁂	Shanghai	SDA	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Soochow University Bible School ⁂	Sungkiangfu	MES	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chekiang	Bible Training Institute	Hangchow	CIM	1911	1	3	...	...	6	8	...	...	...	14	2	8	2
	Trinity College Theological Class ⁂	Ningpo	CMS	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Bible Training School ⁂	Wenchow	UMC	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kiangsi	Burrows Memorial Bible Training Sch. ⁂	Nanchang	CIM	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	CENTRAL CHINA:																
Hupeh	Theol. School of the China Mission	Hankow (a)	PE	1913	1	2	...	1	...	...	...	9	2	11	4	9	4
	Kingchow Theological Seminary	Kingchowfu	SEMC, SMF	1908	2	3	...	...	...	...	13	10	...	23	3	9	1
	All Saints Catechetical School	Hankow	PE	1896	...	...	2	5	...	6	19	5	2	32	3	9	6
	Blackstone Bible Institute	Wuchang	CMA	1909	1	1	1	...	4	1	...	...	...	5	2	9	2
	Hankow Bible School ⁂	Hankow	LMS	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	LMS Divinity School ⁂	Hankow	LMS	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Hunan	Hengchow Bible School (b)	Hengchowfu	PN	1907	...	...	1	1	20	...	...	...	...	20	5	9½	1
	Hunan Union Theological School	Changsha	PN, RCUS, UE, WMMS	1914	4	...	...	1	...	1	12	...	...	13	...	9½	1
	Hunan Bible Institute	Changsha	BIOLA	...	1	...	...	...	...	48	...	...	...	48	...	...	1
	SOUTH CHINA:																
Fukien	Bible Training School	Chiianchowfu	EPM	1910	1	2	...	...	...	...	18	...	...	18	3	8	1
	Hinghwa Biblical School	Hinghwafu	MEFB	1891	1	6	...	...	...	...	39	2	...	41	4	10	1
	Lin Fang Bible School	Yenpingfu	MEFB	1918	...	3	1	...	...	...	20	2	...	22	4	9	1
	Bible Tr. Dept. of Talmage College	Amoy	RCA	1912	...	...	1	1	...	...	5	...	...	5	4	10	1
	Shaowu Bible Training School	Shaowu	ABCFM	1910	...	...	3	4	5	...	...	...	...	5	3	8	1
	Fukien Bible School	Yungchun	MEFB	1919	...	1	1	5	...	...	18	...	...	18	4	9	1
Kwangtung	Theological Seminary of Basel Mission	Lilong	B	1872	2	1	...	...	...	...	18	23	...	41	4	10	1
	Barbour Ley's Theological College	Swatow	EPM	...	...	3	2	...	5	7	23	...	...	35	4	10	1
	Ashmore Theological Seminary	Swatow	ABF	1907	...	...	2	2	...	...	16	...	...	16	4	9	2
	Wukingfu College	Wukingfu	EPM	1879	...	...	2	2	2	7	...	...	...	9	4	8	2
	Bible Training School of the RPC	Takhing	RPC	1906	...	...	2	2	8	...	2	...	...	10	3	5	1
	Graves Theological Seminary ⁂	Canton	SBC	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Berlin Mission Theological Seminary ⁂	Canton	Bn	1869	...	...	...	...	...	...	...	...	...	8	...	...	...
	Bible Training Dept. of Central H. S. ⁂	Kiungchow	PN	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kwangsi	Alliance Bible School	Wuchow	CMA	1900	...	7	4	...	5	15	15	5	...	40	3	10	2
	WEST CHINA:																
Kansu	Bible Training School ⁂	Titaochow	CMA	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Szechwan	West China Diocesan College	Paoning	CIM, CMS	1907	2	...	...	...	4	8	...	...	...	12	2	8	1
	Bible Training School ⁂	Chengtu	CIM	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Yünnan	Bible Training School ⁂	Chaotung	UMC	...	...	...	...	...	...	...	...	...	...	...	...	...	...

(a) To be transferred to Wusih, Ku.
(b) Connected with the Hunan Union Theological School.

⁂ No report.

(2) Are the Bible Schools exercising sufficient care in their selection of students who are to be trained for evangelistic workers? Reports received show that a large percentage of the students, especially in women's Bible Schools, are of immature age, and should be in a regular primary school rather than in a Bible School. Many of the schools have no entrance requirements,—some not even requiring church Christian work. For example, the Hengchow Bible School, which is a branch of the Hunan Union Theological School, is a grade below the Bible School department of the Theological School. It is merely a "short term course" of three months in the year, for a class of very partially educated workers who for the other nine months of the year are in charge of country chapels in the surrounding districts. A still shorter course, for three weeks only, is given at the Autumn Bibles School at Nanyo, Hunan, which is work connected with the Hunan Bible Institute that is attended not only by the 48 students of the Institute and the 117 workers of the nine Bands of Book Distributes but by almost as many other workers from the province. Some of the students each year are from the ranks of the ordained ministry, some are school teachers, many are unpaid workers. All are gathered into one "class."

This suggests a number of similar variations all over the country from the regularly recognized and established Bible Schools. Evidently there are differences of opinion as to the wisdom of Schools of low grade and short duration. There is no opportunity to choose between the better trained and the more poorly trained; both classes are needed. It is also stated, and rightly, that the more highly trained men will not live and work in these isolated country places where there are no facilities for such mental and social intercourse as become the more necessary the more highly trained a man is. Experience may prove that the less trained workers are an inadequate supply for the needs of these small out-stations; it remains to be seen how the more highly trained men can supply the positions at present occupied by the less trained. The situation is different in the case of the wives and fiancées of preachers or seminary students, who cannot take primary or middle school training and yet can by a course in the Bible School be made more acceptable and helpful as a preacher's wife and as a worker among the people to whom the husband ministers. One of the Bible Schools for women in Nanking is doing excellent work in taking the illiterate wives of seminary students and giving them such a course of training as will fit them for the position and duties which a preacher's or pastor's wife should assume. Doubtless much of the same form of work is being done by other schools for women.

In all schools greater emphasis should be placed upon the applicant's spiritual and educational qualificaions. There is still a fairly wide-spread impression that the better educated young men and women, especially those of college grade, are not willing to enter the direct evangelistic work of the Church in sufficiently large numbers to meet the needs; and that the selection of the inadequately trained or even the untrained is a matter of necessity and not of choice. This may be true in some sections of the field: it is no longer true in those sections where the work is older and more fully developed. The Nanking Theological Seminary is discontinuing its Bible School Department because the cooperating missions no longer feel the need for graduates of Bible School grade. All but one of the five cooperating missions have by formal mission action declined action declined to support any more students in the Bible School Department. It costs little to send the student to the Bible School and it costs little to send the student to the Bible School and it costs little to employ him after his graduation; but experience has shown that the better prepared student is more efficient as a worker and a leader; and therefore, more economical in the end.

The outlook for a well-trained Ministry is much more encouraging today than it has been in the past; and will become more encouraging still as the Churches and the missions concerned realize the important influence which the economic urge and the urge to self-expression exercise upon the educated young men and women of the Church when they come to the determination of their life-work. If the Church does not provide adequately for the support of a more highly trained class of workers, she will continue to be dependent upon the graduates of Bible Schools—Many young men of good educational and spiritual qualifications are restrained from offering themselves for the Ministry of the Church because of the absence of any indication of the Church's desire to have them.—Within the past six months the writer has known two young men of college education to offer themselves as candidates for the Ministry and be refused by their own denomination because it was felt that $35.00 or $40.00 a month would be too high a salary to pay for a preacher. Three or four Bible School graduates could be secured for the salary of one college and seminary graduate. Personal experience and observation, together with the study of reports from other Bible Schools confirm the conviction that in sections where the work of the Church is fairly well begun, those who are responsible should exercise a far more discriminating care in the selection of the students whom they recommend for training as mission or church employees. The average salary secured by a worker of the Bible School grade is a much greater economic inducement for him to enter the service of the Church than a salary five or six times as large would be to a man of full college and seminary standing.

(3) Are the missionary societies adequately meeting their responsibilities in the training of men and women evangelistic workers of the Bible School grade? Obviously some sections of the field, for example, those provinces which head the tables showing geographical distribution, are very much over-supplied with Bible Schools; while many other sections are entirely unprovided for. A policy of union, combination, and more adequate distribution according to the needs of the field might be productive of far greater efficiency.

Fukien has 13 out of the 52 women's Bible Schools in China, and 7 out of the 48 Bible Schools for men. One naturally questions the wisdom of such concentration and duplication in this form of work. Shantung with 9 Bible Schools for women has about one-fifth as many as all the rest of China. The one city of Nanking reports 3 Bible Schools for women. So far as the number of such institutions is concerned we should say that the missions are adequately meeting their responsibility in respect to this form of work, but much is yet to be desired in the way of adequate geographical distribution. The need for a policy of combination and redistribution in Bible School work is seen also in the fact that in a vast majority of the existent schools the outstanding difficulty is said to be the difficulty of getting a sufficient number of students or teachers or both. Over and over occur such statements as the following: "Difficult to get right sort of students and teachers;" "Difficult to get men to work for souls and not for money;" "Impossible to secure sufficient number of candidates for training;" "Lack of teaching staff"—In a word, in some sections there are too many such schools; and it is impossible to secure either a sufficient number of teachers or of students to be taught. When one organization attempts to conduct 7 Bible Schools for women and 2 for men within the limits of one province it is not surprising that there should be a shortage of students and teachers.

Many of these schools are also sadly underequipped. Some are conducted in rented Chinese buildings; one has "land but no buildings;" another lists its equipment as "maps, a blackboard, and a small organ." In reply to the question "How much would be needed for buildings and equipment?" one principal replies "I do not know." Only a few have a reading room; and the average Bible School library would not exceed 50 volumes.

(4) A final question: Are all of the institutions which style themselves "Bible Schools" entitled to the use of this name? Very few of the schools have published catalogues or courses of study. Some schools sent an outline of their course of study, but such outlines were of little value in judging of the quality of work done; because they were usually accompanied by some such note as the following: "This is not followed entirely at present," "This was printed several years ago," "This is a tentative curriculum," "This is out of date" (The last notation might well have been made on a good many others). A study of such courses of study as were received, however, would seem to indicate that in some cases it is questionable as to whether the institution has a right to use the name "Bible School" in its technical sense. Some of them place greater emphasis on the normal or teacher training course; one says "Our aim is to take the students through Higher Primary, giving them a good deal of Bible and other helps for service." Some are not designed to train for Christian service but simply to teach the essentials of the Christian faith. Some are intended to "train mothers for the home life." It would seem, therefore, as if in making a quantitative study of the Bible Schools we might well raise the question as to whether a good many of the institutions listed above should not be given a name more in keeping with the work they are doing. This is especially true of the women's "Bible Schools," a number of which should be classified as Lower or Higher Primary. The Bible Schools for men are, as a rule, conducted in a manner and with a curriculum more in keeping with the name which they have assumed.

THEOLOGICAL EDUCATION

A study of the accompanying table reveals the fact that there are at present 13 institutions attempting to provide Theological instruction, as distinct from Bible Schools or Institutes. These can be further analyzed:

Ecclesiastical Relationship—Under denominational control and serving a single communion there are *six*: 3 Anglican (Sheng Kung Hui), 1 each Baptist, Lutheran, and 2 Presbyterian. But one of the last of these is due to geographical circumstances in Manchuria rather than to ecclesiastical policy; the Lutheran seminary combines 4 or 5 racial societies; and three of the others serve more than one branch of the same communion. A course at present conducted in Weihsien, Shantung, has not been listed in the table because information is not yet available as to its permanent policy. It is, however, included in the figures of this report. The remaining *seven* represent unions of from 3 to 8 separate communions, some of which are widely diverse. Several of these have been in operation for over ten years and in none of them have ecclesiastical differences proven a practical difficulty. The significance of these facts for Church Union is obvious.

Academic Standards—Apart from Bible Schools, three grades of entrance requirement are discernible: (a) 2 or more years of Senior or full College work: (b) Junior College graduation; and (c) Middle School graduation. There are *four* institutions of (a) grade, all of which are doing their work in English, and 2 others have similar courses in readiness. One other school groups Senior with Junior College graduates and uses chiefly the

Theological Seminaries

Name of Institution	Constituent Societies	No. of Depts. (or Grades)	Number of Students			No. of Missions repres. in Student Body	Full-Time Teachers			Total Annual Budget (Silver Dollars)
			Senior College	Junior College Graduation	Middle School Graduation		Western Teachers (a)	Western Trained Chinese	Locally Trained Chinese	
Manchuria Christian College Theol. Hall (Moukden)	PCI, UFS	1	...	...	24(c)	2	2	...	...	$12,000
Peking University School of Theology	ABCFM, LMS, MEFB, PN	1	12	10(f)	...	7	4	2	1	25,000
Shantung Christian University School of Theology (Tsinan)	ABCFM, BMS, PCC, PN	1	...	19	...	5	3	1	...	27,000
Nanking Theological Seminary	FCMS, MEFB, MES, PN, PS	3	1	1	147	15-20	5	1	4	46,000
Shanghai College School of Theology	ABF, SBC	1	...	22	...	4	4	...	...	18,000
St. John's University School of Theology (Shanghai)	PE	1	5	...	...	1	3	1	...	...
Trinity College, Ningpo	CMS	1	...	...	9(g)	1	1	...	...	...
Lutheran Union Theological Seminary (Shekow)	ELAug, FMS, LUM, NMS	1	...	...	63	5	4	...	1	20,000
Boone University School of Theology (Wuchang)	PE	1	8	...	...	1	Teachers used in common with Arts College			...
Hunan Union Theological Seminary (Changsha)	PN, RCUS, UE, WMMS	1	...	...	4(d)	4	4	...	...	...
Foochow Union Theological Seminary	ABCFM, CMS, MEFB	3	...	...	18(e)	3	1	1	3	9,000
Canton Union Theological Seminary	ABCFM, CMS, LMS, PCC, PCNZ, PN, UB, WMMS	1	...	13	(b)	8	7	1	3+	21,000
West China Union University Sch. of Religion (Chengtu)	ABF, CMS, FFMA, MCC, MEFB	3	...	...	10(h)	2	4	...	1	16,500
13 Institutions	26 Societies	...	26	65	275	...	42	7	13+	...

(a) Figures represent full-time or total of part-time teachers.
(b) Also has Bible School with 34 students.
(c) Also has a course requiring 2 years Middle School with 52 students, and Bible School with 28 students.
(d) Also Bible School with 11 students.
(e) Also Bible School with 24 students.
(f) To be discontinued hereafter.
(g) Students usually have teacher training and experience before studying Divinity.
(h) Also a Bible School, staffed by the same teachers and with 46 students.

medium of Chinese. This gives *four* with courses of (b) grade, 3 of which use Chinese with some English. The remaining one gives a course in English which is virtually the Arts course taken in Theology, and requires one year of graduate study. Course (c) is found in *seven* institutions, and 2 others have Bible Schools closely resembling them. All three grades are maintained in Nanking, and either (b) or (c) with a Bible School in 4 others. Opinions differ as to the desirability of this merging, though the majority seem to regard it as due to the exigencies of the situation rather than to preference.

Number of Students—In the 4 institutions at present conducting courses for students of Senior College grade there were enrolled last session a total of 26 men; in the 4 which provide a course for graduates of a Junior College, one other with a special class to be discontinued hereafter, and the one at Weihsien, there were altogether 70 men; and in the 8 requiring Middle School graduation, including Weihsien, the total was 295. These figures cannot but smite into painful reflection all who seek the advance of the Christian Movement in China. They show that in all the Protestant Christian forces combined, only 96 men of College grade were preparing for the Ministry, or an average of 32 available each year. This showing becomes more significant against the background of the 400,000,000 to be evangelized or the estimated 350,000 to be nourished in the Christian life. Or if turning from the standpoint of need, they are contrasted with the efforts put into Christian Higher Education, the discrepancy is no less startling. All the mission Colleges, Senior and Junior, with their heavy capital investments and annual budgets, their very large administrative and teaching forces, the time and energy expended on them in the home lands and on the field, established primarily to supply the Church with qualified Chinese leaders are actually after all these years sending 32 men annually into Theological training. Compared again with the 295 Middle School graduates, the conclusion would seem to be either that a high standard for Chinese clergy is not desired by missionaries, or that the larger part of the available material was not considered worthy of advanced training, a conclusion that is accentuated by noting the smaller number of those taking any Senior College work before beginning Theology. The above figures would be slightly relieved by including those now studying Theology abroad, but these could probably be counted on the fingers of one or at most both hands. The present paper is only a survey, and would overstep its bounds if it attempted to inquire into the causes or propose remedies for the situation described. But the survey would have no value unless it provoked inquiry into such causes and such corrective measures.

Teachers—It is not easy to form an accurate estimate of the numerical sufficiency of the faculty in each institution, because several of them use the same staff to maintain two or even three courses of different grades, or combine with an affiliated Arts College in the use of their teachers. But as there are 6 or 7 major departments in a Theological curriculum, as every teacher ought to have ample time—not as an idealistic dream for the future, but as a simple issue of present efficiency—for personal study and for practical ministerial activity, as furloughs and other interruptions are constantly occurring and only specialists in each subject can satisfactorily fill such vacancies, it would seem that each of these departments should have 2 full-time men. Furthermore, in view of the desirability of transmuting Western Theological methods and material into Chinese forms, while maintaining a worthy standard of scholarship, each one of these departments could perhaps under present conditions be best served only where one Western missionary and one Western-trained Chinese were thus associated. This estimate of 12 or 14 full-time and fully-equipped teachers would have to be enlarged by several minor but scarcely less essential features of a complete course and there ought to be at least one first-class man to train the students in expressing religious ideas in modern Chinese style. If this estimate seems utopian, a comparison of Chinese government school policy or of the actual and accepted practice of our own Arts Colleges would be pertinent. More striking yet would be a comparison of our scattered and absurdly undermanned little Theological Schools, and the single instance of comprehensive planning yet achieved by China missionaries in the field of higher or professional education—the Medical School at Tsinan, Shantung. If therefore a faculty of from 15 to 20 full-time teachers —missionaries, Western and locally educated Chinese—is not excessive, a glance at the table will be sufficient to demonstrate how far away from such a standard are any of our present schools.

But, if from the standpoint of efficient training the China Theological Schools seem pitifully understaffed, from the standpoint of ratio to the students in attendance their faculties might be justly criticized as wastefully large. All the students in each of the two higher grades could easily be taught in a single institution, and the larger classes would be an inspiration to the teachers while greatly improving the morale of the students. With cheap and rapid communications the physical difficulties to such an arrangement would seriously affect only West China. Any such inquiry as the present could not enter into the question of personnel, but one can not avoid wondering how many of those holding positions on these faculties are in any adequate sense qualified for them, specialists in their subjects, masters in the technique of the calling for which they are training others. Any serious effort to improve the quality and effective-

ness of Theological Education in China must undertake to evaluate the qualifications of those now engaged in it.

Finances—The cost of maintaining these schools is relatively moderate, and no figures would be criticized as excessive if Chinese ministers were actually being furnished of the quality and in the numbers desired. The average cost per student appears to be about $700, although this *per capita* estimate covers of course only teaching expense, and does not include his personal allowance. Roughly estimated, Protestant missions spent last year over a quarter of a million dollars (Silver) upon training some 385 students with Middle School graduation or above, over three-fourths of whom were only Middle School graduates. If one were able to look at the problem from a somewhat detached point-of-view, he would probably be suprised at the comparatively small amount spent by the missionary enterprise as a whole on what would have seemed to be its most urgent and essential function. Any further criticism would perhaps be concerned with the query whether this sum is being used to the best advantage.

Summary—The general impressions resulting from a study of this subject are:

(1) That in no other phase of missionary effort has the planning been less adequate to the demands of the situation, and that in consequence the advance of the Christian Movement is being arrested now by the lack of Chinese qualified to fill positions of opportunity and responsibility. The following quotation from a letter written by an American, not a missionary but resident for many years in China and holding a very influential position, is indicative of an anxiety not limited to those in direct Christian work:

"I enclose herewith my subscription for the Student Volunteer Movement. In a way I am sorry it is so small, but I am not convinced that more exhortation of students to enter the Ministry is necessary. My own feeling is that if a higher standard of preparation were insisted on for the Ministry, and if the Chinese ministers were then given recognition on an equality with the foreign missionaries, there would not be so much difficulty about getting ministers. They naturally will not receive much more recognition unless they are better prepared, as they will be if the views of some of the younger missionaries prevail."

(2) That such planning as has been put into effect has chiefly been for a local or other limited segment of the entire enterprise, and has had little if any relation to a comprehensive program.

(3) That the ideal which missionary societies have had of the quality of the Chinese church workers whom they desired to have as colleagues and successors, to make as their crowning gift to the Chinese Church, and their finest achievement for the Chinese nation, has been amazingly low. The policy has been too much controlled by fear of hindering self-support; of spending too much money on Chinese; of losing doctrinal, ecclesiastical, or other control; and of diverting funds or workers from direct evangelism, or higher education, or something else presumably more important. We have unconsciously revealed our own actual thoughts about the sort of Chinese Ministry we want, with the not suprising result that our own College students despise this Sacred Calling, or at least fail to think of it as a worth-while investment of their lives.

(4) That the National Conference to meet in May, 1922, can perhaps consider no more vitally and urgently important topic than the whole question of securing, training, and then using an educated Chinese Ministry.

MISSION COLLEGES IN CHINA

The following article takes account first of the Association of Christian Colleges and Universities in China, and then of various other institutions doing varying amounts of College work but not affiliated with the Association.

ASSOCIATION OF CHRISTIAN COLLEGES AND UNIVERSITIES

The Association of Christian Colleges and Universities in China was formed at a Conference of College Presidents held in Shanghai October 24-25, 1919. The immediate purpose of this Conference was to arrive at some common understanding in the presentation of askings to the Interchurch World Movement and to begin a united pressing of the claims of the Ministry and other Christian service on the youth of the Colleges, in response to the challenge of that Movement. At this Conference nearly every Christian institution in China doing full College work was represented. A remarkable unanimity pervaded the gathering. Its issue has been the formation of the above-named Association, whose purpose is the securing of united effort in the solution of the problems of higher education.

The following institutions comprise the charter members of the Association:

Peking University.
Shantung Christian University, (Tsinan).
Ginling College, (Nanking).
University of Nanking.
Soochow University.
Shanghai College.
St. John's University, (Shanghai).
Hangchow Christian College.
Fukien Christian University, (Foochow).
Canton Christian College.
College of Yale in China, (Changsha).
Boone University, (Wuchang).
Wesley College, (Wuchang).
West China Christian University, (Chengtu).

Since the organization of the Association, one other institution has been admitted to membership, namely the Peking Union Medical College. Though its aims and management are thoroughly consonant with those of the other Colleges, yet its work and its resources are so highly specialized as to call for distinct treatment apart from the limits of this article.

The fortunate location of these strong Christian institutions is instantly apparent upon looking at the educational map of China. They are all established at provincial capitals or other very strategic centers, with territory sufficient to provide an unlimited student-body. They command the respect and support of the people, and are given the fullest liberty in their work by the authorities——a condition that can be duplicated in no other mission field. The Board of Education in Peking recently issued regulations for the Government recognition of these higher institutions. There were no restrictions on Christian propaganda, provided the proper educational standards are kept up. Since then, certain reactionary qualifications have been added, and the whole matter is now in abeyance.

All the above-named institutions (except the Peking Union Medical College) offer full Senior College courses in Arts, and most of them also in Science. In addition, the following professional schools are in existence:

Agriculture	Peking, Nanking, Canton
Commerce	Nanking, Shanghai
Dentistry	West China
Forestry	Nanking
Industrial Chemistry	Soochow, Shanghai
Law	Soochow
Leather Tanning	Peking
Medicine	Shantung, St. John's, Yale, West China
Missionary Training	Nanking, Soochow, West China
Political Science	St. John's
Premedical	Fukien
Sociology	Shanghai
Stenography	Peking
Theology	Boone, West China, Peking, Shantung, St. John's, Shanghai

Most of the institutions also give special attention to the training of teachers, whether in formally organized departments of education or not. A beginning in Journalism has also been made in some quarters, but scarcely enough to warrant separate mention in the above list.

The first opportunity for Chinese women to get a College education in their own land came with the opening of the North China Union Women's College in 1905. During the first fifteen years of its history, 31 students graduated from its four years' course of study, and in addition 41 graduated from its vocational courses of two years. In 1920, this College became the "Peking University Women's College" or "Yenching College." Ginling is now the only independent women's College in the Association. Founded in 1913, it has grown steadily, and graduated two classes with degrees. Canton, Shanghai, and Yale now admit women on the same terms as men, that is, they are co-educational above Middle School.

The investment in physical plant and equipment of these fourteen institutions amounts to about seven million dollars Mexican, such estimates being hard to make with accuracy. The annual expenses, exclusive of missionary salaries, amount to a trifle more than one million dollars; including salaries of missionary teachers, the annual expenses are a little more than two and a quarter million.

In considering these figures, however, it must be remembered that ten of the fourteen institutions conduct Middle Schools on the same campus, with an enrollment one to three times as large as that of the strictly College students. These share in the use of the College equipment and their expense is also included in the annual total given above. Furthermore, anywhere from 50 per cent to 75 per cent of the net annual expenses, or 20 per cent to 25 per cent of the total annual expense (including missionary salaries), are borne by the students themselves in the shape of tuition fees.

In the fall of 1920, these fourteen institutions registered a total of 2,017 students in all departments above Middle School; of this number 1,337 or 66 per cent were professing Christians. The number of professing Christians in 174 mission Middle Schools and Colleges throughout China (and several large Government institutions), as reported by the Student Department of the YMCA is 10,028 out of 29,639, or 33.8 per cent. The percentage of College students professing Christianity is just double that

found in the YMCA list, with its preponderance of Middle Schools. These institutions report a total of 2,474 graduates since the beginning, and of these 361 are in the Christian Ministry. Of the remainder, the professions of Teaching and Medicine claim the largest numbers, with a scattering in YMCA and YWCA work, a few studying abroad, and a good number in Business and Government work.

No accurate statistics are available as to non-graduates. What is known, however, as to both graduates and non-graduates, is almost gratifying testimony to the fruitage of these great Christian institutions. The recently-formed Association of Alumni of Christian Colleges in China, now being made national in its scope, binds these men and women together in a body that has great possibilities for good.

At the present time, however, standards are becoming crystallized and with most of the institutions becoming incorporated, graduation is generally recognized as the obtaining of a degree at the end of a clearly evaluated course of study.

OTHER MISSION HIGHER INSTITUTIONS

Besides the fourteen listed above, fourteen or fifteen other missionary institutions have been rated as Colleges. Most of these, however, are only of Middle School grade, either because all higher work has been discontinued, or because of a varying nomenclature (in the use of the word "College"). Of the remaining five, the Manchuria Christian College at Moukden, the English Methodist College at Ningpo, and the Oberlin-Shansi Academy at Taikuhsien, offer two years of Junior College work. The other two, Huping College in Hunan, and the Woman's College in Foochow, seem to offer full College work, but are not affiliated with the Association.

The foregoing brief survey suggests a number of far-reaching questions to which missionary educators might well give their attention; such as the following:

1. What is the scope and function of Higher Missionary Education?
2. What is (or should be) the relation of Mission Colleges to the Government System?
3. What is the future of the Mission College?
4. How can the Mission Colleges secure and use the best returned students?
5. How can the potential influence of the Graduates and former students of the Christian Colleges be used to the best advantage of the Christian Movement?
6. What combinations or "gentlemen's agreements" among the Institutions will best serve the Cause as a whole?
7. What new Departments or new Institutions should be established, and where?
8. In these days, when it has become almost a fad in China to found Universities, how can more Support for Christian Colleges be secured from the Chinese?
9. How can the Colleges best make their crowning contribution—the Minister and the Religious Teacher—to the Christian Movement in China?

The more important data concerning these institutions are tabulated below (figures are for Fall Term, 1920):—

I.—Student Enrollment in All Departments above Middle School

Name of College	By Grades			Total	Christians	By Courses or Subjects						
	Jr. C.	Sr. C.	Grd.			Arts & Sc.	Theo.	Med.	Law	Agr.	Nor.	Bus.
Peking ...	129	123	21	273	167	192	21	26	...	...	7	27
Shantung ...	111	142	...	253	235	132	21	100	...	...	...	...
Ginling ...	...	60	...	60	54	60	...	...	...	...	...	...
Nanking ...	157	78	...	235	144	121	...	6	...	100	8	...
Soochow ...	98	97	3	198	89	171	...	...	27	...	...	...
Shanghai ...	15	150	8	173	119	140	33	...	...	...	...	...
St. John's ...	...	237	2	239	93	214	5	20	...	...	...	...
Hangchow ...	35	9	...	44	23	44	...	...	...	...	...	...
Fukien ...	...	117	2	119	100	113	...	6	...	...	...	...
Canton ...	...	81	...	81	70	81	...	...	...	...	...	...
Yale... ...	57	57	...	114	83	72	...	42	...	...	...	...
Boone ...	...	77	...	77	61	71	6	...	...	...	...	...
Wesley ...	28	7	...	35	18	33	...	2	...	...	...	...
West China...	90	21	5	116	81	47	12	32	...	...	25	...
Total...	**720**	**1,256**	**41**	**2,017**	**1,337**	**1,491**	**98**	**234**	**27**	**100**	**40**	**27**

Note:—Several of the institutions use the four-year American system, without division into Junior and Senior College, and their students are all included under "Senior College." A fair result might be obtained by counting one-third of these under "Junior College,"—but such is only an estimate.

II.—Investment of Teachers and Funds

(figures include M.S. on same campus)

Name of College	Chinese Teachers	Foreign Teachers	Gross Annual Expenses	Net Annual Expenses	Value of Equipment
Peking University ... ... (ABCFM, LMS, MEFB, PN)	12	28	$ 306,000	$ 152,000	$ 245,000
Shantung Christian University ... (ABCFM, BMS, LMS, NMS, PCC, PN, PS, SPG, WMMS)	25	33	251,000	136,000	550,000
Ginling College ... ... (ABF, FCMS, MEFB, MES, PN)	2	8	27,000	12,000	21,000
University of Nanking ... ... (ABF, FCMS, MEFB, MES, PN, PS)	34	25	200,000	103,000	434,000
Soochow University ... ... (MES)	18	10	101,000	60,000	175,000
Shanghai College ... ... (ABF, SBC)	16	20	164,000	59,000	305,000
St. John's University ... ... (PE)	32	28	320,000	120,000	500,000
Hangchow Christian College ... (PN, PS)	9	10	50,000	22,000	100,000
Fukien Christian University ... (ABCFM, CMS, MEFB, RCA)	3	8	78,000	41,000	46,000
Canton Christian College ... ... (Indep. and LMS)	25	33	370,000	150,000	500,000
College of Yale in China ... ... (Indep.)	5	25	108,000	33,000	136,000
Boone University ... ... (PE)	24	12	112,000	50,000	235,000
Wesley College ... ... (WMMS)	10	4	38,000	14,000	30,000
West China Christian University ... (ABF, CMS, FFMA, MCC, MEFB)	14	21	198,000	50,000	300,000
Total for 14 Institutions...	**229**	**265**	**$2,417,000**	**$1,002,000**	**$3,577,000**

Notes:—

1. Part-time teachers are not included in the above.
2. Yale counts returned students as foreign teachers.
3. The majority of the institutions conduct Middle Schools on the same campus, and a large part of the investment goes into M. S. students.
4. Annual expenses are in Mexican; the GROSS column includes missionary salaries; the NET column excludes missionary salaries.
5. Equipment is in GOLD; if Mexican has been reduced to gold, it has been at the rate of 2 to 1.

III.—Occupation of Graduates

Name of College	Total	Ministers	Mission Teachers	Govt. Teachers	Physicians	Govt. Officials	Students Abroad	Business and Industry	Other Christian Work	Misc.
Peking...	513	87	154	15	40	...	31	24	40	122
Shantung	815	156	214	...	87	...	3	70	13	272
Ginling	12	...	5	2	...	...	1	...	4	...
Nanking	238	14	78	18	40	18	36	20	4	10
Soochow	113	4	54	...	...	4	15	36	...	...
Shanghai	57	8	20	1	...	1	11	13	3	...
St. John's	420	16	45	31	9	11	25	283	...	...
Hangchow	180	47	64	7	...	...	10	40	12	...
Fukien...	15	1	8	2	...	...	2	...	...	2
Canton	7	...	4	...	...	...	2	...	1	...
Yale	15	5	7	...	...	...	1	2	...	...
Boone	73	19	28	5	...	...	3	18	...	...
Wesley (no graduates)	...	...	...	...	...	...	...	...	...	...
West China	16	4	3	1	4	1	3	...	...	...
Total... 2,474	**361**	**684**	**82**	**180**	**35**	**143**	**506**	**77**	**405**

Note:—Returns as to graduates offer the greatest variety of figures, due to the following causes:—

(a) Many of the institutions began as schools of lower grade, gradually raising to present standards. In some cases all who finished the full course at any time in the past are counted graduates; in others only those who have been granted degrees under an American charter.

(b) Some institutions reach back half a century or more, others have been so recently founded that their full graduates are very few in number.

(c) In some cases graduates have entered more than one walk of life, and hence have seemed hard to classify; in other cases graduates are classified simply as "dead".

(d) In some cases records are incomplete or confused. It has been difficult to attain anything like complete accuracy in this table.

AGRICULTURAL MISSIONS

The aim of agriculture in Christian missions is to bring the Christian Message to the farmer in such a form as he can best understand, and which will help him most to live a well-balanced Christian life. To this end Agricultural Missions bear a close relation to evangelistic activity no less than to Christian education. The teaching of agriculture in mission schools associates Christianity with the common every day practical needs and experiences of life. It makes the studies in the curriculum more practical. It affords a most excellent opportunity for the development of the stronger traits of character. The teaching and general improvement of agriculture is a Christian act in itself. It, moreover, has this further advantage, i.e. it ties up the Christian school with the community. This may be accomplished by the school raising pure and improved seed for distribution among the farmers, by exhibits, lectures, demonstrations, home projects, etc.

In evangelistic work the place of agriculture is to establish a point of contact, and to further the self-support of the Church through the better economic condition of its members. This improvement of the economic conditions of the community can only come when the farmer is educated to a full realization of the benefits to be derived from the use of better farm practices, such as (1) the use of good and pure seed, (2) the use of pure bred animals, (3) better methods of tillage and fertilization, (4) proper drainage, (5) better methods in farm management, (6) co-operation, (7) rural credits, (8) good roads, (9) the control of insects and plant diseases, etc.

The possibilities for Agricultural Missions in China are unlimited. According to recent Customs' figures, the agricultural exports of China equal 73 per cent of the total. (See "The Future of Agriculture in China," "Far Eastern Review," January, 1920). At least 85 per cent of China's population may be regarded as rural. This means that 350,000,000 people or more are in real need of a new rural outlook and of scientific knowledge of better methods of agriculture. In the light of these conditions the Christian Church faces one of its greatest opportunities.

Agricultural Work by the Government—There are 10 Agricultural Colleges and 51 Agricultural Middle Schools in China, with a total of 6,324 students. 722 teachers, and 453 administrative officers. At present the Government maintains Agricultural Experiment Stations in connection with all Agricultural Middle Schools. The total amount expended by the Agricultural Middle Schools in 1918 was $784,491.20. The accompanying map shows the location of these Government Agricultural Schools. There are also 269 Government Higher Primary Schools in which the subject of Agriculture is supposed to be taught. In addition, there are a large number of District Experiment Farms where attempts are being made to improve the crops of local regions. The information given above is the latest available, and was secured for the Committee by Mr. Chao Chung-ting.

Re the instruction given at Government Agricultural Colleges and Middle Schools, the prevailing opinion seems to be that in most cases it fails to strike at the fundamental principles of scientific agriculture. Exceptions naturally are found, as in the Southeastern University where conscientious attempts are being made, both in education and in experimental work. Most Government education is too materialistic, having as it does, in too many cases, the sole aim of bettering the economic condition of the farmer, without much attention being given to moral and social problems of rural life upon which the uplift of any community or nation depends, as much as upon better crops. Much of the present inefficiency in Government Agricultural Education is due to the non-availability of trained experiment station workers and competent teachers of agricultural subjects.

Types of Mission Agricultural Work—Christian missions have agricultural work of various kinds scattered over China. The following classification of the types of this work serves as a key to the opposite Table:

1. Agricultural Colleges.
2. Agricultural courses in Middle Schools.
3. Improvement of crops, animals, farm practices, or forestry.
4. Creation of interest in better agriculture and forestry. (This is done by means of lectures, practical work, relating agriculture to subjects taught, brief course in agriculture in the school, and the like).
5. School Gardens—for teaching the dignity of manual labour, furnishing self-help, and as an aid to nature study classes. (A few instances of school ground improvements are included under this type).
6. Growing of seeds, nursery stock, or vegetables for sale.

The accompanying Table gives a list of centers where some form of Agricultural Education is done, and of the missions promoting this work. The American Presbyterian Mission (North) engages in one or more types in 11 stations. The mission second in its emphasis on Agricultural Education is the Methodist Episcopal Mission (North), with work in 6 stations. There are now at least 15 Agricultural Missionaries in China, with degrees from Agricultural Colleges. Their location is shown in the Table. In addition, there are 13 Chinese returned students with degrees from Western Agricultural Colleges, 7 graduates from Agricultural Colleges in China, and one graduate from an Agricultural College in Japan.

W—Degree from Western Agricultural College
C— " " Agricultural College in China
J— " " " " in Japan
S—Special work in an Agricultural College

Fn—Foreign
Ch—Chinese

Name of City	Name of Mission	Types of Work						Teachers with degrees from Agricul. Colls.
		1	2	3	4	5	6	
ANHWEI—								
Suchow	PN	...	...	X	X	X	...	...
Luchowfu	FCMS	...	...	...	X	...	...	Fn (S)
Pochow	SBC	...	...	X	...	X	...	...
CHEKIANG—								
Huchowfu	ABF	...	...	...	...	X	...	...
Chuchow	PS	...	...	...	X	...	...	...
Hangchow	ABF	...	...	...	X	X	...	...
Ningpo	UMC	...	...	...	...	X	...	...
CHIHLI—								
Changli	MEFB	...	X	X	X	...	...	Ch (W)
Paotingfu	Union	...	...	...	...	X	...	...
Peking	Union	...	...	X	X	X	X	...
"	PN	...	...	...	...	X	...	...
Tungchow	ABCFM	...	...	...	X	...	...	...
Shuntehfu	PN	...	...	...	X	X	...	...
FUKIEN—								
Changchowfu	LMS	...	...	...	...	X	...	...
Foochow	ABCFM	...	...	...	X	X	...	...
Hinghwafu	MEFB	Undetermined						Fn (W), Ch (C
Shaowu	ABCFM	...	...	X	...	X	X	Fn (W)
Tungan	RCA	...	...	...	...	X	...	...
Yenpingfu	MEFB	...	...	...	...	X	...	...
Lungtien	MEFB	...	...	...	X	X	...	...
HONAN—								
Changteh	PCC	...	...	...	X	...	...	...
Juchow	ELAug	...	...	...	...	X	...	...
Kaifeng	SBC	...	...	X	...	X	...	Fn (W)
Siangyangfu	LUM	...	...	...	X	...	...	...
Weihwei	PCC	...	...	...	X	...	...	...
Yencheng	SDA	...	...	...	X	...	...	...
HUNAN—								
Changsha	YM	...	...	X	...	...	...	Ch (W)
Hengchowfu	PN	...	...	...	X	...	...	...
Shenchowfu	RCUS	...	...	...	X	X	...	...
Yiyang	NMS	...	...	...	...	X	...	...
Yochow	RCUS	...	...	...	X	X	X	...
HUPEH—								
Hankow	PE	...	...	...	X	X	...	Fn (W)
Tsaoshih	LMS	...	...	...	X	...	...	...
KIANGSI—								
Kiukiang	MEFB	...	...	...	...	X	X	...
"	WFMS	...	...	...	...	X	...	...
Nanchang	MEFB	...	...	...	X	X	...	...
"	CMML	...	...	...	X	...	...	...
KIANGSU—								
Nanking	Union	X	...	X	X	X	X	6 Fn (W), 1 Ch (W), 0 Ch (C), 1 Ch (J)
"	MEFB	...	...	...	...	X	...	...
"	PN	...	...	...	X	...	...	...
Süchowfu	PS	...	...	...	X	X	...	...
Shanghai	ABF	...	...	...	X	...	...	...
"	IBC	...	...	...	...	X	...	...
"	MES	...	...	...	...	X	...	...
KWANGTUNG—								
Kiungchow	PN	...	...	...	...	X	...	...
Kachek	PN	...	...	...	...	X	...	...
Swatow	ABF	...	...	X	X	X	X	...
Canton	CCColl	X	X	X	X	...	X	4 Fn (W), 7 Ch (W)
"	CMS	...	...	...	...	X	...	...
"	Union	...	X	...	...	...	...	Fn (W)
Sheklung	PN	...	...	...	X	X	...	...
Takhing	RPC	...	...	...	X	...	...	...
Siulam	UB	...	...	...	...	X	...	...
Yeungkong	PN	...	...	...	...	X	...	...
SHANTUNG—								
Chowtsun	BMS	...	...	...	...	X	...	...
Lintsingchow	ABCFM	...	...	...	X	X	...	...
Tengchowfu	PN	...	...	...	X	X	...	...
Tsining	PN	...	...	...	...	X	...	...
Weihaiwei	CMML	...	...	...	...	X	...	...
Weihsien	PN	...	...	...	X	X	...	...
Yihsien	PN	...	...	...	X	X	X	...
Tsinan	PN	...	...	...	...	X	...	...
SHANSI—								
Liaochow	GBB	...	...	X	X	...	...	Fn (S)
SZECHWAN								
Chengtu	MCC	...	...	...	X	X	...	...
Fowchow	MCC	...	...	X	...	...	X	...
Jenshowhsien	MCC	...	...	X	...	X	...	...
Mienchow	CMS	..	...	X	...	...	...	...
Paoning	CIM	...	...	...	...	X	...	...
Penghsien	MCC	...	...	...	...	X	...	...
Tzelintsing	MCC	...	...	X	...	X	X	...
MANCHURIA—								
Antung	DMS	...	...	X	...	X	X	Fn (S)
Moukden	PCI	...	...	...	...	X	...	...
Kirin	WFMS	...	...	...	...	X	...	...
	Total...	**2**	**3**	**14**	**35**	**52**	**11**	**15 Fn (W), 3 Fn (S), 21 Ch (13 W, 7 C, 1 J)**

AGRICULTURAL COLLEGES AND MIDDLE SCHOOLS

(MISSION AND GOVERNMENT)

The following summary indicates the extent of the types of work undertaken by the missions:

TYPE OF WORK (See Key on Page 421)	NO. OF MISSIONS PROMOTING EACH TYPE OF WORK
1	2
2	3
3	14
4	35
5	52
6	11

Interest in Agricultural Work—Many other missions are desirous of starting agricultural education work in their schools, and agricultural extension work in connection with their evangelistic activities, but the chief drawback in making even a beginning has been the lack of trained Christian Chinese. Many of the places mentioned above would be giving definite agricultural instruction in their Higher Primary and Middle School courses if agricultural teachers were procurable. The following is taken from a letter recently written to the Chairman of the Agricultural Committee of the Honan-Shantung Educational Association, and is typical of a number of letters received by those engaged in agricultural missionary work.

"Inasmuch as you invite correspondence on the subject of 'Agriculture in our Mission Schools' I am taking the liberty of writing for further information As principal of the boys' school here in S ———, I am anxious that before long we shall have some kind of industrial work. As this is an agricultural community, some phase of Agricultural Education would best meet the need. I should like if possible to make a small beginning next fall. Will your Association in Shantung hold such an institute or summer-school for primary teachers as you mention in your article which will give them at least a start in the rudiments of Agriculture, and enable them to return to their schools in the fall equipped to teach school-gardening to their pupils? If so, I should like to send one of our teachers. I should also like to know where I can obtain a list of Chinese literature on this subject of Agriculture, not anything too deep or technical, but something practical, that could be readily understood by the average Middle School graduate."

Portions of another letter from Hupeh are as follows: "I am keenly interested in the promotion of agricultural teaching in schools. Is there any sort of clearing-house for the exchange of experience in these matters? That is, one would like the valuable methods already tried out in some localities in making agricultural work in schools contribute to the support of pupils made available."

Recently a missionary from the interior expressed his desire to spend some time studying at an Agricultural College while on furlough, and asked what institution could be recommended and what kind of subjects he should study. He said he was engaged in evangelistic work, mostly among country people, and that in his judgment he would have a much better point of contact with the farmer if he knew something about Agriculture. There are several other similar cases in China of missionaries going home to study Agriculture for this same reason. If evangelistic missionaries are finding Agricultural Education an asset in their work, how much more true must this be in educational work!

This awakened interest among missionaries in Agricultural Missions is evidently due to

1. The realization that it is very difficult to secure interest in the Gospel Message of any man whose chief concern is the source of his next meal and, consequently, the desire to raise the economic standards of the country people.

2. The self-evident need for improved methods of agricultural production. One of the chief causes of the severity of famines in China is the bad economic situation under which the farmer is working.

3. The desire to use Agricultural Missions as an effective point of contact with the farming population, particularly where there is the great opportunity that is presented to every mission station located in or near a rural district.

4. The need for a self-supporting Church.

5. The desire for a kind of education adapted to the needs of many of the students in the mission schools.

Attitude of Mission Organizations towards Agricultural Missions—Not only are individual missionaries undertaking agricultural work in their respective stations, but mission organizations and mission Educational Associations are officially giving their support to Agricultural Education as a regular type of missionary endeavour. In 1919, three of the Educational Associations passed resolutions favouring Agricultural Educational Work. Several have standing committees on Agricultural Education at the present time. The actions of these Associations in relation to Agricultural Education may be found in the China Educational Review for October 1920, under the title "Important Developments in Missionary Interest in Agricultural Education."

Perhaps the most important action yet taken in the interests of Agricultural Missions was that of the Agricultural Committee of the China Christian Educational Association which reads as follows: "In view of the increasing demand among missionaries for Christian trained teachers of agriculture, school gardening, nature-study, and for agricultural extension workers, and, owing to the fact that this need is not now being adequately met, we recommend that men and money for agricultural missionary work be sent to such missions and institutions as can train Christian men for the purpose of meeting the above mentioned needs."

"This will mean the placing of Agricultural Missionaries and financial support in such places as the College of Agriculture and Forestry at Nanking and the Canton Christian College for the purpose of strengthening these institutions, and in secondary training centers such as those already recommended by this Committee, and in Normal Schools. We recommend that the requests from these institutions be given first consideration."

"We consider it inadvisable at the present time, for a mission to place an Agricultural Missionary in a mission station which is not planning to develop a large work along this line, or which has not the purpose of training teachers and leaders. It should also be remembered that one foreigner can do little without a number of properly trained assistants, and these are very hard to secure at present. We believe that more rapid progress in Agricultural Missions can be made by the concentration of Agricultural Missionaries in training centers of College and Secondary or Middle School grade, and Normal Schools."

Perhaps one of the most outstanding forward movements for Agricultural Missions is the action of the Nanking Theological Seminary, taken in the spring of 1920, in favour of appointing on the faculty a missionary thoroughly trained in Agriculture who is to give all his time to teaching certain agricultural subjects to the prospective preachers, most of whom will work in the country with rural congregations and conditions. The idea is not to make agriculturists of these would-be preachers, but to give them an understanding of some of the fundamental economic and sociological problems of the rural communities, as well as a general knowledge of a few of the underlying principles of scientific agriculture, in order that they may meet the country people in a sympathetic and helpful way. The Theological School of Shantung Christian University is also planning a series of lectures with these ideas in mind. In connection with these forward movements within Theological Seminaries, the formal action of the Methodist Church Centenary Program Conference, Peking, 1920, is interesting: "That special efforts be made to prepare ministers for country as well as for city churches. We urge that in connection with each School of Religion there be a specialist in production, rural economics, rural sociology, and that the vital relationship between these courses and practical evangelism be kept constantly before the minds of the students." (See Educational Review, Oct. 1920).

Not only do we find missionaries and missionary organizations interested in Agricultural Missions and demanding Chinese Christians trained for this sort of work, but we have Government Schools and Experiment Stations not only enquiring for graduates of such mission institutions, as the College of Agriculture and Forestry at Nanking and the Canton Christian College, but definitely engaging men from these institutions.

From this Survey, it is evident that missions face a unique opportunity. The Government schools are not meeting the need. Missionaries throughout China are feeling the need of some type of education more practical than the academic, which sends relatively few to higher schools and colleges and leaves the rest little prepared for the duties incident to rural life.

Future Development—In order to project Agricultural Missions in an adequate and efficient way, it is of primary importance that the mission agricultural institutions, such as Canton Christian College and the College of Agriculture and Forestry of the University of Nanking, be properly equipped and staffed. Another step should be the introduction of

Agricultural Courses as a separate department in some of the existing mission Middle Schools, and, in a few instances, the starting of purely Agricultural Middle Schools in strategic locations in connection with work already existing. There is also a pressing need for Departments of Agricultural Education in connection with mission Normal Schools.

Agricultural Missionaries at the present time are most needed at Agricultural Colleges. It is to be expected that the Chinese trained at these Colleges will take up eventually most of the agricultural work in the Middle and Normal Schools. In the beginning, however, owing to the dearth of such men, it may be necessary to secure a limited number of Agricultural Missionaries for this work as well.

By careful co-operation among the missions in locating the needed Agricultural Training Centers, considerable expense may be saved. For instance, the Methodists might by agreement undertake Agricultural Education in one of their schools in Central China, the Presbyterians in North China, the Baptists in East Central China, and so on. Specialization by different schools of the same mission would also make it possible to reduce the expense of this work.

Some definite policy in the allocation of Agricultural Missionaries by the different societies sending out such workers is of first importance. There is a tendency for individual mission stations to secure Agricultural Missionaries for their own local work without regard to the needs of other missions of the same denomination. Funds and men would be much more economically used by placing a certain number of men at suitable Training Centers and then, rather than increase the number of men sent to the field, increase the funds for the equipment and current expenses of these Training Centers. Both the success and extent of the future development of Agricultural Missions in China depend very largely on the amount of co-operation between the various missions. Statesmanship in this development will not consist of individual missionaries and missions working independently. An adequate all-China program can only become an accomplished fact by the utilization of such central bodies as the International Association of Agricultural Missions and the Agricultural Committee of the China Christian Educational Association.

INDUSTRIAL EDUCATION IN MISSION SCHOOLS

A Survey of Manual or Industrial Education in Mission Schools was made in 1916. The Report appears in the China Mission Year Book for 1916, and is the most comprehensive statement obtainable. Naturally, Industrial Educational facilities in mission schools have multiplied during the last five years, and new features of Industrial Education have been introduced. However, developments can hardly be said to have gone forward far enough to alter very appreciably the situation as revealed by the Survey of 1916.

The subject of Industrial Education is so important, that in addition to referring our readers to the China Mission Year Book, 1916, pages 275 to 288, we append some general preliminary remarks prepared by a member of the Educational Commission, who is interested in this subject and who has visited a number of mission schools during the last three months. The Commission is now preparing its Final Report (December 1921). We may look to this Report to deal with the very latest developments in Industrial Education in mission schools in China.

Value of Industrial Education—It was noticeable that in almost every case where the opinions of Chinese were asked regarding the best contribution of mission education to China, a strong impression was developed in favour of Vocational Education. This came equally from rather important public men in China and from groups of Chinese Christians as they were met by the Commission. It is fair to say that the Chinese consulted are nearly unanimous in favour of an aggressive development of Industrial Education in the mission schools.

There is no way of estimating the extent to which this Industrial work is actually developed, judged by the inspections of the Commission; but observation in 10 provinces gives the impression that it is not being used very extensively and that only in few places are plans for substantial enlargement under way. At the same time, a great many mission educators who are interested, are discussing the subject, and in many cases have put projects before either the Mission or Home Boards, sometimes only to be disappointed. Doubtless, the sentiment in favour of Industrial Education is pretty wide-spread among the mission school men, and could easily be mobilized, with proper financial support, into a comprehensive and extensive scheme.

Self-help is, of course, the simplest form of industrial work and unquestionably has its place under the conditions that exist in China. It seems clear, however, that all work given for self-help should be made as educational as possible, and that the necessity of the boy or girl to earn money should not be subordinated to the desire to give a good training vocational in type. It is not necessary to the argument to show that the boy is to use this vocation in after life, because the value, educationally, of discipline of this sort is beyond question.

Industrial Work as a part of General Education—To a slight extent industrial work is being introduced as a phase of general education. Probably its great mental and moral value is well recognized, but the difficulty of finding teachers, the cost sometimes involved, and other factors bearing upon the crowded life of mission teachers, are all responsible for the fact that not more is being done. It would seem to a casual observer that in China the value of this type of work in at least the Elementary and Middle Schools would be almost incalculable. Perhaps to an exaggerated degree in China the feeling prevails that the student or educated person does not need to work, and indeed gets his education so that he may not need to work with his hands. It has been demonstrated beyond question that there are distinct intellectual as well as moral reactions to hand training, to dealing with things, to doing something that is real, to participating in the processes that men and women have to utilize.

There are some efforts to introduce trade work and even trade schools very early in the course, generally as early as the Higher Primary and to some extent in the Lower Primary. One of the difficulties of the situation lies in the probable fact that the factory system of industry already introduced in China will develope rather rapidly and must determine, in part, the type of trade work. On the other hand, the old domestic and village industries will continue for a long time and must be reckoned with in any system of trade work. The opinion of the Guilds on this subject is of considerable importance.

A "Hampton" in China—It is believed that one of the best contributions that could be made to Manual and Industrial Education is to establish at least one institution at present of Middle School grade, based on the work at Hampton Institute, Virginia, U.S.A., and indeed modelled as closely as possible after it. This would include Industry, Agriculture, and Teacher Training. The Hampton spirit must be imported as well as the Hampton method, and then of course the whole scheme gradually adapted to meet Chinese needs.

MODERN MEDICAL EDUCATION IN CHINA

Pioneer Efforts in Canton—An old Rugby school boy, Thomas Richardson Colledge, founded the first dispensaries in China, first in Macao in 1827; and during the following year in the city of Canton. In 1834 he was joined by Peter Parker, a Yale graduate, and recognized as the first medical missionary to China. These two pioneers soon found it necessary both to train up assistants and to go to the public for financial support of their medical undertaking. Thus, there came into being the Canton Medical Missionary Society, the first of its kind in China. This Society was "to encourage Western medicine amongst the Chinese and afford an opportunity for Christian philanthropy and service; to cultivate confidence and friendship and thus introduce the Gospel of Christ in place of heathenism." Further, it was "to provoke enquiry into Truth by the opposing of exact science to superstitious ignorance; to educate Chinese youths in Western medicine; to advance general medical knowledge by the reflex benefits which will accrue from scientific discoveries in China."

It was thus under Parker and Colledge, as early as 1840, and later under Kerr of the same hospital in Canton, that modern medical teaching began. In 1870, medical students were formally admitted and the translation of textbooks taken up in earnest. In 1879, the first Chinese women to begin medical studies entered this school. In the meantime, Benjamin Hobson, of the London Missionary Society, as he practised in Hongkong, in Canton, and later in Shanghai, had lectured and taught and translated without ceasing.

Beginnings in Tientsin—Forty years ago, the Viceroy Li Hung-chang, grateful to Dr. Mackenzie for saving the life of Lady Li, provided premises in Tientsin for medical school work, gave Dr. Mackenzie the funds with which to carry on his class, imposed no hindrance on religious teaching, and thus set in motion the earliest school of medicine among the group that is functioning today. During Dr. Mackenzie's lifetime, 19 men were graduated from this school, which still lives on, and is now the Naval Medical College, Tientsin.

Situation Today—Nearly a hundred years since Colledge started his first dispensary! Forty years since Mackenzie launched the first modern medical school in China! What is the record of their successors today? An inquiry made in August, 1921, showed that there were 27 Medical Colleges in China. Fourteen of these are Chinese institutions, eleven are under foreign control, and two others are managed cooperatively by Chinese and Westerners.

Financial Support—Of the Chinese Colleges, three are supported by as many Ministries of the Central Government (the Board of Education College and the Army College in Peking, and the Naval College in Tientsin); seven by provincial governments (one at Paotingfu, Chihli, one at Hangchow in Chekiang, two in Kiangsu, the Central Provincial College at Soochow, and the former German College now located at Woosung, one in Tsinan in Shantung, one in Canton, and one in Chengtu); and four by private groups, the Nantungchow College and the Tung Tai College in

Kiangsu; a Women's Medical College at Hangchow in Chekiang; and the Kwong Wah College at Canton.

Of the foreign-controlled Colleges, two receive a measure of Government aid (the Japanese South Manchurian R.R. College in Mukden and the Hongkong University Medical School under British control in Hongkong,; one is under a board of 13 trustees, six representing the six missionary societies originally maintaining the Union Medical College, Peking, and seven representing the China Medical Board of the Rockefeller Foundation, while the remaining eight are conducted by missionary societies. Four of these 8 are union institutions, in which British and Americans cooperate (Tsinan, Foochow, Peking, and Chengtu); one in which British and Danish teachers cooperate at Moukden. The Peking Women's Union Medical College is an American institution; the CMS maintains a College in Hangchow, while the remaining two strictly missionary medical schools are conducted by American societies—St. John's Pre-medical School in Shanghai under the American Episcopal Board, aided by contributions from the University of Pennsylvania, and the Hackett Medical College for Women at Canton, under the American Presbyterian Board, North.

The two Colleges managed cooperatively by Chinese and foreigners are the Hunan-Yale College of Medicine at Changsha conducted jointly by the faculty of Yale in China and a society of Hunanese leaders interested in medical education; and the Kung Yee Medical College in Canton, controlled by a Chinese board, but under professional supervision of American teachers.

Location of Medical Colleges—Twenty-four are in provinces bordering on the sea (5 in Chekiang, 6 in Chihli, 1 in Fukien, 5 in Kiangsu, 5 in Kwangtung, 2 in Manchuria. and 2 in Shantung), while the other three are in Hunan (1) and Szechwan (2) respectively, far in the interior.

Classification according to the Language used in Instruction—Grouped according to the language used as the medium of instruction, 17 teach in Chinese, 5 in English, and 1 in Japanese. Two use both Chinese and German together, one Chinese and English, and one Chinese and French.

Classification according to Sex of Students—Thirteen of the Colleges are at present teaching men only, four are exclusively for women; while the remaining 10 admit both men and women students, though in 2 of these 10 schools, women are found only in pre-medical classes.

Student Enrollment—The total number of medical students enrolled in these 27 Colleges is a little over 2,000. Of this number only 95 are women. In addition, the six Colleges that require thorough pre-medical science courses report between 100 and 200 students under their immediate supervision.

Faculty Enrollment—The numerical strength of the faculties at the different Medical Colleges varies from 4 at Foochow to 43 at the Peking Union Medical College. (It is only fair to state that since the Survey data was gathered the Foochow College has decided, on account of the shortage of teachers and other factors, not to continue instruction for the present). These numbers are in addition to the faculties of the several pre-medical schools. In 24 of the 27 Colleges whose reports are available, the total faculty enrollment is 404, an average of about 17 per institution.

Budget—The variations found in the reports on budget are very interesting. The Hangchow Women's Medical College for example reports a total annual budget of $2,500 Mexican, while the total budget of the Peking Union Medical College last year was $800,000 Mexican. These figures include, in practically all cases, the total cost for both College and Hospital. It is difficult to get a wholly accurate statement, as some teachers volunteer their services, and in some of the budgets the salaries of the foreign teachers are not included. The two cooperative Colleges (Hunan-Yale Medical College and Kung Yee Medical College) receive annual grants from their respective provinces, Hunan and Kwangtung. The Hunan-Yale College is promised an annual subvention of $50,000 Mexican (of which amount $41,000 was paid in 1920); and the Kung Yee College also receives a regular grant from the Canton Government. In addition to these grants to Colleges conducted cooperatively with the Chinese, the Moukden Medical College receives about $6,000 Mexican from the provincial government of Manchuria; and the Medical School of Shantung Christian University receives an annual grant of $5,000 Mexican, unfortunately reduced recently to $3,000 Mexican.

The average budget for the 20 institutions reporting on this item, and taking inaccuracies as they stand, is $109,500 Mexican. This figure is surprisingly high, but it must be borne in mind that the large budget of the Peking Union Medical College is largely responsible for raising the average. A second point is noteworthy, namely, that modern education is very expensive and that institutions such as the Pennsylvania Medical School of St. John's University at Shanghai, the Shantung Christian University Medical School, the Hunan-Yale Medical College, and the Hongkong University Medical School, taking this group alone, give figures averaging very much over $100,000 each. Only two government schools report an annual budget exceeding this amount.

The grants given to the Government Colleges were seriously reduced during 1920-1921, and in consequence these Colleges now face a grave financial crisis. In the case of the Naval Medical College at Tientsin, one-eighth of whose cost has been borne by the Navy Board, no money was paid between April and Sept. 1921. The remaining seven-eighths of the budget was borne fortunately by Chihli province, although no promise of similar assistance is held out for the future.

Constant military activity in China during the past few years has greatly hindered educational progress in many provinces; notwithstanding, a most determined effort is being made to fulfil all contractual obligations, especially where foreign staffs are involved.

Tuition—Medical teaching cannot be charged for at high rates for a long time to come, that is, throughout most of China. The Army and the Naval Colleges provide free tuition for those who pass their entrance examinations; while the fees charged in other Colleges range from a standard average of $20 Mexican a year (for tuition only) in the Chinese Government institutions, to $300 Mexican a year at the University of Hongkong. Board and room together cost from $30 a year up. Even these moderate fees at most of the colleges, prevent many an able candidate from registering. Times without number have students come to ask for scholarship aid or for suggestions as to self-support even though the fee was but $30 per year. Such is the economic border line beside which a considerable proportion of students in China live.

Length of Course—The Colleges under the central or provincial governments tend to give a four-year course, in one or two cases requiring a pre-medical year between graduation from the Middle School and entrance to the Medical College. On the other hand, the Colleges conducted by missionary societies or by foreign governments in almost every case, require five years in the Medical College before the granting of a diploma. In two colleges, the Peking Union Medical College and the Hunan-Yale Medical College, the fifth year is a clinical course, didactic work being completed before its beginning.

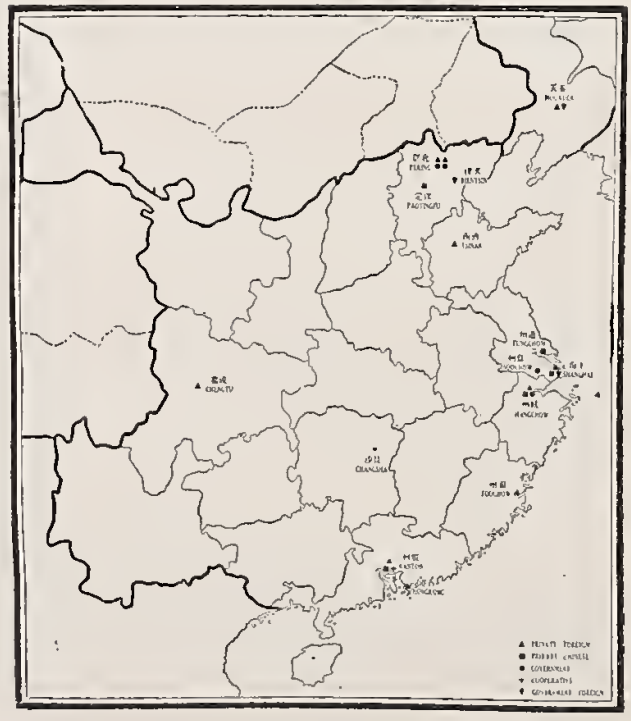
Graduates—It is impossible to give exact figures regarding the number of graduates from these 27 Medical Colleges. The total is certainly not over 3,000. Add to this those who were taught privately or in colleges that have since ceased to function, and we shall get a grand total of probably not more than 4,000 or 5,000 as the figure representing those in China who have received a more or less full measure of personal or institutional training in Western medicine.

Scholastic Standards—Only six of the Medical Schools in China as yet require thorough laboratory preparation in biology, chemistry, and physics. The Chinese Colleges are still satisfied to admit Middle School graduates. A pre-medical year however is soon to be required by one or two of these schools. In 10 of the 27 Medical Colleges, the course lasts five years. In Moukden and Hongkong this is due to the fact that the British pattern is followed. In the Peking Union Medical College didactic work lasts 4 years, but a year of graduate work is required before the degree is conferred. The schools in Changsha and Tsinan are planning to follow this course, together with St. John's, as soon as their teaching staff is adequate. The Government Colleges are all "Special Medical Colleges" there being as yet no Chinese University Medical School. These Special Colleges slavishly follow the Japanese model of Middle School graduation plus four years of medical study as the requirement for a medical degree.

The German Medical College, with its reputation for high teaching standards and excellent equipment, has now been revived. A new dean and new teachers have reached the field; and the work to be done there is likely to place the school among the stronger institutions of the land shortly.

The small provision for laboratories in the majority of Medical Colleges as compared with the more adequate provision for lecture halls suggests that the imperative necessity of individual experimentation has not been sufficiently appreciated by the faculties. Belief in dissection is expressed everywhere, but actual provision for it is all too rare. That physiology requires instruments of precision, which every student must handle, and that individual microscopes are needed by students throughout their courses is also not fully realized, if one may judge by what he sees in most institutions.

SCHOOLS OF MODERN MEDICINE



New laboratory buildings are to be found in several centers. Hangchow Provincial Medical College, for example, entered its new buildings this autumn (1921), although no anatomical laboratory with dissecting tables for every student is provided. The new College for Women, also at Hangchow, consists essentially of recitation rooms. The recently completed group of buildings for Soochow, and the group planned for the Board of Education College at Peking, give promise of better provision, although in the former even the new laboratories only recently occupied do not furnish space and equipment enough for each individual student.

Teaching Force—In spite of limitations and weaknesses mentioned above the teachers in most Medical Colleges constitute on the whole, a strong group. The F.R.C.S. in nearly every College where British take any part, the corresponding F.A.C.S. in the institutions where Americans teach; French, Germans and Danes of equal distinction—all share in the common task of instruction. In the majority of Chinese Colleges, the teaching staff consists largely of men trained in Japan. This is not at all unnatural when we remember how many Chinese studied in Japan before 1914. Few of these teachers, however, had any opportunity to study in Japanese universities. Most are graduates of Special Medical Colleges, whose standards and equipment continue to be but moderate.

Mission and Non-Mission Medical Colleges in China, 1921

	Province	City	Name of Institution	Control	Student Enrollment	Language of Instruction	Sex of Students	Budgets (in Mex. dollars) 1920
1	Chekiang	Hangchow	Chekiang Provincial Medical and Pharmaceutical College	Prov. Govt.	205	Chinese	Men	*
2	"	"	Hangchow Women's and Children's Hospital Medical College	Private	...	Chinese	Women	2,500
3	"	"	Hangchow Medical Training College	CMS	30	Chinese	Men & Women	55,000
4	Chihli	Paotingfu	Chihli Provincial Medical College	Prov. Govt.	102	Chinese	Men	*
5	"	Peking	Army Medical College	Cent. Govt.	255	Chinese	Men	130,000
6	"	"	National Medical College of Peking	Cent. Govt.	222	Chinese	Men & Women	140,000
7	"	"	North China Union Medical College for Women	Union: ABCFM, MEFB, PN	39	Chinese	Women	*
8	"	"	Peking Union Medical College	Union Mission and Rockefeller Foundation	40	English	Men & Women	800,000
9	"	Tientsin	Naval Medical College	Cent. and Prov. Government	60	Ch. & Eng.	Men	69,945
10	Fukien	Foochow	Union Medical College (c)	Union: ABCFM, CMS, MEFB	19	English	Men	1,000
11	Hunan	Changsha	Hunan-Yale Medical College	Union: YM and Chinese gentry (b)	90	English	Men & Women	130,000
12	Kiangsu	Tungchow	Nantung Medical College	Private	116	Chinese	Men	15,000
13	"	Shanghai	Tung Teh Medical College	Private	...	Ch. & Ger.	Men & Women	15,847
14	"	"	Pennsylvania Medical School of St. John's University	Union: PE and U of P	26	English	Men	195,500
15	"	Soochow	Kiangsu Provincial Medical College	Prov. Govt.	96	Chinese	Men	70,000
16	"	Woosung	Tung Chi Medical and Engineering College	Prov. Govt.	...	Ch. & Ger.	Men	80,000(a)
17	Kwangtung	Canton	Hackett Medical College for Women	PN	39	Chinese	Women	75,000
18	"	"	Kung Yee Medical College	Private	60	Chinese	Men & Women	80,000
19	"	"	Kwangtung Provincial Medical and Pharmaceutical College	Prov. Govt.	50	Chinese	Men & Women	*
20	"	"	Kwong Wah Medical College	Private	70	Chinese	Men & Women	*
21	"	Hongkong	University of Hongkong Medical School	Local Brit. Govt.	...	English	Men & Women	89,200
22	Manchuria	Monkden	Monkden Medical College	Union: UFS, DMS	100	Chinese	Men & Women	32,000
23	"	"	South Manchuria Medical College	South Manchurian RR	65	Japanese	Men	50,000
24	Shantung	Tsinan	Medical School of Shantung Christian University	Union: SPG, BMS, SBC, LMS, LUM, PCC, PN, PS	129	Chinese	Men	160,000
25	"	"	Women's Medical College	Prov. Govt.	40	Chinese	Women	*
26	Szechwan	Chengtu	Medical School of West China Union University	Union: CMS, ABF, MCC, MEFB, FFMA.	51	Chinese	Men	9,000
27	"	"	Chinese-French Medical College	Prov. Govt.	...	Ch. & Fr.	Men	*

* No report.
(a) Including allowance for Engineering Department.
(b) WMMS contributes a teacher.
(c) Discontinued.

LANGUAGE SCHOOLS FOR MISSIONARIES

Language schools for missionaries are of recent origin. In the earlier years (before 1910) the only organized schools were at Yangchow and Anking, established by the China Inland Mission for the training of their young women and young men. Although some of the textbooks used in these schools were made use of by missionaries throughout China, the schools themselves did not provide any assistance for those who were not connected with the China Inland or its Associate Missions.

China Inland Mission Training Homes—These are now situated at Chinkiang and Yangchow. The school at Chinkiang formerly located at Anking and opened in 1887 by Rev. F. W. Baller is for men. Mr. and Mrs. S. Glanville are in charge. The number of students during the fall of 1921 was 8. The hours of study are from 9 a.m. till noon and from 1.30 till 4.30 p.m. These are divided into eight periods. Three Chinese teachers are employed (one full time and two part time). The program of work is as follows: For one study period daily each student reads with a teacher. During the last period of the forenoon, all the students meet for a group class, when a Chinese teacher drills them in Baller's "An Idiom a Lesson." They meet again for a group class during the third period of the afternoon, when a Chinese teacher drills them in the repetition of Chinese sentences. The intervals between classes are spent in private study. At the present time, the school is divided into three classes, and Mr. Glanville gives each a lesson in idiom and grammar daily. Mr. Glanville is also present at the two group classes in order to give guidance. During the week the students have two writing classes, each of half an hour duration. Special copy books are prepared, and the teacher writes out a specimen, showing the order of the strokes and how the character is built up.

When the students have advanced in the study of Baller's Primer they form a conversational class, which meets for one hour every Saturday morning, with the Chinese teacher in charge, Chinese alone being spoken. Study at night is optional.

The CIM School at Yangchow is for women. Miss F. Cole is in charge, assisted by Miss E. B. Griffith and Mrs. W. Y. King. There are 20 students (December 1921), and study extends over six hours daily, divided into eight periods. The number of Chinese teachers is 3. The program of work is as follows: Half of the time is spent with Chinese teachers. Of the four classes with teachers, there are group classes, one is for private study. Of the three group classes, two are with Chinese teachers—one on Baller's Primer and one on "An Idiom a Lesson." In the remaining class, instruction in Baller's Primer is given by a foreign teacher. A class for instruction in writing the Chinese character is held twice weekly.

The period of training in these two CIM schools varies, but is usually about six months. At the end of this time the students go forward to inland stations where they continue their study of the Chinese language under the guidance and help of the missionary in charge, mixing with the people and taking part in the work as they are able.

The Department of Missionary Training of the University of Nanking—The first of the newer language schools for missionaries is commonly known as the Department of Missionary Training of the University of Nanking. During the Revolution of 1911 a large number of missionaries congregated in Shanghai and in order that the time spent there might not be lost several missions grouped together and provided classes for their younger missionaries in the study of the Chinese language. The results of this work in Shanghai were so satisfactory that a Committee was appointed to see whether it would be possible to continue such a school elsewhere. It was felt that this school would need to be in connection with an institution, which could furnish sufficient class room space and look after the development and training of the teachers. The University of Nanking agreed to undertake the development of this Department, and the following year in 1912 the school was started at Kan Ho Yen in part of the Model School building at the University. The present Dean of the school is Rev. Charles S. Keen. There were, in 1921, 51 Chinese teachers and 128 resident and 33 correspondence students. Twenty different mission societies were represented in this student body. These societies with the number of students representing each are as follows: AAM 2, ABF 9, AFO 1, BIOLA 4, CMS 1, EA 2, FCMS 18, GC 1, MEFB 31, PE 6, PN 10, PS 9, SBC 2, SDA 9, UE 2, UofN 4, WU 2, YMCA 3, YWCA 3, CRC 4, unconnected 2.

The course of study covers a period of five years. The work of the first year is always done in residence. An opportunity is given for doing the second year's work in residence also, if the students desire. Usually, however, the work of the second year is done by correspondence as well as that of the third, fourth, and fifth years. The school assumes responsibility for all examinations covering the work of the first and second years. For the following years the student selects a superintendent of study, preferably in his station or mission, who is satisfactory to the authorities of the school, and under the supervision of this superintendent, examinations in electives for these years are taken, and reports are sent to the language school where all records are kept.

The course of study for the first year includes Loose Leaf Lessons, prepared by the Language School or adopted from Mandarin textbooks,

selections from St. John's Gospel, Character Writing and Analysis, (the student being examined upon the writing and analysis of the first 400 characters in the Language School's list), Composition, (requiring the use in writing of about 200 characters based on the texts of the lessons used), and Memory Work, (including the Lord's Prayer and twenty Chinese proverbs). The student is also expected to put some time on the geography of China, and attend lectures given each year on Chinese religions, history, literature, sociology, and the science and history of missions. The reading of at least one thousand pages in books on China selected in consultation with the head of the school, is also required.

The course of study for the second year is part compulsory, and part elective. For work of the third, fourth, and fifth years the student has the privilege of choosing his own textbooks for additional study. Certificates for each year's work are granted to successful pupils. A diploma is provided for those who complete five years of work.

The School is supported largely by the fees of the students, which amount to $150 Mex. for all missionaries of cooperating societies. The salaries of the foreign teaching staff are provided by their respective missions.

The School is at present housed in a special compound having a large classroom building and a dormitory which accommodates 22 young ladies. Most of the remaining students live in the homes of missionaries, scattered over the city. It is hoped soon to provide additional dormitories where married couples with children may be accommodated.

Shortly after this Language School in Nanking was organized, the Canadian Presbyterian Mission opened a school in Central Honan for its own missionaries and those connected with other missions at work in the province. The school was accommodated in a missionary's home. Dr. W. McClure was in charge. In 1915 the school was closed and future students were sent to the Language School in Peking.

The North China Union Language School, Peking—This school had its beginnings in 1910 when Dr. W. Hopkyn Rees of the London Mission started a school for the new missionaries of that mission and members of other missions who cared to attend. The next year upon Dr. Rees' being recalled to England, the work of the school was carried on under the auspices of the Peking YMCA, with Robert R. Gailey in charge, followed several years later by Dwight W. Edwards and still later by William B. Pettus, the present principal of the School. In 1913 the North China Union Language School was organized by the missions in Peking. In 1920 affiliation between this school and Yenching University (Peking Christian University) was effected.

The Directing Bodies of the School at the present time are: American Board Mission, American Methodist Mission, American Presbyterian Mission, Church of England Mission, London Missionary Society, Young Men's Christian Association, Young Women's Christian Association, American Legation, American Association of North China, British Chamber of Commerce, British Legation and the China Medical Board. A group of buildings has been rented, and equipped for use as classrooms, studies and hostel.

The number of Chinese teachers is 97 and the total enrollment of students 147. A five year course has been drawn up and adopted jointly by this School and the Language School in Nanking. The Phonetic Inductive method of study is used. There are three terms in the school year. During summer months the students study with their personal teachers at the various summer resorts. While attention is centered on the language two lectures are given weekly on subjects pertaining to China. There is a regular course in History (lecture one hour per week) during the fall term. During the winter and spring terms there are Seminars on different subjects such as "Chinese Customs and Problems," "Chinese Philosophy," "Chinese Mythology," "China's Modern Foreign Relations," "Causes of Poverty in China," "Chinese Economics," and "China's Trade and Commerce."

The school is supported by tuition fees and yearly contributions from missions and other cooperating bodies. The number of business people

The Union Missionary Training School, Chengtu—This School is part of the West China Union University. Dr. Spencer Lewis is in charge. It has no buildings of its own, but meets in rooms granted to it by the University Authorities. The School was founded in 1920. Previous to that time there was no definite organization, but all students of West China were compelled to employ their own teachers and acquire the Chinese language according to the old methods of study. In 1921 there were 17 employed Chinese teachers and 30 students connected with this School. These students represent five different missions, i.e., Canadian Methodist, American Methodist Episcopal, American Baptist North, Church Missionary Society, English Society of Friends.

The course of study at present covers only two years, although plans are in hand for extending the work. The same methods of teaching are employed as are being used in Nanking and Peking, where the language is taught in the natural order of hearing, speaking, reading and writing. The course of study for the first year comprises: Conversational lessons prepared by the school, the study of the radicals and their numbers (the more important ones being written), ability to recite the Lord's Prayer and the ten commandments, the study of Kilborn's lessons, the first 20 lessons of Baller's Primer, the Gospel of St. John (Chapters 1 to 10), writing 500 commonly used characters with analysis of the same, the study of the geography of China with the ability to draw an outline map of the provinces, the ability to write a composition of from 200 to 300 characters, a ten minute address and phonetic script.

In addition, lectures are given during the year on different topics, such as Chinese Religions, History, Customs, Etiquette; also a study of the Economics and Sociology of the country. Required English reading includes "The Foreign Missionary" by Dr. A. J. Brown, "The Real Chinaman" by Holcombe, "A Sketch of Chinese History" by Pott, and "The Changing Chinese" by Ross.

The course for the second year includes a continuation of the lessons prepared by the school, Baller's Primer (lessons 21 to 39), a Chinese Newspaper selected by the school in Beh Hua, the Acts (chapters 1 to 10), the Sacred Edict (chapters 1 to 8), an additional 500 characters and analysis of the same, an additional composition of 500 characters written in the phonetic script, a 20 minute address before a Chinese audience, and Scripture selections from Matthew, Luke and the Psalms.

The number of students is continually increasing. In addition to the work of the Director some teaching is done by other missionaries in giving lectures to the students.

The Wu Dialect School of Soochow University, Dean, Dr. W. B. Nance. The head Chinese teacher is Mr. L. G. Lea, who has 20 assistant teachers associated with him. The number of students in 1921 was forty-two. The following missions support the School: MES, PE, PN, PS, SBC, LMS, YMCA and YWCA.

The School was started in June, 1919. During the first year 13 students were enrolled, the second year 32 and the present year 42. This indicates a real need for a language school in the Wu Dialect Section of China. The school at present is being conducted in the buildings of the University, but land has been purchased and it is expected that special buildings for the use of the school will be erected within the next two years. Fees $150 a year for missionaries of cooperating missions.

Canton Union Language School—This school was first organized in 1914 by the American Presbyterian Mission. Missionary recruits of other missions at once requested admission and during the first year 11 students were enrolled. The course of study extends over 2 years. Rev. H. O. T. Burkwall is in charge. There are between 5 and 7 employed Chinese teachers and between 10 and 20 students. The school is housed in rented premises and under the control of a union committee.

Conclusion—In addition to the language schools mentioned above, reference must also be made to groups of missionaries (generally not larger) which assemble for varying periods of time in different places to study the Chinese language. Within the last 8 years study groups of this sort have been organized at Kikungshan in Honan, chiefly for Lutheran missionaries; at Hankow, at Shanghai, at Changsha under the direction of Mr. Cooper, at Wuchang under the direction of Mrs. Arnold Foster, at Kuling, where a strong teaching force is usually secured, and at Foochow, where a Union Language School supported by five cooperating missions under the direction of Rev. Lyman P. Peet was established in 1915. These more or less informal and unorganized schools spring up from time to time, then again cease to be. Their number has lessened during the last three or four years. Each summer Language Study Groups are formed at many of the summer resorts. Schools for business people have also been established in a few of the larger port cities like Shanghai and Hongkong generally under the control of the chambers of commerce

SCHOOLS FOR FOREIGN CHILDREN

Introductory Note—The data given below, except in a few cases where later statistics were supplied, cover the school year 1919-1920. Forty-three schools have been included in this Survey. Each is formally organized with a governing board, and offers work of recognized standing. In connection with this list of schools two important facts need to be noted. First, the list is as complete as the Committee can make it, although no claims are made for its absolute completeness. Here and there, in a country so vast as China, there may be small organized schools for foreign children, of one nationality or several nationalities, which as yet are unknown except to residents in the particular cities where these schools may be located. Second, the list does not include the many so-called "mothers' schools" which exist for children of younger years in many missionary residential centers. Attendance in these schools varies from two to a score or more. Only work in the lower grades is attempted. The teaching service is voluntary and frequently of high quality. Courses of instruction are generally those most universally followed in the home lands.

The schools in the following list are grouped by provinces in alphabetical order:

CHIHLI

PEKING: (1) *Peking American School*—Founded in 1917, and conducted jointly by the Methodist Mission, the Mothers' Club, Peking Union Medical College, Scottish Rite Masonic Bodies, and the YMCA. The American business houses in Peking contribute generously to the current expenses of the School. Its work includes the kindergarten, primary grades, and high school. During the year 1920-1921, approximately 150 pupils were enrolled.

The school is conducted on American educational lines and prepares its pupils for entrance to American colleges. It is open to all children of European nationality who have a sufficient knowledge of English to enable them to follow the work profitably and who are endorsed by the enrollment committee.

The School is centrally located in rented quarters having ample class-rooms and a large playground. There are over 10 full-time teachers. Faculty members of the Pre-Medical School of the China Medical Board have charge of courses in Science. These are taught in the laboratories of the Medical School. Trained Chinese teachers from the North China Union Language School have charge of the teaching of the Chinese language. The Peking Institute of Fine Arts offers a large variety of courses in music and art which are also open to the pupils of this School.

The tuition fee for kindergarten is $70 per year, first and second grades $90 per year, and third grade through high school $125 per year. All tuition fees are payable half-yearly in advance. Pupils from contributing organizations pay one-half the regular tuition rates. Most of the students come from Peking and vicinity. About half are children of missionaries. French, Dutch, Norwegians, English, and Americans are represented.

TIENTSIN: (2) *Marist Brothers' School for Boys*—Roman Catholic—Seven foreign teachers with over 125 students, of whom 30 are boarders. Fees, tuition $90, board $350. Cambridge Local examinations.

(3) *St. Joseph's School for Girls*—Roman Catholic. Founded 1914. Enrollment over 225; students (boarders) 48; six foreign teachers. This school is for foreign children only.

(4) *Tientsin Grammar School*—Under the control of the British Municipal Council. Founded 1905, for foreign boys and girls ages 5-18. Fees $60—150, according to age. Present enrollment 150. Eight foreign teachers. Cambridge Local examinations.

TUNGHSIEN: (5) *North China American School*—Founded 1914. Union of ABCFM, MEFB, and PN Missions. The school is situated in the compound of the American Board Mission. Tuition fee, $25 per annum by contributing missions and $125 by others, music extra. Nine teachers, 56 pupils (boys and girls) of which 51 are boarders. Full courses preparatory to school and college entrance at home.

FUKIEN

FOOCHOW: (6) A small private school has been conducted from time to time by wives of missionaries of the MEFB and ABCFM. Enrollment varies from year to year. Only children in the lower grades are being taught.

HONAN

KIKUNGSHAN: (7) *American School*—Founded 1913. Union of LUM and ELAug missions which pay the teachers' salaries, erect the school buildings, and make a yearly appropriation to cover cost of books and other school equipment. A dormitory and school building with adjoining recreation grounds have been provided. Courses of instruction extend over eight grades and four years of high school. The curriculum of Minnesota schools is followed. Four full-time and one part-time teacher are employed, also a matron. Enrollment (1919-1920) 52 (34 in grades, and 18 in high school). Majority of pupils come from Honan and Hupeh. It is hoped to build a new dormitory shortly. The School is open to children of all missions.

(8) *Swedish Union School*—Founded 1919. Controlled by the SMF in Hupeh and the SMC (CIM). This School exists for the benefit of children whose parents desire that they should receive a Swedish education, and is open to all European and American children. The School owns a large tract of land with several houses located in a very advantageous position on the hill. The Managers hope in the near future to erect additional buildings for class-rooms and dormitories, together with a gymnasium. The teaching staff consists of five foreigners and one Chinese. The Swedish minister acts as inspector. The curriculum is divided into ten grades, three of which are preparatory. All the teaching is in Swedish, but German, French and English are also taught. The Chinese language is optional. Children are received from the ages of seven, and are given an education that will prepare them for entering colleges at home. All pupils pay for board and school books. Those belonging to missions which are not yet partners in the undertaking also pay a tuition fee. The enrollment exceeds thirty children who come from Shansi, Shensi, Mongolia, Honan and Shanghai.

WEIHWEI: (9) *Canadian Presbyterian School*—Founded 1919. Three foreign teachers and 24 students.

HUNAN

YIYANG: (10) *Norwegian School*—Several teachers and less than a score of pupils. This School is entirely supported by the NMS. It is the only middle school recognized by the Norwegian Government outside of Norway. Two foreign languages are taught.

HUPEH

HANKOW: (11) *British School*—For European boys and girls. Controlled by the Municipal Council. There are 70 students and 5 foreign teachers. A new school building has just been completed.

(12) *St. Mary's School and Kindergarten*—For European girls. Roman Catholic. Five teaching sisters and 4 secular teachers.

LAOHOKOW: (13) *Norwegian School*—No particulars.

KIANGSI

KULING: (14) *Kuling American School*—Founded 1916. Union of PE, PN, and FCMS. Staff of 10 foreign teachers. Courses of instruction extend over primary, grammar, and two years of high school. This school is open to American and European boys and girls only, and follows the standard American curriculum as far as possible. Enrollment approximately 56 (boarders 50); ages 8-16. Total expenses for one year: $32,000. Cost per pupil: $600, of which a large proportion is met by appropriations from contributing missions and friends in the United States. Tuition $20—60. Board, $100—200. Plans are now laid for the construction of three buildings: a class-room building, $25,000; boys' dormitory, $40,000; and the headmaster's house, $5,000. Additional land to the value of $10,000 is to be purchased, and heating and lighting plants are to be installed (heating $10,0000, lighting $5,000).

(15) *Redcroft Boarding School*—Founded 1919. Three foreign teachers, over 30 foreign pupils, boys and girls.

KIANGSU

NANKING: (16) *"Hillcrest" Nanking Foreign School*—Founded 1911. Self-supporting. Four full-time foreign teachers, assisted by voluntary teachers in the community. Owns its own school building with a large playground. Enrollment exceeds 50 boys and girls. No proposals for enlargement. Fees: $105 per year in three instalments. Children from outside Nanking make private arrangements for living in home of missionaries. Income entirely derived from tuition. Low expenses and extended curriculum due to the fact that mothers who are experienced teachers contribute their time. The school cares for all grades from the kindergarten through the four years of high school. Science work is carried on in the laboratories of the University of Nanking.

SHANGHAI: (17) *Cathedral School for Boys (British)*—Founded 1906. Seven teachers. Enrollment 80 boys, ages 6-18. Fees $200 (Choral Scholarships are given). Cambridge Local examinations.

(18) *Cathedral School for Girls (British)*—Founded 1917. Nine teachers; pupil enrollment 120, ages 4-17 (including boys up to 9 years of age only). Fees $200. Cambridge Local examinations.

(19) *Ecole Municipale Francaise*—For European or American children. Founded 1911. Sixteen teachers. Pupils exceed 250. Ages 5-17. Fees $60-140. Examinations: Certificat d'Etudes; Cambridge Preliminary Junior and Senior; Diplome de l'Alliance Francaise.

(20) *Institution of the Holy Family*—Roman Catholic. Founded 1893. For foreign girls only. Twenty-one teachers, 286 pupils, of whom 70 are boarders. Ages 5-20. Fees: boarders $25, day pupils $6 per month. Cambridge Local examinations.

(21) *Private Day and Boarding School*—(formerly Miss M. W. Jewell's). Founded 1896. Five teachers, enrollment over 30 (foreign boys and girls), all boarders. Fees for day pupils amount to $145 annually (less 20 per cent to missionaries). This school has primary, intermediate, and grammar classes. A home school for those desirous of a Christian education.

(22) *Public School for (Foreign) Boys*—Under control of Shanghai Municipal Council. Founded 1886. Teachers 13, pupils 300. Fees for children over 10 years, $12; under 10 years, $10 per month. Examinations: Cambridge Locals, St. Andrew's Society, St. George's Society.

(23) *Public School for (Foreign) Girls*—Under control of Shanghai Municipal Council. Founded 1886. Teachers 23; students 400, ages 5-18 years; tuition fees, $120. Cambridge Local examinations. There are two branches of this school in the city.

(24) *Shanghai American School*—Organized under a Board of Managers in 1911. Began instruction, 1912. Open to children of American and European residents in China. The courses offered include the usual primary and grammar grades common to American schools, and a four years' high school curriculum preparing for entrance into the best American colleges and universities. Under the control of a Board of Managers, representing eight cooperating missions, American Chamber of Commerce and American Association. This school recently purchased a valuable piece of land in the French Settlement of Shanghai and funds in excess of Taels 500,000 have been raised both locally and in America for a large building program to begin at once. There are 17 full-time foreign teachers, 6 other foreign administrative officers, and 146 pupils, boys and girls, enrolled in the grades, and 107 boys and girls enrolled in the high school; 97 of the total 253 pupils are boarders. Tuition fees range from $144 to $180 per annum according to grade—children of missionaries belonging to cooperating missions which make an annual grant for current expenses, paying considerably less than those of non-cooperating missions or of the business community.

(25) *Shanghai Jewish School*—Founded 1900. Teachers 7; pupils, both boys and girls, 120. Ages 5-25. Free tuition. Cambridge Local examinations.

(26) *St. Francis Xavier's Roman Catholic College*—For foreign and Chinese boys. Founded 1864. Teachers 31; boys 864 (boarders 138). Ages 6-18. Fees: 1st Division, $5, 2nd Division, $2 per month; boarders $30 per month. Cambridge Local examinations.

(27) *St. Joseph's Roman Catholic Institute*—For foreign girls. Founded 1871. Teachers 24; pupils 420 (boarders 50). Ages 5-17. Fees: day scholars $8 per month, boarders $28 per month. Cambridge Local examinations.

(28) *Thomas Hanbury School for (Non-Chinese) Boys*—Under control of Shanghai Municipal Council. Founded 1891. Teachers 15; boys 180 boarders 80). Fees: day scholars, $11.25 per month; boarders, $37.50 per month. Examinations: Cambridge and Hongkong Locals and Hongkong Matriculations.

(29) *Thomas Hanbury School for (Non-Chinese) Girls*—Under control of Shanghai Municipal Council. Founded 1891. Teachers 14; pupils 204 (including boys under 8), Boarders 57. Ages 5-17. Fees: day scholars, $7.50 per month; boarders, $25.00 per month. Cambridge Local examinations.

KWANGTUNG

CANTON: (30) *Canton Christian College Western School*—Founded 1919. Two permanent teachers, assisted by members of the College Staff; 42 foreign boys and girls. Fees $140-160 for tuition only.

(31) *Canton Primary School*—Founded 1917. Union of ABCFM and PN Missions. Several teachers. No further particulars.

HONGKONG: (32) *Diocesan Boys' School (for Eurasians)*—Founded 1896. Teachers 17; boys 330 (boarders 100). Ages 6-18. Fees: boarders $420, day scholars $120. Examinations: Board of Education, Hongkong; Hongkong and Oxford Locals. Chinese received only on full fees.

(33) *Peak School*—Foreign staff of 6 women; enrollment 50 European boys and girls.

(34) *Victoria British School*—Founded 1895. Supported by Hongkong Government. Teachers 5; European boys and girls, 70. Fees, $36-60. Oxford Local examinations.

KOWLOON: (35) *Kowloon British School.*—Supported by the Educational Department, Hongkong Government. Founded 1902. Teachers 8; 122 European boy and girl pupils. Hongkong University Local examinations.

SHANTUNG

CHEFOO: (36) *China Inland Mission Boys' School*—Founded 1880. Teachers 12; boys 100 (boarders 90). Fees: for sons of missionaries connected with the CIM, free; for other $360 per annum (exclusive of certain discounts). Music $20 per term extra. Oxford Local examinations.

(37) *China Inland Mission Girls' School*—Founded 1881. Teachers 11, 85 girls (boarders 78). Fees and examinations as above.

(38) *China Inland Mission Preparatory School*—Founded 1895. Teachers 7; pupils about 100 (boys and girls), of which 70 are boarders. Ages 6-10.

TSINAN: (39) *Elementary School*—For British and American children.

TSINGTAU: (40) *Tsingtau Institute*—For foreign boys. Founded 1921. Five foreign teachers. All grades, including High School.

TUNGHANGFU: (41) *Mission School for Foreign Children*, conducted by the National Association for the Promotion of Holiness. Seven children.

WEIHAIWEI: (42) *Weihaiwei School*—For British boys. Founded 1901. Teachers 4; boys 35 (boarders 30). Fees: board and tuition (including laundry) $165 per term; for boys under ten, $155 per term; medical attendance $5 per term; drill and gymnastics $5 per term; stationery and use of text-books $5 per term; library and sports $2.50 per term; postage, etc. $1 per term; music $20 per term; Easter vacation $12.50; summer vacation $40. Pupils of non-British origin are charged an extra fee of $20 per term.

SZECHWAN

CHENGTU: (43) *Canadian Methodist School (MCC)*—Three full-time foreign teachers and over 50 foreign boys and girls, mostly children of missionaries. Ages 7-13. Fees $40-60.

Summary of Christian Education (e)

Grade of Institution	Student Enrollment		
	Male	Female	Total
Kindergarten	(a)	(a)	4,324
Lower Primary	103,232	48,350	151,582
Higher Primary	23,490	9,409	32,899
Middle School	12,644	2,569	15,213
Normal	560*	410*	970*
Junior College	1,858	159*	720 (b)
Senior College			1,297 (b)
Bible School	1,024*	1,635*	2,659*
Theological	391	...	391
Law	27	...	27
Medical	485	78	563
Nurses' Training	(a)	(a)	1,380
Schools for Blind	286	508	794
Industrial Schools and Orphanages...	(c)	(c)	(c)
Grand Total...	**143,997** (d)	**63,118** (d)	**212,819**

* Approximate.
(a) Figures not obtainable.
(b) Including about 500 students counted also under Medical, Theological, Normal, or Law.
(c) Such figures as are available are very incomplete, and are undoubtedly already included in Primary and Middle School statistics.
(d) Exclusive of Kindergarten pupils and Nurses in Training.
(e) For increase since Survey (1919-20), see Appendix H.

PART XII

MEDICAL WORK

SCIENTIFIC EFFICIENCY OF MISSION HOSPITALS (SOCIETY COMPARISONS)

Introduction—In 1919 Dr. Harold Balme, F.R.C.S., D.P.H., Dean of the School of Medicine, Shantung Christian University, sent out to all the mission hospitals of China an extensive questionnaire covering the whole field of Hospital Efficiency. Eighty per cent of the hospitals open at that time replied. The findings of this Survey were presented to the Conference of the China Medical Missionary Association at Peking in 1920 under the title "An Enquiry into the Scientific Efficiency of Mission Hospitals in China." This was published in pamphlet form and has created no small interest since throughout the missionary world. Copies may be obtained from the Executive Secretary of the China Medical Missionary Association, 5 Quinsan Gardens, Shanghai, at a nominal cost. The report is an integral part and has a very direct bearing on the whole study of the Christian Occupation of China.

In the following study, instead of presenting the facts regarding the scientific efficiency of mission hospitals in terms of provincial comparisons, as was done by Dr. Balme in his report, the Committee has taken the same questionnaire returns, and has grouped them by societies presenting its finding in terms of society comparisons.

In this way hospitals connected with 21 missionary societies have been studied. Eight union hospitals have been grouped and considered separately. The total number of hospitals reported by these societies in 1920 was 246. Of these 165 or 68 per cent returned Dr. Balme's questionnaire. More returns were not received because a large number of hospitals were temporarily closed at the time of inquiry. Only those societies from whose hospitals a fairly large percentage of replies came to hand, are included in the following comparative study.

DOCTORS AND NURSES

Number of Foreign-Trained Doctors to each Hospital—

Hospitals having one foreign-trained doctor, 69 per cent.

Hospitals having two foreign-trained doctors, 18 per cent.

Hospitals having three or more foreign-trained doctors, 8 per cent

Hospitals having no foreign-trained doctors, 5 per cent.

If the above statistical summary included the 77 hospitals not answering, the percentage of those having no doctors would be greatly increased, since many hospitals failed to answer simply because there was no doctor in charge or the hospital was closed.

The crux of the whole hospital problem in China is staff. For some ten years the CMMA has been urging that all hospitals have a maximum of two foreign-trained doctors on the staff. (China Medical Journal, Vol. XXIV, 1910, p.129; Vol. XXVII, 1913, p.60). Many missions have adopted this as a policy, but 74 per cent of the 165 hospitals included in this report, have not yet attained this minimum standard. The union hospitals present the best supervision, five out of eight reporting 3, 6, 7, 8 and 9 doctors, respectively. In addition, a few of the hospitals supported by the PE, ABCFM, MEFB, and PN report more than two foreign physicians.

One chief drawback to our present minimum standard of two doctors to each hospital is the practice of *appointing* two doctors to each hospital, but for most of the time of *maintaining* only one on the field due to furlough, vacancies and other contingencies demanding the presence of the second doctor elsewhere.

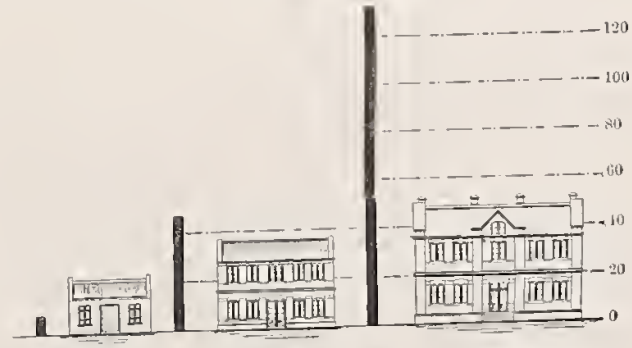
What is true of the numerical strength of the foreign-trained staff is also true of the Chinese staff. In not a few hospitals included in this study, the foreign doctor is working alone with orderly or nurse assistance, or the hospital has neither foreign nor Chinese doctor. The supply of well trained Christian Chinese doctors, capable of assuming full responsibility in our mission hospitals, is still noticeably inadequate.

HEIGHT OF HOSPITAL BUILDINGS

Buildings one story throughout	63
Buildings partly or wholly 2 story	98
Buildings partly or wholly 3 story	28
Buildings partly or wholly 4 story	7

It is interesting to compare the total number of hospital beds, (Cols. 3 and 4, Table XVI, page 325), for different societies with the total number of foreign medical workers (Cols. 2 and 3, Table II, p.314). The MES and ABF hospitals have 15 and 18 beds respectively to each foreign doctor and the Union hospitals have 21. The other extreme is represented by the GBB with 112 and the UMC with 99 per foreign doctor. A comparison between the number of hospital beds and the number of modern trained Chinese doctors (Cols. 8 and 9, Table V, p.317) would be even more interesting. It is possible in such comparisons to find an index to the quality of work done and certainly an index to the quality of work that might be done. What standard of efficiency can an institution hope to attain when one doctor is expected to care for 100 beds? Naturally many factors are involved. If the cases are not serious or are chronic, one man can look after a great number of patients with the assistance of a few orderlies. If, however, he attempts to care for very many really sick people, and give them real hospital attention, any doctor will probably be found sufficiently engaged and doing efficient work with 15 or 20 beds. The effort to care for many patients necessitates superficial work, and undoubtedly accounts for the fact that of the 165 hospitals reporting, only 75 attempt any abdominal surgery and in these less than 1,200 abdominal operations are performed annually.

STYLE OF HOSPITAL BUILDINGS



Pure Chinese style...8 Modified Chinese style...47 Foreign style...132

FOREIGN TRAINED NURSES

Hospitals having foreign trained nurses—86, or 52 per cent of all hospitals reporting.

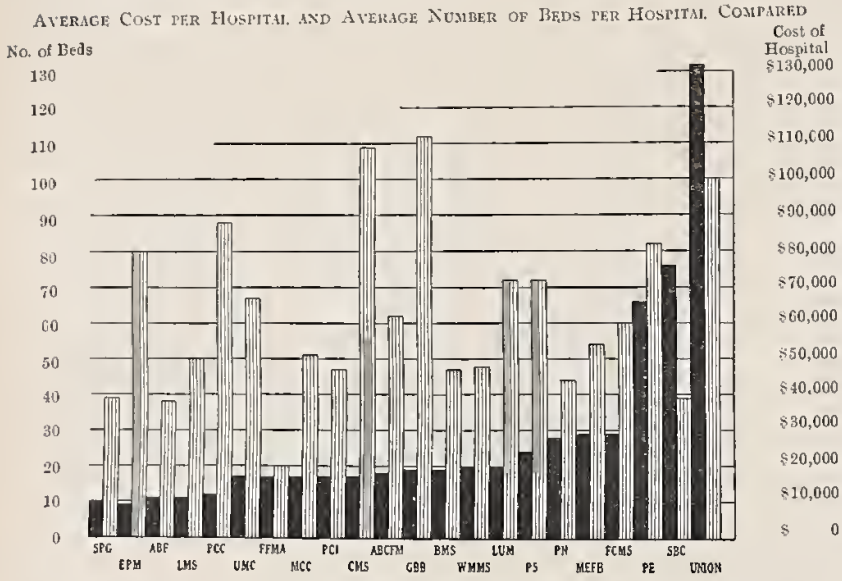
Hospitals not having foreign trained nurses—79 or 48 per cent of all hospitals reporting.

The societies with the largest proportion of their hospitals supplied with foreign nurses are the Union, PE, MEFB, FFMA, and LUM hospitals. Those most poorly supplied are SBC, EPM, and PCI hospitals. It is doubtful if any one thing has hampered the efficiency of our mission hospitals more than the lack of trained nurses. It is the nurse who does away with chaos and keeps all neat and orderly, who takes away the misery from the sick bed and keeps the ward aglow with Christian love. Only two societies report a foreign nurse in all of their hospitals answering the questionnaire, viz. LUM and FFMA. The EPM and PCI report no nurses at all. The one Union hospital without a nurse is a small infirmary connected with a Union educational institution. Forty-eight hospitals out of over 150 reporting have both day and night nursing. They are connected chiefly with the PE, LUM, MEFB, PN and Union societies. In addition there are eleven hospitals which do night nursing as required. Ninety-two hospitals definitely state that no night nursing is done. No one mission society fails to participate in this defect. The lack of a sufficient number of nurses both foreign and Chinese and the absence in many hospitals of those seriously sick undoubtedly accounts for the absence of night nursing.

Fifty-one hospitals report that they use orderlies and sixty-one do not.

Sixty hospitals definitely report that they permit friends to care for patients when desired. This number included hospitals connected with most of the societies. Quite a number of the hospitals of the PE, LUM and Union groups definitely state that friends are not permitted to attend the sick.

AVERAGE COST PER HOSPITAL AND AVERAGE NUMBER OF BEDS PER HOSPITAL COMPARED



Black bars represent average cost per hospital. Shaded bars represent average number of beds per hospital.

COST OF HOSPITALS

Note that the column in the above diagram representing costs is graduated on a unit of $1,000 Mex. and that the column representing the number of beds is graduated on a unit of one. Hence for any society reporting an average cost of $1,000 Mex. per hospital bed, the two columns stand at the same height. Where the cost column is higher than the bed column the cost per bed is more than $1,000 per bed and vice versa.

It will be observed that only in the case of the SBC and Union groups is the cost more than $1,000 per bed. In the PE and FFMA hospitals, the cost barely approaches $1,000 per bed, while in all the others the cost drops far below this mark. The actual average cost per bed of all the hospitals replying to Dr. Balme's questionnaire, is $450. The cost per bed of ordinary hospitals in the United States varies between $1,200 and $2,500 Gold.

PROTECTION AGAINST FLIES AND MOSQUITOES

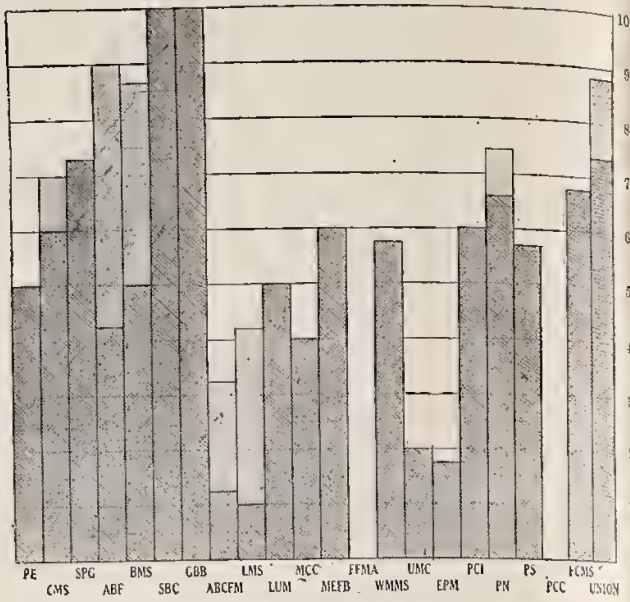
Note in the following diagram that the hospitals of only two societies (SBC, GBB) are wholly screened. It is quite possible that since replies were received a number of the unprotected institutions have been screened at least in part.

Hospitals reporting isolation facilities, 69, or 42 per cent of all hospitals.

Hospitals reporting no isolation facilities, 96, or 58 per cent of all hospitals reporting.

There are probably few places where a mission hospital is located where the need of an isolation unit does not exist. On the other hand, few societies have any policy re the matter which applies to all hospitals. In several places fair isolation facilities are provided by non-mission authorities, or by some neighbouring non-mission institution. With the large amount of contagious disease in China this matter deserves careful attention. All reporting hospitals of the following societies have no isolation units: GBB, FFMA, EPM and PCI.

PERCENTAGE OF HOSPITALS REPORTING WHICH ARE SCREENED



Darker shading = adequately screened
Lighter shading = partially screened
Unshaded = not screened

BEDDING AND CLOTHES

Hospitals of the following societies supply their patients with both bedding and clothes: PE and LUM. The following societies have over 50 per cent of their hospitals supplying both bedding and clothes: CMS, SPG, ABF, BMS, SBC, GBB, MCC, FFMA, WMMS, and Union. Moreover, the bedding and clothes supplied are of varying quality. Some hospitals furnish well equipped, clean beds and others offer only a padded quilt which may or may not be cleaned after its use. Certainly, where a hospital furnishes bedding but no clothes, the patient is only slightly better off than patients in hospitals providing neither. No hospitals reporting to Dr. Balme and connected with the following societies supply clothes to hospital patients although some of them supply bedding: UMC, PS and PCC.

FOOD

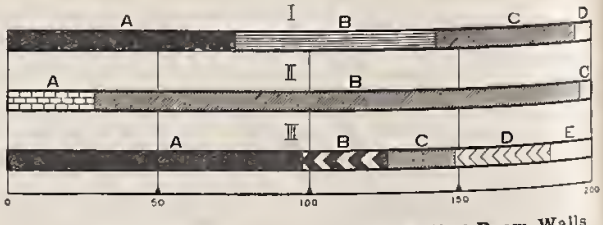
Hospitals where the cook provides all food, 125.

Hospitals where the cook partially provides food, 7.

Hospitals where the friends of the sick provide all food, 27.

Mission hospitals in China have varying degrees of control over the diet and food of their patients. Some give the matter no attention whatever, leaving all responsibility to the patient and his friends, who supply and cook the food. Other hospitals provide a common stove where the patient or friends can cook such food as they have. Still others supply a cook to whom each patient brings his rice, which is put into a cloth or bag with the patient's mark upon it. These all are cooked in a common kettle, and then distributed. Again some hospitals will farm out the cooking and permit the cook to exploit the business as much as he can. Other hospitals will enter into a contract at so much per patient per day, and will exercise more or less control over the food supplied. Many hospitals make exceptions of the more important cases, and exercise a considerable degree of control over the diet of these patients. There are a few of the best hospitals which have the kitchen directly under their own control and supervise it with some degree of thoroughness. Two chief causes for neglect in direct supervision of kitchens and food on the part of mission hospitals are, first, ignorance of Chinese foods and how to prepare them: second, lack of trained staff to supervise. Consider the whims of the

HOSPITAL WALLS



I. Ward Walls

A.	Plaster...	76
B.	Whitewash	66
C.	Paint and oil	56
D.	Not replying	2

II. Operating Room Walls

A.	Tiled	29
B.	Not tiled	166
C.	Not replying	5

III. Round Corners

A.	No rounded corners	98
B.	In operating rooms only	28
C.	In wards	23
D.	Throughout whole hospital ...	34
E.	Not replying	17

patients, their unwillingness to allow anyone else to prepare their food, their demand to prepare their own delicacies, their insistence that they can thus save a few cash, their ignorance of what a foreign hospital should provide in the way of a diet. Religious practices sometimes cause difficulties also. Recent research work done on the nature and value of Chinese foods should be of great assistance in preparing suitable meals for hospital patients. The hospitals of the following societies (that is, of as many as reported) provide and cook food for all patients: PE, SPG, GBB, MCC, FFMA, PCI, and FCMS. There are over 20 hospitals which have practically no control over the food of their patients. Eight of these are maintained by the PN, three by the CMS, three by the LMS, two each by the ABF, MEFB, WMMS and PCC.

BATHING AND LAUNDRY FACILITIES

Number of hospitals where all patients are bathed on admission, 72, or 44 per cent of all hospitals reporting.

Number of hospitals where over 50 per cent of patients are bathed on admission, 28, or 17 per cent of all hospitals reporting.

Number of hospitals where less than 50 per cent of patients are bathed on admission, 22, or 14 per cent of all hospitals reporting.

Number of hospitals where no patients are bathed on admission, 42, or 25 per cent of all hospitals reporting.

The common excuse that the Chinese will not come to a hospital if they are required to bathe can no longer be made. One hospital reports that it can accommodate eighty to one hundred patients but does not pretend to bathe or make any provision for bathing them. This same hospital has no laundry facilities, but leaves the laundry with each individual patient and his friends.

On the other hand, it is encouraging to note the large number of mission hospitals which do attempt to bathe all patients on admission as shown in the following statistical summary. The perfect mark is naturally hard to attain, but surely no society should be content to have half or more of its hospitals bathing less than 50 per cent of their patients. Statistical returns show eight societies of which this is true. (See Table I, Cols. 3-4). The quality of bath tubs and number of bath rooms vary greatly.

Out of 161 reporting hospitals, 97 or 60 per cent have laundry facilities adequate to care for all their requirements. This leaves 64, or 40 per cent who are still unable properly to launder the hospital linen. This, to be sure, must be thought of in terms of the amount of linen and clothing that the hospital owns and uses. Where a hospital supplies neither clothing nor bedding to its patients, the work of a laundry becomes a negligible quantity. In not a few cases the laundry work is left entirely to the patients or their friends, especially the soiled bedding. Such procedure offers a maximum opportunity for the spread of infection.

Table I.

Name of Society	Total Hospitals supported	Total Hospitals reporting	Hospitals where all patients are bathed on admission	Hospitals where none are bathed on admission	Hospitals reporting fully equipped Operating Room	Hospitals reporting no Operating Room Furniture	Hospitals reporting Pressure Sterilizer	Hospitals reporting adequate supply of Surgical Instruments	Hospitals able to Sterilize Ward Utensils	Hospitals able to Sterilize Ward Dressings	Hospitals able to Sterilize Mattresses	Hospitals reporting Laboratory Equipment in regular and daily use	Hospitals reporting Routine Work done in: Blood	Stomach contents	Faeces	Tumors
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
PE	6	6	5	...	5	1	6	6	6	6	3	5	5	4	5	4
CMS	28	10	2	2	3	5	3	6	8	5	3	3	5	3	2	1
SPG	4	4	2	...	1	2	1	1	3	3	...	...	1	...	...	...
ABF	10	9	4	3	1	3	6	7	5	9	...	6	1	5	6	6
BMS	7	6	4	2	2	1	5	2	5	3	1	1	1	1	2	1
SBC	8	5	3	1	3	1	5	1	5	5	3	1	2	2	1	2
GBB	3	2	1	1	1	0	1	2	...	2	...	1	1	...	1	1
ABCFM	10	6	4	...	3	1	3	3	5	4	2	4	4	1	4	1
LMS	22	10	5	3	6	4	2	9	7	10	5	2	5	4	4	4
LUM	5	2	2	...	...	2	2	...	2	2	1	1	...	...	...	...
MCC	11	8	6	...	2	2	5	2	7	7	6	5	3	2	4	1
MEFB	29	15	6	3	10	4	13	9	10	13	7	12	12	10	13	6
FFMA	3	3	2	...	...	3	2	1	3	3	...	...	1	1	2	...
WMMS	11	11	5	1	7	3	8	6	6	7	2	6	6	2	6	1
UMC	5	4	1	2	1	3	3	2	2	3	...	1	2	1	3	1
EPM	10	10	1	9	1	5	4	8	7	8	1	7	5	3	7	3
PCI	9	5	1	2	2	3	4	4	2	5	...	...	1	1	1	1
PN	35	26	10	9	12	6	19	14	18	21	16	13	13	10	12	6
PS	10	6	1	...	2	2	5	4	5	6	4	4	6	4	6	1
PCC	6	6	1	1	2	3	4	3	3	4	2	2	3	...	3	1
FCMS	4	3	2	1	3	...	3	2	2	3	2	3	3	2	3	2
Union	10	8	4	1	6	2	6	6	7	8	4	8	8	7	8	4
Total ...	246	165	72	41	73	56	110	98	118	137	62	85	88	63	93	47

LATRINE FACILITIES

When the most difficult hospital problem is not the kitchen, it is the latrine. A few hospitals have solved the disposition of night soil with the flush closet and septic tank. It is doubtful if any other method can ever give entire satisfaction, and unless the system is a good one even the flush closet will not be free from trouble. The following have water flush closets or septic tanks: PE, in 2 hospitals out of 6 reporting; SBC, in 1 out of 5; ABCFM, in 1 out of 6; MCC, in 1 out of 8; MEFB, in 4 out of 15; EPM, in 1 out of 10; PN, in 7 out of 26; and Union, in 5 out of 8. Only 22 hospitals, or 13 per cent of all hospitals reporting are confessedly well equipped to care for night soil.

Difficulties in connection with latrine facilities are many. In the first place a water system is essential, and this requires capital. The installation of fixtures is by no means a simple matter for an institution far off in the interior. In an under-staffed hospital the proper use of good fixtures is claimed by some to be an unsurmountable difficulty. It is discouraging to put in good equipment of any kind, and not have sufficient trained help to properly supervise its use.

The great majority of hospitals report no improvement on the Chinese methods of open latrines and buckets. These methods are used by the following: PE, in 2 hospitals out of 6 reporting; CMS, in 7 out of 10; SPG, in 2 out of 4; ABF, in 7 out of 9; BMS, in 6 out of 6; PN, in 16 out of 26; PS, in 6 out of 6; PCC, in 3 out of 6; FCMS, in 2 out of 3; and Union, in 3 out of 8. It will be noted that no one group is free from the common Chinese latrine or buckets while several societies report no hospital using anything better.

Twenty-six hospitals report efficient septic tanks, but in many cases these seem to act only as reservoirs into which buckets are emptied.

SPECIAL DEPARTMENTS

In answering the question on special departments, a division into medical and surgical was not considered. A few hospitals have all of the following special departments: eye, ear, nose and throat, gynecology and obstetrics and X-ray. With a staff of less than three doctors, however, it is almost impossible for a hospital to divide its work into these special departments. All the hospitals dealt with in this study, report 44 such special departments, limited to 25 different hospitals. Of these special departments only 15 are reported as being adequately equipped. One hundred and twenty-two hospitals definitely state that they have no such special departments. Of the 24 X-ray installations some were reported as not working. It is unfortunate that such expensive apparatus should sometimes have to lay idle because of the lack of a technical man to correct defects. A special X-ray committee from the Council on Hospital Administration is doing good work along this line. Few or none of the reporting hospitals connected with the following societies have special departments: CMS, BMS, GBB, LUM, MCC, FFMA, WMMS, PCI, PCC, and FCMS. Union hospitals and hospitals of the PE appear to be best provided.

OPERATING ROOM EQUIPMENT

Seventy-five hospitals report laparotomies being done. The number vary from one to two hundred per hospital annually. In all, less than 1,200 laparotomies are reported by these 75 hospitals annually. The chief reasons for not more of this abdominal surgery being done in more of our hospitals are lack of proper professional assistance, good nursing and the absence of modern operating room equipment.

ASEPTIC FITTINGS

A. Hospital fitted up according to modern aseptic ideas 52
B. Hospital not so fitted up 116

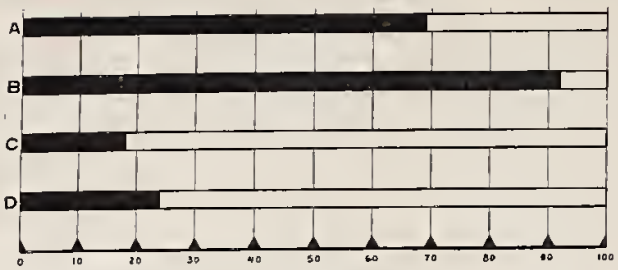
STERILIZATION

Sterilization is perhaps the most important procedure in any hospital. In the operating room and in surgical dressings sterilization must be absolute, while throughout the hospital all utensils and equipment must be capable of being rendered free from infection and contagion. It is a simple procedure to boil ward utensils and thus destroy tubercular and typhoid infections, but note that there are 31 hospitals out of 165 reporting which confess that they are unable to do this. Hospitals failing in this particular are CMS, 2 out of 10 reporting; ABF, 3 out of 9; GBB, 2 out of 2; ABCFM, 1 out of 6; LMS, 3 out of 10; MEFB, 2 out of 15; WMMS, 4 out of 11; UMC, 2 out of 4; EPM, 2 out of 5; PN, 6 out of 26; FCMS, 1 out of 3, and Union, 1 out of 8. There are 16 hospitals in addition which fail to answer the question. Where provision is made for such procedure, how often is it carried out when professional supervision is lacking? Twenty-eight or 17 per cent of the hospitals fail to use sterile dressings. This is rather striking, and a sad commentary on the efficiency of our medical work.

Hospitals prepared to disinfect mattresses, 62, or 38 per cent.
Hospitals not prepared to disinfect mattresses, 93, or 56 per cent.
Hospitals not answering, 10, or 6 per cent.

It is perhaps useless to sterilize mattresses in a hospital where the patients are required to supply their own bedding and clothing. But where a hospital aims at a certain degree of cleanliness some means of sterilizing mattresses is of great importance. It is encouraging to note that 50 per cent to 75 per cent of the hospitals of not a few societies are prepared to sterilize mattresses.

HOSPITAL EQUIPMENT



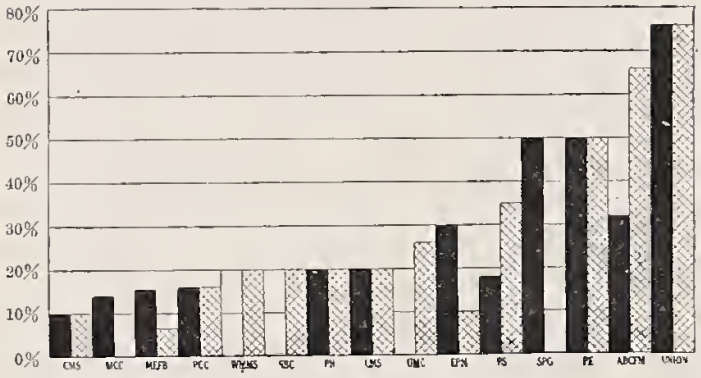
A. Percentage of hospitals equipped with laboratories... 69
B. Percentage of hospitals having bacteriological microscope... ... 92
C. Percentage of hospitals having bacteriological incubator 18
D. Percentage of hospitals having skilled technician 24

LABORATORY EQUIPMENT AND WORK

There is perhaps no one index to the efficiency of work done in a hospital of more value than the laboratory. In Table I, Col. 13 it will be observed that the SPG, FFMA and PCI have no hospitals reporting daily use of their laboratories. Perhaps the most striking fact is that eleven of the twenty-two societies report no more than 50 per cent of their hospitals as regularly doing this important work. The reason for this remains a question worthy of serious consideration. That there are 38 more hospitals possessing microscopes than replied as using them regularly is also somewhat significant. Perhaps the chief reason for the neglect of this work is the lack of sufficient help to do it, together with all the other work required of the one doctor in the hospital.

Were we carefully to go into an analysis of the 165 reporting hospitals to find which ones have a fully equipped laboratory, and which not, we might be even more astonished. Many of our hospitals have only partially equipped laboratories, but use all they have continually. The fully equipped and properly used laboratory, as we understand the use and equipment of a laboratory in a modern hospital, is rare in China. The more credit therefore, to that doctor who, though he has only a small and perhaps poor equipment, still keeps his tools busy and does thorough work on every patient.

Seven societies have no hospitals reporting the regular use of the incubator, viz. SPG, SBC, LUM, MCC, FFMA, UMC, and EPM. On the other hand the PE has 5 out of 6 hospitals, the ABF 6 out of 9 hospitals, and the Union group 5 out of 8 hospitals reporting its regular use.



Black bars represent percentage of hospitals able to carry out some of the serum reaction tests.
Shaded bars represent percentage of hospitals able to undertake research work.

The trained laboratory technician is rather rare in China, there being only 24 reported for 165 hospitals. Chinese with some education can be found almost anywhere who are very capable of being trained to a degree where they will be able to do all the laboratory work necessary in connection with urine, faeces, blood, etc. Assisted by such a technician, a Chinese or foreign doctor can almost double his capacity and derive far greater satisfaction from his efforts. Three trained technicians are connected with PE hospitals, 5 with MEFB hospitals, 5 with Union hospitals, 2 each with FCMS, PN and EPM hospitals and 1 each with ABF, ABCFM, UMC, PS and PCC hospitals.

RECORDS AND RESEARCH WORK

Hospitals keeping full records of in-patients and out-patients, 62, or 40 per cent of all hospitals reporting.

Hospitals keeping partial records, or of in-patients only, 24, or 16 per cent of all hospitals reporting.

Hospitals not keeping records, 69, or 44 per cent of all hospitals reporting.

In estimating the degree of efficiency of a hospital there is another index, that of the character of the records kept. In present day hospital standardization the keeping and reviewing of records is of prime importance. "Anything worth doing is worth recording." The failure to keep records is a false economy of time.

It is interesting and encouraging to note that 21 per cent of the 150 hospitals reporting on this subject are able to carry out some research work. This is particularly true of the PE, MEFB, PN and Union hospitals.

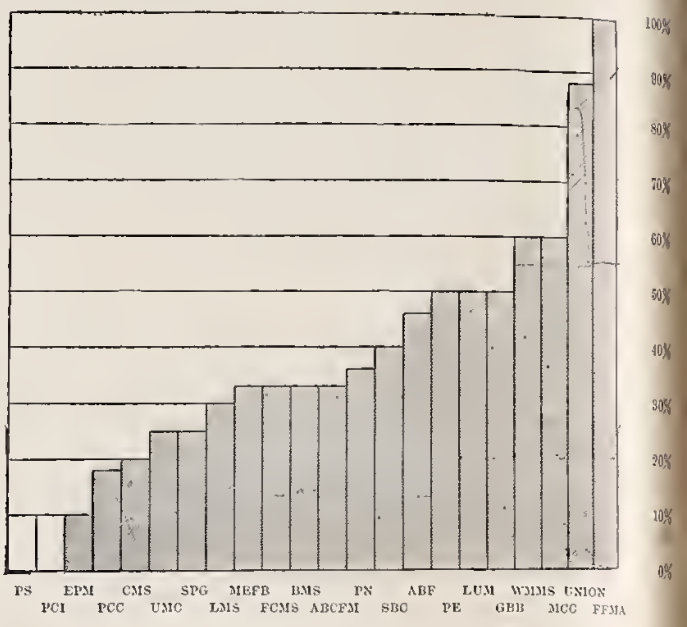
Hospitals able to perform serum reactions, 38, or 25 per cent of all hospitals reporting.

Hospitals not able to do any serum reactions, 111, or 75 per cent of all hospitals reporting.

CONTROL OF HOSPITALS

Most mission hospitals are controlled by the doctor in charge or by cooperation of the entire professional staff (66 per cent of the hospitals reporting). Others are controlled by mission hospital Committees or Boards of Managers (34 per cent). There appears to be no particular denominational division on this matter, as nearly all groups participate in these different methods of control.

PERCENTAGE OF HOSPITALS WHICH REPORT FULL RECORDS OF ALL OUT-PATIENTS AND IN-PATIENTS



OUT-PATIENT DEPARTMENT

This question reads, "Is your clinic so large as to make it impossible for you or your assistants to make a careful, detailed examination of the patients?" Naturally each doctor has answered this question in terms

Table II.

Name of Society	Total Number of Hospitals supported	Number of Hospitals replying	Number of Hospitals: Not able to give Detailed Examinations to Out-patients	Having Surgical Dressing Rooms	Which do Microscopic Work in the Out-patient Dept.	Wholly Self-supporting	Over 50% Self-supporting	Entirely dependent on Foreign Resources	Average Annual Budget
1	2	3	4	5	6	7	8	9	10
PE	6	6	5	5	4	6	...	...	$29,320
CMS	28	10	4	6	1	4	1	...	7,600
SPG	4	4	1	3	...	...	...	...	7,000
ABF	10	9	4	8	4	...	2	...	7,236
BMS	7	6	2	5	...	...	1	5	9,900
SBC	8	5	4	3	1	2	...	3	13,500
GBB	3	2	1	2	1	...	...	...	3,000
ABCFM	10	6	2	4	4	...	1	2	6,630
LMS	22	10	7	9	4	4	...	6	12,000
LUM	5	2	2	2	...	...	1	...	17,200
MCC	11	8	5	5	3	...	...	7	11,200
MEFB	29	15	3	11	12	4	2	2	36,926
FFMA	3	3	...	3	1	...	2	...	9,945
WMMS	11	11	3	7	2	4	...	4	5,460
UMC	5	4	3	3	2	...	3	...	10,000
EPM	10	10	5	7	5	4	...	3	5,000
PCI	9	5	1	2	1	...	3	...	3,000
PN	35	26	15	18	12	15	5	2	12,000
PS	10	6	2	5	5	2	2	...	12,000
PCC	6	6	...	3	4	3	1	...	6,740
FCMS	4	3	1	3	2	...	1	1	15,000
Union	10	8	4	8	7	...	5	...	92,070
Total	246	165	74	122	75	48	30	35	...

of his own ideas as to what is meant by "detailed examination." Many answers would no doubt be reversed if doctors were exchanged. Some endeavour to give each clinical patient a rather careful physical examination discovering, perhaps, other troubles than the one which has brought the patient to the clinic. This often calls for blood, urine, stool and other laboratory examinations. It also brings about an acquaintance with the patient and establishes a contact that often counts much for Christianity. Half the hospitals reporting on this question claim that their clinic is too large for proper individual attention. Four of the Union hospitals, where there is an average of five foreign trained doctors to each hospital, and of 21 beds to each doctor, still report more clinical patients than can be given detailed attention. Those who argue that one doctor with his usual assistants can care for 40 to 50 beds in a hospital and all the visiting out-patients, will do well to study Column 4 in accompanying Table II. There are 122 hospitals which report having a surgical dressing room in connection with the out-patient department, but there are only 4 societies (LUM, FFMA, FCMS and Union) all of whose hospitals make this report. The large number of chronic ulcers and minor surgical conditions met everywhere in China make this room one of the first essentials in any efficient missionary medical work.

If we have been somewhat negligent of the equipment and efficiency of our in-patient work we have been more negligent of our work in the out-patient department. Of the 122 hospitals reporting a surgical dressing room connected with the out-patient department, only 48 hospitals report this room as in any way modernly constructed and equipped. It will also be observed that no one society has all of its surgical dressing rooms so equipped and only six society groups have more than 50 per cent of the hospitals so equipped.

It will also be noted in Table II that only 75 hospitals, or about half of those reporting, state that they make use of the microscope in the out-patient department. No one society reports all of its hospitals so using the microscope and only nine societies report 50 per cent so doing.

SELF-SUPPORT

It is very encouraging to know that of the 148 hospitals reporting on hospital finances, 32 per cent are self-supporting. Many among this number also support the foreign staff. The PE is the only society all of whose reporting hospitals are self-supporting.

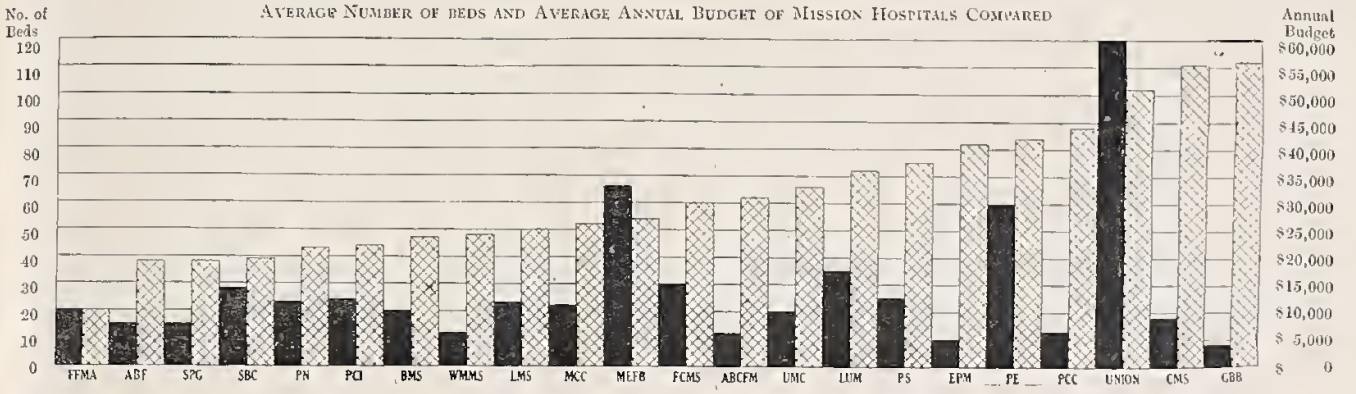
Here, too, it is interesting to compare the degree of self-support with the annual budget. Most of the self-supporting hospitals have budgets exceeding $10,000, while only three societies without self-supporting hospitals go beyond the $10,000 budget. It is also interesting to note the position of the Union hospitals. They have the largest budgets but none are entirely self-supporting. In the accompanying diagram it is interesting to compare the average budget with the average number of beds for each hospital. This may also be an index of the quality of work done.

Hospitals entirely self-supporting (excepting foreign salaries), 48, or 32 per cent.

Hospitals over 50 per cent self-supporting, 30, or 20 per cent.

Hospitals less than 50 per cent self-supporting, 35, or 24 per cent.

Hospitals entirely dependent on foreign funds, 35, or 24 per cent.



Black bars represent average annual budget and shaded bars average number of beds.

SUMMARY OF AN ENQUIRY INTO THE SCIENTIFIC EFFICIENCY OF MISSION HOSPITALS (PROVINCIAL COMPARISON)

The following is a summary of the main facts revealed in Dr. Harold Balme's "Enquiry into the Scientific Efficiency of Mission Hospitals in China," as made in 1919-1920, and as published in separate pamphlet form after presentation at the Annual Conference of the China Medical Missionary Association, February, 1920, Peking. It must be remembered that the percentages given are in every case calculated upon the number of hospitals replying to Dr. Balme's questionnaire—usually 180 to 190—and not upon the total number of mission hospitals in China, which exceeds 300.

There is at present on an average only one mission hospital bed to every 20,370 people in China.

Eighty per cent of the hospitals whose reports have been received state that they had only one foreign or foreign-trained doctor last year.

Thirty-four per cent have no nurses, foreign or Chinese; 52 per cent have no foreign nurses; and 60 per cent not more than one graduate nurse in all. Sixty-two per cent have no regular system of night nursing. Thirty-seven per cent depend entirely on the patient's friends for all nursing.

Less than 50 per cent have out-patient departments equipped for efficient medical work. Fifty-six per cent of the in-patient departments have less than 800 cubic feet air space per patient.

Sixty-five per cent have no isolation block or courtyard.

Thirty-seven per cent have no protection whatever against flies or mosquitoes; 67 per cent have no screening for their kitchens; and 71 per cent have no screening for the latrines.

Thirty-seven per cent possess no bedding, or only sufficient for a very few patients. Fifty-eight per cent are unable to clothe the patients in clean hospital garments.

Only 8 per cent have a pure water supply, and only 6 per cent have running water laid on throughout the hospital.

Fifty per cent seldom or never bathe their patients.

Forty-three per cent have no laundries, or insufficient accommodation for dealing with the hospital linen, etc.

Fifty per cent have no controlled diets for the patients.

Thirty-four per cent do not possess a pressure sterilizer for surgical dressings. Seventy-three per cent have no means of sterilizing bedding or mattresses.

Thirty-one per cent do not possess a laboratory of any kind.

Eighty-two per cent do not possess a bacteriological incubator.

Eighty-seven per cent do not possess an X-ray plant.

Seventy-two per cent state that they are unable to base their medical and surgical work upon pathological investigation.

HEALTH EDUCATION IN CHINA

"Health Education is better than Health Legislation; it is Slower but Surer."

In a certain city of China only a few years ago, a careful study was made of the printed reports of municipal health departments in various European and American cities in order to discover a set of model health laws. These laws were translated and adopted as the official health laws for that city. After having done this, however, nothing further was attempted. No health department was organized, no trained health officers were employed, no money appropriated to put these health laws into operation. Finally, the book of model health laws was put away in the archives of the Police Department and the matter was forgotten.

Many Diseases Prevalent—The need for improvement of health conditions in China is very great. China has often been called "the fountain-head of epidemic diseases." Many communicable diseases which have been put under control in other countries still prevail unchecked to an alarming extent in China. Pneumonic and bubonic plague, typhus, cholera, small-pox, typhoid and a large number of other diseases exact a toll of human lives each year without any adequate attempt being made to stop their ravages.

No Vital Statistics—Just how much this burden of disease costs China each year in money and lives, no one has yet been able to estimate, for there are no vital statistics on which to base an answer. Not a single province knows its birth or death rates, or how many people die from any one of the above mentioned diseases. "It is the will of heaven

that all should die young and some die old" is still the all sufficient answer. The fact that man has it within his power to safeguard human life individual and corporate has never been appreciated by the masses in China.

Education versus Legislation—It is said that approximately 95 per cent of the Chinese people are illiterate. Under such conditions it is only natural to find disease still attributed to evil spirits or to a disturbance of the five elements. Health problems in the midst of such ignorance and superstition can not be solved by the short-cut method of legislating into operation the health laws and practices now in force in Western countries—laws and practices which represent years of experience and popular instruction. What is needed among other things first of all is health education on a national scale.

Beginnings in Health Education by Missionary Agencies—Promoting health education is one of the most recent of missionary activities in China. The first of the several steps taken towards creating a central organization for this work took place in Hankow in 1910, when the China Medical Missionary Association appointed a committee of three of its members to prepare simple leaflets and tracts on various preventable diseases. It was hoped that by a wide distribution of such printed matter through hospitals and dispensaries, much might be done to inform the people about the diseases with which they were afflicted. Unfortunately, however, two of the members of this committee died within a year and nothing was done by the Association till 1915. In the meantime, individual doctors did what they could locally and a number of excellent leaflets were prepared and circulated. In 1912 the National Committee of the Young Men's Christian Association secured the reallocation of a medical missionary to give full-time service in this field. A few health lectures were given in different cities. In 1915 the China Medical Missionary Association created a Council on Public Health and a Committee on the same subject was appointed by the newly formed National Medical Association, an organization of Western-trained Chinese physicians. It was these three national organizations which joined at the invitation of the Young Men's Christian Association in the formation of the Joint Council on Public Health Education in China in 1916. By mutual consent this cumbersome name was shortened in 1920 to the Council on Health Education. That same year the National Committee of the Young Women's Christian Association and the China Christian Educational Association became members of the Council.

Organization of the Council on Health Education—The present work of the Council on Health Education is under the direction of an Executive Committee composed of one member from each of the above mentioned five organizations, as follows:

Under this Executive Committee there is a staff composed of eighteen full-time and four part-time workers. Five of these are foreigners. Three members of the staff are provided by three members of the Council, two are volunteers, and the others are paid from the general funds of the Council.

Finances—The annual budget of the Council, amounting in 1920 to $40,400 Mex., including reallocated services, is provided from several sources. The Y.M.C.A. gives the services of a foreign doctor. The Y.W.C.A. provides a foreign woman physician, a Chinese secretary to work with her, a Chinese writer, and $3,000 annually. The C.M.M.A. makes an annual appropriation varying from $300 to $1,500, according to the amount of money remaining after other necessary expenses have been paid. The other two members of the Council have as yet not been able to give financial help in addition to their other valuable contributions to the Council. Approximately $14,400 of the total budget of $40,400 comes from members of the Council.

Chinese Gifts—The remaining $26,000 has to be provided for from other sources. The Junior Division of the American Red Cross made one gift of $2,500 for the development of an Anti-Blindness Campaign. That the work of health education is appreciated by the Chinese is indicated in part by gifts received from the President of China, ($2,000); Premier of China, ($1,000); Minister of Communications, ($100); Minister of Justice, ($50); Ex-President of China, ($50); Governor of Anhwei, ($50); Governor of Kiangsu, ($100); and the Governor of Chekiang, ($300).

Following the cholera prevention campaigns in 1920, in which the Council figured largely, one of the members of the Council staff was asked to meet the managers of the four largest life insurance companies in China, who offered a monthly grant of $25 each towards the general expenses of health education material which they sent to their policy holders.

No systematic attempt has been made to secure annual contributions from missionaries in China, although a considerable sum results from voluntary gifts from this source. In 1917-18 111 medical missionaries contributed $1,500 a year for two years towards the services of the first Chinese secretary trained in both medicine and public health. Chinese Western-trained physicians pledged an equal amount.

Mission Boards—As the result of an appeal to the Mission Boards, both at home and on the field, gifts ranging from $2,400 gold to $100 Mex. have been received from the following: ABF, MEFB, PN, MES (Women's Council), EA, UE, PS and FMA.

Basis of Financial Appeal—At the biennial conference of the China Medical Missionary Association in Canton in 1917, at which representatives were present from most denominations having work in China, the following preamble and resolution on Public Health Education was passed:

"Inasmuch as there is a deplorable absence of intelligent appreciation in China of the laws which govern the communication of disease and the preservation of health, resulting in the lamentably unsanitary conditions prevailing in cities, villages, and homes of the people; and

In view of the increasing interest shown by the educated classes in many parts of China in recent health education campaigns conducted under missionary auspices, and a wide-spread conviction among the medical missionary body that the Christian Church should assume direct responsibility for the promotion of public health education;

In view, further, of the value of health education campaigns as an agency for securing an effective point of contact with the cultured classes, paving the way for direct evangelistic effort among a large and influential group, and of their value as a practical demonstration in applied Christianity, which serves as a powerful apologetic; and

Since many of the most gifted and highly-trained Chinese Christian leaders have suffered early incapacitation or death through preventable causes, resulting in a financial and spiritual loss to the Church which might in the future be prevented by an adequate public health propaganda;

In view, moreover, of the impracticability of conducting an extensive and thorough program of this nature without a central unifying agency, and since no other organization is likely within the near future to be in a position to assume this responsibility in the name of our common Christianity, as well as the China Medical Missionary Association, if the men and money could be provided,

Be it, therefore, resolved: That the China Medical Missionary Association appeal to the missionary societies now at work in China to send out or allocate men of the necessary qualifications to undertake under the direction of the China Medical Missionary Association the leadership in a nation-wide campaign of public health education, and to provide the financial support needed."

If the Council on Health Education is to meet the increasing demands put upon it by the missionaries in China, some such solution to the problem of money and staff as is recommended in the above resolution will have to be realized. That this work met with the approval of American Foreign Mission Board secretaries is indicated by the following action passed at their annual conference in Garden City, N. J., in 1918;

"Resolved: That with respect to the resolution adopted by the China Medical Missionary Association, January 27, 1917, appealing to missionary societies to support a nation-wide campaign of public health education in China, the Foreign Missions Conference express deep interest in the proposed campaign and commend the movement to the sympathetic consideration of such Boards as may be approached."

It now remains for the various mission organizations in China to express themselves regarding health education and the work of the Council.

Activities—Material provided by the Council is of three kinds:—

(1) Printed character,—books, bulletins, and leaflets.
(2) Pictures,—posters, charts, lantern slides and cinematograph.
(3) Models and exhibits,—baby welfare, anti-blindness, tuberculosis, venereal diseases, eye diseases, the Chain of Life in China, cholera prevention, flies, mosquitoes, rats, community health assets and liabilities, conservation of child life, death rates of weak and strong nations, the foundation stones of national health, housing, the human body, individual versus united effort, infancy and old age, the relative populations of China and other countries.

With some of this material, like lantern slides and charts, lecture manuscripts in English and Chinese are provided.

The largest service which the Council is rendering in China is the preparation of the printed material which can be used by doctors, teachers, missionaries, business men and any interested in promoting a better understanding of existing health problems and how to solve them. Several of the largest insurance companies, over 700 missionaries, mission and Government schools and the Health Department of the International Settlement in Shanghai are among those who have made use of the Council's material. A nominal charge covering cost is made for all literature and exhibit material.

During the last twelve months (1920) the Council has distributed the following material:

PRINTED MATTER DISTRIBUTED

Books	10 kinds	5,963 copies	490,139 pages
Bulletins.	26 "	404,758 "	4,550,233 "
Leaflets	5 "	...	133.356 sheets
Posters	2 "	...	5,763 "
Charts	4 "	255 sets	8,154 "

LANTERN SLIDES SOLD

Kinds	No. of sets	No. of pieces
5	5	167
Misc.	...	88

LANTERN SLIDES RENTED

Kinds	No. of exhibits
16	42

MOVING PICTURE FILMS RENTED

Kinds	No. of exhibits
27	139

The printed material covers the following subjects among others: Sanitation of a Chinese City, Modes of Infection and Prevention, Tuberculosis, Sex Hygiene, Smallpox, Hookworm, Plague, Venereal Disease, Personal Hygiene, Opium and Morphine. Most of these are written both in Mandarin and Easy Wenli.

Posters deal with such subjects as the Fly Menace, Cholera, Hygiene vs. Patent Medicine, etc. In addition there are five sets of larger charts, each set comprising about 30 charts, on such subjects as Modes of Infection and Prevention, Kill the Fly, Hookworm, Anti-Blindness, and Baby Welfare. There are lecture texts covering these charts.

Sets of lantern slides, many of which are for sale with lecture manuscripts, are prepared on such subjects as Kill the Fly, Personal Hygiene, Modes of Infection and Prevention, Social Hygiene, Venereal Diseases, Tuberculosis, Sanitation of a Chinese City, and many others.

In addition, from four to five newspaper articles prepared by members of the Council staff are sent out each month to 40 papers in 14 provinces. 12 sets of the Baby Welfare Exhibit have been prepared. A special effort is being made to prepare and circulate charts, slides and films on the subject of Anti-Blindness.

The largest and most important health campaign in which the Council assisted was held in Foochow in June, 1920, just a week before cholera was expected to recur. The year before there were approximately 10,000 cases of cholera. In this campaign 1,847 volunteers, including government students, business men, Catholic and Protestant students, were enlisted. A cholera parade covered 90 per cent of the streets of the city in one week of marching every day. 10,000 people attended 247 meetings. Some 300,000 pieces of illustrated cholera literature were distributed. After the intensive cholera campaign educational efforts were continued through the newspapers and public meetings during the danger season. Cholera made its expected appearance around Foochow, but at the end of the summer it was reported that "Foochow was an island of safety in a sea of danger." The expenses of this campaign amounting to $3,500 were provided entirely by local people. Two members of the Council staff spent a month in Foochow assisting in this work.

Other Problems—It must be admitted without argument that the health problem of China is not an unrelated something standing apart by itself. Disease, poverty and ignorance go hand in hand. Nor is it to be expected that these health problems which confront the people can be solved without regard to developments in the field of economics and education. All that the Council claims to attempt is to make a beginning in interpreting modern health ideals with all of their many sided implications to the Chinese people. We hope to contribute to a definition of the problem as it exists, in order that the people themselves may be led to attempt a solution. The Council does not advocate a cure-all. Even in the case of certain health problems of tremendous significance like tuberculosis, hook-worm, malaria and the many infections carried by parasites, it should be considered a real service to point out to the people just what factors and difficulties are involved in these specific problems. Unless this is done, how may we expect the people ever to become interested to the point of willingness to devote themselves to a study of how these burdens may be lifted or to support those trained in these special subjects who wish to lead the way to a better day? The very difficulties in such an attempt constitute a challenge to the task.

The Future—The future of the Council on Health Education depends entirely upon the attitude of those Chinese and foreigners who are interested in bringing about an improvement of health conditions in China. It must be admitted that without health education this improvement will never take place or be continuous. If the leaders of the Christian Church in China concede that this form of work should be included in the contribution which the Church is making to China, then such an organization like the present Council has an important future. Enough work has been done to indicate along what lines future efforts should be made. For the present the Council expects to continue along the line of services already begun and will enlarge its program of work among the students of the country as resources are made available.

SOME PHASES OF TUBERCULOSIS IN CHINA

In undertaking the formidable task of writing anything about tuberculosis in China, one is reminded of the remark of a well-known missionary humorist who was asked by way of introduction to an address in America to give "bottom facts about China." His reply was, "There is no bottom and there are no facts."

An enquiry was sent out through the China Continuation Committee to a small group of physicians representing all sections of China, to ascertain if possible a cross-section picture of tuberculosis throughout the country—its incidence in the out-patient and in-patient departments of the mission hospitals, its occurrence among students, any particular local causes contributing to it, any occupational relationship, and any studies of the subject which might have been made by individual physicians. The returns have been meager, but the results are herein set forth, with grateful acknowledgment to the busy doctors who have taken time to send in this detailed information, and with the hope that it may stimulate others to respond whenever a more general survey is undertaken.

Few hospitals in China record their out-patient diagnoses. At least they are not recorded in such form as to make them available for later study. Generally such record concerns the primary diagnosis, and does not include tuberculosis as a secondary factor. The tuberculous in-patients received are a very small proportion of those needing such care, so that returns from this item tell us nothing of the actual incidence of the disease. The following quotations from reports bear out the statements just made.

"It is not our custom to receive pulmonary tuberculosis into the hospital, and when they do secure entrance for diagnosis or by error in diagnosis they are not encouraged to stay. Many apply for admission and are turned away. A large hospital could soon be filled with these unfortunates. It will crowd syphilis close for first place among diseases."

"Pulmonary tuberculosis not admitted if recognized."

"Admit a very small proportion and only hopeful cases."

"Having a small hospital, we must make our turnover as quickly as possible, so refuse most chronic cases, only taking in those to whom operation gives a reasonable hope of quick recovery."

"We took in one out of five of those (tuberculous) presenting themselves. We should have taken five times as many, because hospital treatment is their only hope."

Incidence in Mission Hospitals—In view of the above facts, the high incidence of tuberculosis in our mission hospitals, as shown by the following figures, is the more remarkable. Twenty-five hospitals, reporting on approximately 121,000 out-patients, show a diagnosis of tuberculosis in 24.5 per cent. A few of these returns were stated as estimates, but most of them were actual statistics. The in-patient study gives us much more accurate data, not as an index of tuberculosis in any one section, but of the amount of tuberculosis work actually done by our hospitals. The figures are widely divergent, depending upon the hospital capacity and policy. The minimum is 4 per cent, the maximum 59.5 per cent. The average in the returns from 25 hospitals is 17 per cent, representing a total of 13,501 in-patients. The division as to types is as follows: bone and joint 27 per cent; gland 35 per cent; pulmonary 33 per cent; abdominal 3 per cent; miscellaneous 2 per cent.

Comparative Studies—As a comparative study it is interesting to note the results obtained by Dr. Carl Headbloom in a study of 2,781 in-patients. He found tuberculosis to constitute 22 per cent, divided as follows: bones and joints 34 per cent; lungs 23 per cent; lymph nodes 21 per cent; skin 11 per cent; abdominal 5 per cent; unclassified 6 per cent.

We cannot infer from these figures that bone and gland tuberculosis are more common in China than the pulmonary form, as has sometimes been stated, on the contrary the individual hospital returns indicate that the converse is true. The average small hospital, and many of the larger ones, receive only the surgical forms of tuberculosis. In nearly all instances where a hospital has reported accommodations for the pulmonary cases, the proportion for this class is the highest.

A study made by Dr. J. Hing Lin, reported at the Conference of the China Medical Missionary Association in 1920, shows that tuberculosis is three and a half times as common in the surgical experience of 14 Chinese hospitals as in the Massachusetts General Hospital.

Incidence in Shanghai and Hongkong—Two cities in China furnish us vital statistics, namely Shanghai and Hongkong. In the return of Chinese deaths in 1919 in the Shanghai Public Health Report, tuberculosis is the largest single cause of death, constituting 1,063 out of 9,646 deaths, or approximately 11 per cent. The combined deaths from small pox, cholera, diphtheria, scarlet fever, plague, and influenza are only slightly greater, constituting 12 per cent.

The latest Hongkong report is not available at this writing, but a former bulletin states: "The deaths from phthisis amongst the Chinese were 10.9 per cent of the total deaths amongst the community."

Geographical Incidence—Is tuberculosis more common in some localities than others? It is impossible to make any comparison from the figures available, as so many other factors determine the incidence in a given hospital. It has been an interesting observation throughout this study that physicians are inclined to think their own section is most afflicted. Certainly no section is immune. It has been considered by some observers to be more common in the low-lying Yangtze Valley, others believe it to be worse in North China. From the writer's first hand observations, no provinces have a higher incidence than Szechwan and Fukien. It is probably true that the meteorological and climatic conditions are much less a factor than the habits and housing of the people. A commentary on the latter comes to us from Siam: "Next to venereal disease comes tuberculosis in the matter of high rate of admissions to the out-patient department. Chinese suffer more than the others. I think this is due to the fact that they insist on living on top of each other, so to speak. The other races, although crowded and dirty, do not occupy such terribly congested places as the Chinese. At night they shut up everything tight, pull down the mosquito net, and proceed to infect each other by spitting, coughing and breathing the most foul air." Ralph W. Mendleson, Sanitary Expert (China Medical Journal, Nov. 1919).

Particular Causes—To the question, "Have you any suggestions as to what particular causes contribute to the incidence of tuberculosis in your section?" there have been many interesting and suggestive answers. A few are quoted below:

Chekiang: "Bad housing, overwork, worry, poor food, poor personal hygiene, no attention paid to colds or other predisposing causes."

Chihli: "Infected houses. (Many cases traced to one shop.) Small feet among women a contributing cause. Soldiers and students show the greatest incidence, soldiers being herded

in crowded barracks, students in government schools in crowded dormitories, with no medical examinations."

"Chronic carriers in home. An old aunt with a 'chronic cough' killed off five sturdy boys in six years."

"Close housing. Too little fresh air."

"Cold weather keeps most Chinese inside the house, with all windows and doors tightly closed."

Honan: "Small, dark, ill-ventilated, overcrowded living and sleeping rooms. Lack of knowledge of how to care for the sputum. Ignorance of hygiene generally."

Hupeh: "Mud floors, dark rooms."

Kansu: "Overcrowding, especially in winter. There are a few milk infectious. Much milk taken here." (Lanchowfu).

Kiangsi: Calls attention to the prevalence of tuberculosis among students in foreign built houses, whose walls, ceilings and doors are air tight. "Students will not open doors and windows unless forced to do so."

Kiangsu: "Use of bed curtains. Damp, humid climate."

Kwangtung: "Closed windows from fear of thieves. Sedentary habits of Chinese."

Fukien: "Diet insufficient. Chiefly rice and salt cabbage." (Swatow).

Szechwan: "Spitting constantly on mud floors where sunlight never reaches. Improper feeding rather than insufficient—bolting down bowls of unchewed rice."

Calls attention to prevalence among students, and makes the observation that cubic space allotted to boarding scholars in mission schools is defective.

Kwangsi: "Rice not properly cooked makes for malnutrition. Soft rice does not give any desirable feeling of fulness after a meal."

An analysis of these and other obvious causes shows that many of them are distinctly characteristic of China. Some are related to the manners and customs of the people, such as: 1) Sedentary habits of the upper classes, 2) Foot-binding and seclusion of the women, 3) Eating from a common dish, 4) Passing the social pipe from one to another, 5) Feeding infants food which mothers themselves have first chewed.

Others are distinctly related to fear and superstition: 1) Fear of the wind, as shown by the use of bed curtains even in winter. The wealthier the family the heavier the curtains, ranging all the way from a heavy net to sheepskins. 2) Fear of thieves, therefore closed and barred houses. This has a very practical basis, and cannot be rated as a superstition in China. 3) Fear of being alone, therefore overcrowding even when it is not necessary. 4) Sleeping with covered heads.

Still others have a distinctly economic basis: 1) Mud floors and dark houses are the lot of most of China's millions. Only the wealthy have windows and wooden floors. 2) Congested housing generally, both in family and community. 3) Insufficient food and unbalanced diet from poverty. 4) Malnutrition from: hali cooked rice and vegetables seems to have its origin in lack of fuel, so that only the minimum amount is used.

Is there a Class Incidence?—To the question: "Is tuberculosis apparently more common among the poorer classes in your locality?" there have been varied answers, but the majority have replied negatively. Four out of five who replied in the affirmative mention poor nourishment as the reason for the greater prevalence among the poor. One doctor from Kwangtung makes the observation that tuberculous glands are more common among the poor and pulmonary tuberculosis more common among the rich.

Occupational Relationship—"Does tuberculosis in your section appear to have any occupational relationship, and if so, what?" Summarized in the order of frequency mentioned, shop-keepers and students head the list, and boatmen and fishermen seem to show the lowest incidence. From the North comes the report that carpet weavers are among the most common victims. The "old teacher class," sailors and soldiers in barracks come in for special mention.

Tuberculosis in Mission Schools—Considerable time has been spent in the study of this particular group, as it is a matter of such vital interest to the missions working in China. Physicians were asked to report on examinations or observations of students, as regards the incidence of tuberculosis. Very little information was received, and not enough to even attempt a summary statement. Two reports from Szechwan show the highest incidence: "In a Mission Boys' School of fifty-one students, twenty 'suspicious' cases were found." "In a school of sixty children, one is dying of tuberculosis of bladder, several have tuberculous glands, many have symptoms of pulmonary tuberculosis, two fairly severe, and there is one case of tuberculosis of the bones."

A report from a girls' school in Foochow states that according to the history given by students themselves, there is tuberculosis in 16 per cent of the parents, and that 5.8 per cent of the students have had haemoptysis.

On the other hand a number of reports state that tuberculosis is not common among students, as they are admitted only after physical examination. In such a school in Peking, among 850 students there were four cases of pulmonary tuberculosis, six cases of gland tuberculosis, two of tuberculosis of the rectum and one of the testicles.

Analysis of one hundred Student Examinations—While in Szechwan the writer had the opportunity to study over a period of six months a group of one hundred students. The group consisted of all the girls in an higher primary mission school, 75 in number, and the first 25 from a boys' school of more advanced grade who volunteered for a prophylactic examination. There was no selection of cases.

The average age of the girls according to their statements was 14½ years. They seemed much older than this in physical development and appearance, and one of the teachers adds the information that 15½ would be much nearer the actual average age. The average age of the boys examined was 17, according to their statements, and this appeared reasonable.

The family history as to tuberculosis was determined in 90 of the 100 cases. The summary of these is as follows:

46	per cent—	Negative for tuberculosis so far as known.
17	,,	One or both parents died of tuberculosis.
3	,,	Brothers or sisters died of tuberculosis.
3	,,	Parents living, recognized as tuberculous.
12	,,	Parents living, suffering from chronic cough.
3	,,	One or more brothers and sisters tuberculous.
6	,,	One or both parents dead, cause unknown.
10	,,	No history.

From the above we see that 20 per cent of these students have had deaths in their immediate family due to tuberculosis; 6 per cent recognize tuberculosis in their immediate living relatives, 12 per cent more give a family history in which tuberculosis figures as the largest probability. One of the missionary teachers, who has known these children and their families over a considerable period, considers this an exceedingly low estimate, and believes if all the facts could be secured the percentage would be much higher. These figures are based merely on the statements of the students, and probably represent the minimum rather than an excessive percentage.

The results of the examinations have been grouped as follows:

8	Incipient tuberculosis.
2	Moderately advanced tuberculosis.
7	Tuberculous glands.
2	Bronchiectasis.
20	Arrested or partially arrested tuberculosis.
6	Suspicious cases for further observation.
55	Negative for tuberculosis.

We cannot draw any conclusions as to conditions in the average school from the writer's experience in this one. In visiting forty-two schools and colleges in North, East, South, Central and West China I have been impressed, however, as any medical person would be, with the frequency of tuberculosis in the student body. I have been able to make a good many chest examinations in cases especially referred by physicians and teachers, have been called to attend students with pulmonary hemorrhage on several occasions, and to examine discharging sinuses, the result of bone and gland tuberculosis. With the background of this experience I am prepared to believe that the school reported above is not worse than many others.

To what degree are the missions responsible for these tuberculous students? Should they be allowed to remain in the schools, or sent home where their chances for recovery are considerably lessened? These are matters in which one cannot dogmatize, although there are certain principles which ought to give some guidance in this matter.

One thing seems obvious, and that is that open cases of tuberculosis with sputum containing bacilli are too dangerous as sources of infection to be allowed to remain in school. Some such cases may be very chronic and apparently less ill than others, but are the more dangerous on this account.

Medical examinations at least annually, with special attention offered to the tuberculous students and tuberculous suspects is most certainly the responsibility of the medical staff of the missions.

Until there are more opportunities for students to be cared for in sanatoria, it seems contingent upon the mission hospitals to make provision for such cases, upon porches or in open air wards or shacks especially constructed for this purpose. This is being done in many places, but in the majority of cases it is felt that the small hospital capacity should be reserved for acute cases and any tuberculous case is denied admission. It is not too much to say that most early cases would overcome their infection if they could have three or four months in bed under close medical supervision in the mission hospital. The unwillingness of students to submit to the long treatment necessary for recovery can only be met by long and patient teaching on the nature of the disease.

The school administrator is more directly responsible for the prophylactic measures, to prevent the breaking down of the potentially tuberculous, and also for the health of those who have arrested lesions. There has seemed to be a genuine concern on the part of teachers to do the right thing for tuberculous students, so far as they can learn what it is.

Why do so many students break down in school, when they are having so much better food and hygiene than they would have at home in the average case? We must recognize that we are putting upon them an unaccustomed strain, and that we cannot excuse ourselves by giving them conditions slightly better than they would have at home, but must be content with nothing less than the best.

Crowded, airless sleeping quarters, heavy bed nets, lack of regular exercise out of doors, bad posture, over-crowded school and study rooms, poor bathing facilities, habit of sleeping with heads covered, insufficient diet, all these have been noted in a general survey of many schools as contributing causes to the lessened resistance of students to the omnipresent tuberculous infection.

Have we any moral right to jeopardize the health of an entire student body by taking in more students than the buildings can accommodate without overcrowding? For the sake of keeping the boarding fees low and the school budget economical, have we any right to keep the meat ration at the zero point, when it means an unbalanced diet and insufficient food for the student who needs the maximum of nutrition? A student may be gaining in weight because he is growing, and still be undernourished as to his tissues. There appears to be little if any foreign supervision of the diet in mission schools and the question arises whether this is not a weakness in our system. It is not only the kind and quantity of food, but the cooking as well, that needs intelligent supervision by a foreigner or foreign trained Chinese. A missionary in Korea found that tuberculosis practically disappeared in a certain school after the correction of the diet. His experience

is so convincing that I quote it for the benefit of school administrators in China:

"In 1913-14 there were about forty women in the school dormitory, housed in a foreign style building,—a hospital. The diet was the usual one in such schools, rice, kimchi (sourkrant) and pickle, with some vegetables. Very little meat or fish was given and the variety was extremely limited. That year there were five cases of tuberculosis among students, so ill that they had to leave the school, and two of this number died. . . . We advised greater variety of food and more meats and fish. The health of the students improved. Later the school was moved to a much poorer building, and the diet still further improved, and three years ago the school occupied a new building of its own. In the six years following the improvement of the diet I am not aware of one case of tuberculosis among the students. The general health of the students is good and they are capable and fit."

Doubtless there soon will be available scientific diet standards for China, as various investigators are working on this problem. This will be a distinct advance in the understanding of our tuberculosis amelioration.

The Task—The problem of tuberculosis in any country resolves itself into two—each fairly distinct in its working program:

(1) The care of those who are sources of infection.

(2) Education to prevent infection.

The first, considered numerically, under existing conditions in China is mentally staggering. One can not do better than turn back to the appeal of all physicians working in China, as expressed in a resolution passed by the Executive Committee of the China Medical Missionary Association in 1915, and add his or her hearty endorsement:

"In view of the fact that enormous numbers of Chinese are suffering from tuberculosis and that large numbers of our most promising students succumb to the disease, and that many of the most valued members of the staffs of the different missions are taken from their services for the Church at the time of their greatest usefulness,"

"Be it therefore resolved that the Executive Committee of the China Medical Missionary Association earnestly calls the attention of the missions to the need of sanatoria for the treatment of Chinese suffering from tuberculosis and urges the establishment of these institutions as a part of the medical missionary enterprise, and suggests that where they cannot be supported by individual missions, several missions should unite in suitable centers for this purpose."

A splendid beginning has been made at Kuling, where there is a tuberculosis hospital conducted for Chinese by the Kuling Council, representing missionary and other residents of Kuling, and under the able supervision of Dr. W. H. Venable. The professional class comprise the largest number of patients,—preachers, students, nurses, doctors, and teachers. The hospital is housed in old Chinese buildings, poorly adapted for this work, and the need is great for new buildings and equipment for diagnosis and treatment.

The need for more such centers is very great and urgent, although they will touch only the fringe of the problem. The larger task comes back to the general mission hospital, in the handling of out-patients as well as of those who are elected for hospital care. It may be that experience in China will follow that of other countries, in that general public health work received its inception through anti-tuberculosis agencies. The tuberculosis dispensary was the parent of the public health dispensary, the tuberculosis nurse was the forerunner of the public health nurse. The patient, persistent work of these nurses must have been one of the large factors in the reduced mortality in the large cities of America. They made regular visits to the tuberculous patient, instructing him as to the nature of the disease, how to prevent infection of others, providing him with sputum receptacles, endeavouring in every way to improve the living and sleeping conditions, and urging return to the dispensary at regular periods. Is a similar program workable in China? There would of necessity be modifications. There would need to be a male nurse and a female nurse, the latter being an older woman in order to meet the proprieties if the locality be a conservative one. A special half day at the dispensary for the tuberculous patients would not only save the physician's time but be an encouragement to the patients to come. Such a clinic often resolves itself into a tuberculosis class, the first part of the time being given over to instruction directed to the whole group, and then individual examinations to record the progress of the patient and give such individual advice and encouragement as may be needed. These classes are hardly possible without the follow-up work of the tuberculosis nurse. Of course the work would be discouraging, and months might pass before there would be any visible results.

The second part of our problem—i.e., education to prevent or resist infection—is the responsibility of all the agencies working for human betterment in China. The task is too stupendous for the medical profession alone, and must be shared by educators, pastors, and community workers of all kinds. We have in the China Council on Health Education a splendid piece of machinery for centralizing and guiding our efforts, but its work can only be effective as it has the cooperation of all local agencies. Why not a council for health education in each mission center, with representatives from all the missions or other agencies working therein, meeting regularly to plan and execute health campaigns, exhibits, demonstration lectures, courses in health education for mission and government schools, and otherwise meeting any local and special problems in this line. In many sections of China individual agencies are carrying on splendid, constructive programs. Peking has already launched a comprehensive program of health education for institutions of higher learning. The plan provided for twenty lecturers, including physicians, nurses, preachers and teachers. One lecture each week throughout the school year was given to the entire student body of each of the four institutions participating. The course provided for laboratory work, examinations, exhibits, and extension work to be carried on by students during the summer.

LEPROSY IN CHINA

The modern estimate indicating an approximate minimum of over two millions of leper subjects in the world, together with the cumulative evidence that in most countries the disease is on the increase, re-emphasizes its menace to the world's health and the need of seriously attacking its progress. One well recognized method of fighting the disease has been known for hundreds of years. It is, therefore, a cause of the deepest regret that, in certain countries of the Far East where leprosy abounds, and especially in China, no attempt has been made to profit by such knowledge.

In the middle ages, Great Britain and France swarmed with leprosy. In more recent years there were crowds of people suffering from this distressing disease in Norway and Sweden. Apart from probably one or two hundred subjects who have returned from tropical and sub-tropical lands, but few lepers are to be found in Britain today. The same can be said of France. In Scandinavia the number of lepers has decreased to such an extent that the State Leper Asylums there are now being turned to other uses. Nearer to China we have the small groups making up the Philippine Islands. Ten years ago there were said to be over 9,000 lepers there. Today there are only 4,000. In the Hawaiian Islands twelve years ago over 1,300 cases were recorded; not half that number are said now to exist. What brought about the extinction of the disease in endemic form in Europe, and what during the past ten years has produced such marked results in the Philippines and Hawaiian Islands? Simply a serious attempt in the interests of public health to enforce a system of segregation.

Leprosy is due to a specific bacillus, and is contagious. There is generally a long period of incubation, in most cases extending into years. Undoubtedly poverty, dirt, and ignorance of the elementary principles of hygiene, are the greatest factors in creating favourable conditions for its spread. On the other hand, people of high standards of living are not free from the disease. Contact with lepers, however remote or inexplainable, may conceivably account for the cases to be found these days among cultured people of the Western races.

The geographical distribution of leprosy shows that neither race, temperature, nor altitude, has any determining influence in its propagation.

The disease as met with in mass in such places as India and China, is of three kinds:

(1) One of these is known as Anaesthetic Leprosy. In such cases the sense of feeling is absent in those parts of the body affected. The early symptoms are followed by breaking down of certain nerves and muscles, with consequent mutilation of hands and feet, and marked paralysis.

(2) The second form is to be found in many of China's city streets and is easily recognized by the passer by. It is known as Tubercular or Nodular Leprosy. There is great disfigurement in the secondary and tertiary stages of this form of the disease, together with extensive ulcerations and breaking down of tissues and internal organs. Acute pain and much discomfort are associated with Nodular Leprosy.

(3) The third kind is a combination of both Anaesthetic and Tubercular Leprosy and is known as the mixed type of the disease.

It was not till the the year 1874 that a Society under Christian management was founded to care specially for the lepers. Using the funds which came to it through the years in the most economical manner possible, it has only been able completely to establish, or take part in superintending, some 100 odd leper centers in India, China, and the Far East generally. At these centers physical relief is given and spiritual instruction imparted. Gratifying as these zones of Christian helpfulness in the leper world may be, they are far too few, and must only be regarded as demonstrations of what Christianity can accomplish, and as guides to the future course of the Church. Certainly, in view of the fact that it is computed that one in every 800 persons in the world is a leper, they can in no way be represented as meeting the vast leper need.

The Mission to Lepers does not send out missionaries. Through the years the various Mission Boards working in the Far East have permitted their missionaries to act as honorary superintendents of the asylums without extra compensation. Therefore all money contributed through the Mission to Lepers goes directly to supplying the needs of the inmates. In the case of Governmental and Municipal asylums, the Mission to Lepers provides travelling and supplies expenses of ministers and Christian teachers. In a few instances where missionaries of American Boards are supervising such asylums, the Mission to Lepers gives "grants in aid," or supports Christian teachers who visit the institutions. The work of the Mission to Lepers in China and elsewhere consists of:—

(a) The establishing of asylums for lepers and homes for their untainted childdren.

(b) Granting funds in aid of asylums in connection with other societies.

(c) Maintaining Christian instruction in asylums where it is not otherwise provided.

(d) Securing Government grants when possible to cover cost of food, clothes, shelter, and medical supplies for its lepers.

(e) Urging and aiding Governments to secure segregation of lepers

within their domains and of bringing modern treatment to bear on the disease.

A scientific survey of leprosy in China has been attempted with results which are full of interest. Calculations based on the survey reveal the presence of some 400,000 lepers in the 18 provinces alone.

The distribution of these unfortunate people is of significance. From the fact that lepers are known to abound in Siberia it would naturally be expected that leprosy would be found in endemic form in North China. Except for vagrants and immigrants from Siberia and Shantung, however, few are actually to be encountered there. To the northwest, among the Mohammedan and Chinese population in Kansu, leprosy is prevalent and extends to the borders of Tibet. Running from there in a narrow belt it is found in scattered "foci" in the province of Yünnan. In Central China there is a well defined area of the disease. In Kiangsi, lepers are also to be met with. The most extensive leper districts are to be found in the maritime provinces of China. Beginning from Shantung and proceeding south through Kiangsu, Chekiang, Fukien, Kwangtung and Kwangsi, the disease is endemic and covers wide areas.

In most of these provinces work has been undertaken by the Mission to Lepers (as the accompanying Table will show), but much yet remains to be done. Fortunately as the result of the activities of the Mission to Lepers the authorities of certain provinces are taking new heed to the leper question. The value of segregation is being investigated afresh, and for the most part it is admitted that it, combined with scientific treatment, is the only solution of the leper problem.

A most encouraging phase of this Governmental interest in the leper is the adoption of the methods advocated by the Mission to Lepers in regard to the general arrangements and management of leper colonies and settlements. This form of leadership may surely be looked upon as a valuable contribution to the welfare of the whole world, for it includes also such matters as medical aid, hospitals, schools, removal and upbringing of the untainted children of lepers, the useful employment and spiritual instruction of all the residents of these leper institutions.

A noteworthy outcome of this work among the outcast lepers is the progress made towards discovering a real cure for the disease. Zealous and untiring work towards this object has been carried on for years at several leper centers. Today the medical solution in the fight with leprosy is most hopeful. The claim of China's lepers on our sympathies, and the preventive duty to ourselves and our neighbours should not go unheeded. Our endeavour should be entirely to rid China of leprosy. Meantime the menace of the disease is real; suffering humanity cries aloud for help. A specific cure in all probability is at last in our hands; body and soul can alike be healed.

It has been said that Governmental action will follow Christian leadership. So far little has been attempted for the relief of lepers in Kansu, in many parts of Yünnan, Shantung, Kwangtung, Kwangsi, and indeed in all the infected areas. The Christian Church must take the lead here as in other lands, and Governmental, local, and other authorities may be expected to help later.

With the hearty co-operation of scientific workers, and with a united effort on the part of the Christian world, one festering sore of the human race may now be healed. May we not hope that a new victory will be thus added, in this materialistic age, to the record of the Christian and enlightened Church in its real desire and effort for the healing of the leper?

LEPER WORK IN CHINA

Province	City	Forms of Work	Support: Mission to Lepers	Support: Partly by Mission to Lepers	Support: Other Means	Auspices
Shantung ...	Tenghsien ...	Leper institutions	Yes	...	...	PN
	Tsinan (a)... ...	do.	Yes	...	...	UnMedColl & BMS
Kiangsu ...	Tsingkiangpu (a)	do.	Yes	...	...	PS
Chekiang ...	Hungchow... ...	Leper homes	Yes	...	...	CMS
Kiangsi ...	Jaochow	Leper almshouse	...	...	Yes	Chinese community
	Nanchang	Leper asylum	...	...	Yes	do.
	North Kiangsi ...	Leper village	...	...	Yes	CMML
Hupeh... ...	Siaokan	Institution for male lepers	Yes	...	...	LMS
Fukien ...	Foochow	Leper institution and children's home	Yes	...	...	CMS
	Hinghwafu ...	Leper villages	Yes	...	...	CMS
	"	do.	Yes	...	...	MEFB
	Hokchiang ...	do.	Yes	...	...	CMS
	Kienningfu ...	do.	Yes	...	...	CMS
	Kucheng	Leper home	Yes	...	...	CMS
	Kutienhsien ...	Leper villages	Yes	...	...	CMS
	Loyiianhsien ...	Leper villages and children's home	Yes	...	...	CMS
	Sienyu	Leper villages	Yes	...	...	CMS
	Yenpingfu	Leper villages and leper home	Yes	...	...	MEFB
Kwangtung...	Canton	Leper villages	Yes	...	...	SBC & PN
	Hainan Island ...	Leper work of various kinds	Yes	...	...	PN
	Lotingchow ...	Institutions for males and females	...	...	Yes	RCA
	Pakhoi	do.	...	Yes	...	CMS
	Shcklung	Leper colony	...	...	Yes	Rom. Cath.
	Sunning District	Leper villages	Yes	..	...	SBC
	Swatow (a) ...	Institutions for males and females	Yes	...	...	ABF
	Taikam Island (a)	Leper colony	Yes	...	...	SBC
	Tungkun	Institutions for males and females	Yes	...	...	RM
Kwangsi ...	Wuchow	Leper villages and boat mission	Yes	...	...	WMMS
Yünnan ...	Chaotung	Leper villages	Yes	...	...	UMC
	Wutingchow ...	do.	Yes	...	...	CIM

(a) Contemplated in near future.

THE ILLEGAL TRADE IN NARCOTICS

Native cultivation of Poppy and production of Opium—The cultivation of poppy, and the use and sale of opium are strictly forbidden by present laws in China. Mandates have been issued repeatedly and special orders sent to all Provincial Governors enforcing these laws. The charge, therefore, of encouraging the cultivation of poppy as recently carried on, cannot be brought against either the Peking or Canton Governments, although it is frequently asserted that some of the leading Ministers in both governments have themselves been opium smokers. The internecine strife between different military leaders for factional or personal ambitions, has been the main cause for the reactionary cultivation of opium. In this respect the southern provinces have been worse than provinces in the north. Shensi has suffered most, while opium grown there has cursed other provinces as well, especially Honan. Other provinces where opium has been largely cultivated are Szechwan, Kweichow, Yünnan, and Fukien. Southern Fukien has produced more opium than northern Fukien which is under the control of Peking. Under either Government, however, the cultivation of poppy has been enforced, the object being to enrich the military commanders and to pay the troops.

There has been a monotonous sameness in the way the cultivation of poppy has been encouraged. Mandates were first issued forbidding the planting of poppy and stating the fine per *mow* in case these mandates were ignored. Captains and lieutenants were then sent with their soldiers to see that either the poppy was planted and the fine paid, or some substitute payment made by the farmers and village elders. Wealthy men in the neighbourhood were subject to extortion. Often when the opium was ripe, the soldiers would visit the place a second time and seize large amounts of it as reserve. All this has been accompanied with violence, whenever the villagers have opposed the military. Men have been shot, or tortured, their clothes dipped in oil and fired, women and girls have been defiled, and whole villages have been burnt down. The British and American Legations have protested but in vain. Military leaders obey no orders but their own. Liu Tsun-hou, at present dividing the rule, and representing Peking in Szechwan, is responsible for the murder by his soldiers of fourteen men in Shensi who, acting under orders were destroying the poppy at Hanchungfu. Tang Chi-yao, Yünnan, issued an order forbidding the cultivation of poppy and especially mentioning the Churches as under this prohibition, while at the same time he maintained his opium store in Yünnanfu.

In addition to provinces already mentioned, poppy has recently been cultivated in restricted sections of other provinces. At Hokienfu in Chihli it has been grown openly although the report received by the International Anti-Opium Association stated, "This is the governor's home, what can you expect?" In Manchuria, on the hills and along the Sungari River in Suiyüan, and around Jehol, poppy has been freely cultivated. Some excuse has been made by opium cultivators in Yünnan and Kweichow on the ground that a great deal of opium is annually produced in Burma and smuggled across the borders. "Why should Chinese silver flow out of the province to pay for Burmese opium," these cultivators remark, "when Chinese themselves can grow the poppy, making the profits, and keeping the silver in China?" The amount of opium produced in these provinces, and smuggled down the Yangtze River must be very great, and thus far has created serious difficulties in the Customs services.

In 1919 the Chinese Customs seized 48,575 lbs. of opium (21 tons, 11 cwt., 3 qrs., 19 lbs.), and in 1920 the amounts seized equalled 96,627 lbs., (45 tons, 2 cwt., 2 qrs., 27 lbs.) This latter is almost double the amount seized in the previous year. It is said that the increase is due to seizures of opium en route from western to the eastern provinces. As a natural consequence those interested in maintaining the India trade, and the Hongkong monopoly, point out that China is breaking the agreement made with the British Government, and there is no sufficient reason for the exclusion of Indian opium.

Although the assertion has been made that China is now growing as much poppy as in the early years of this century, the situation is happily not so bad, for in large districts where opium was previously produced, none is now to be seen. It has been estimated by good authorities that in 1905 the amount of opium produced in China was at least sixfold, if not eightfold the amount imported. In spite of the present reactionary

movement the total supply of opium produced in 1920 must fall very far below that amount.

Imported Opium—Since the importation of opium into China is illegal no published trade reports are obtainable from which the actual amounts of opium smuggled into the country annually can be ascertained. A few facts will show that the amount must be very considerable. Opium is grown by the hill tribes in Burma, and many Chinese farmers are known to cross the Burmese border, cultivate the opium and later find it an easy matter to bring large quantities back with them. No figures are available to indicate the amounts thus smuggled into China. Although again unable to produce exact figures, it is certain that a large amount of opium reaches China through the opium combines of Singapore, Hongkong and Macao. It was stated recently by the International Anti-Opium Association in a Memorandum presented to the British Minister that 45 per cent of the revenues of the Straits Settlements was derived from opium. Hongkong in 1919 imported from India 540 cases of opium on Government Account, and 469 cases privately, of which 469 cases were re-exported to Macao, the Macao Opium Monopoly being dependent on the amounts thus received from Hongkong. It is difficult to believe that Hongkong uses 540 cases of opium annually although from the constant cases of illegal possession of opium brought before the Hongkong Courts of Justice, one gathers that a very large amount is consumed by the islanders. Again in Macao the amounts imported are certainly not all used there. Seizures have been made of opium sent recently from Macao to the United States. The large revenue derived from the sale of opium in the Straits Settlements also indicates a trade extending far beyond the Straits Settlements. Undoubtedly, there is a strong ring of smugglers who find it very profitable and not very difficult to export large amounts of opium from these places and import them surreptitiously into China, at unfrequented ports along China's extended coast line.

The Monthly Summary of the Foreign Commerce of the United States gives these figures concerning the exportation of opium for the year ending June 1919: "quantity, 10,571 lbs. value $297,763." The succeeding year there was an enormous increase in the amount exported, the figures being, "quantity, 230,388 lbs. value $1,645,520." Of this amount opium to the value of over $1,400,000 was exported to Japan. As the importation of opium into Japan is forbidden, it is not unreasonable to suppose that the amount of opium sent to Japan was re-shipped at Kobe and eventually found its way to China.

With regard to the Opium Monopoly in Manchuria the Japan Weekly Chronicle of February 24th, 1921 reports that while the Government figures reported profits equalling Yen 1,800,000, they really amounted to Yen 4,832,700. This charge of concealment of the profits made while indignantly repudiated by the government, brought out the fact that profits had been made and amounted to nearly two million Yen. "The Oil Paint and Drug Reporter" of Sept. 27, 1920, published at Tokyo, states that "A Chinese firm's smuggling of opium and morphine has just been exposed on the arrival of a Japanese steamer chartered by it to carry drugs worth a million Yen to a port near Hankow." The large seizures of smuggled opium by Customs officials as reported from time to time prove that very large amounts of opium are being smuggled into China annually. The trade must be both extensive and profitable, otherwise it could not survive the frequent heavy losses caused by large seizures. The "Peking Daily News" of March 4, 1921 gives the "Yi Shih Pao" as authority for the statement that on the 24th February several Japanese merchants were arrested, and $60,000 worth of morphia discovered among their effects. Also that papers and telegrams were found later proving that $300,000 worth of opium had also been smuggled into China by these parties. One of the men arrested had spent more than ten years in Manchuria where he had established the South Manchurian Agricultural Company, which profited by opium smuggling to the extent of $3,600,000. The full accuracy of the above statements made by the "Yi Shih Pao" may be questioned but on the other hand since there is known to be a very large traffic in opium carried on by Japanese in Manchuria, the report is not unbelievable.

Importation of Morphia, Heroin, Cocaine, and similar drugs—The gradual suppression of the opium traffic in China, reducing the abnormal profits of opium merchants, was met at once by those engaged in the traffic by the importation of large quantities of morphia, cocaine and similar drugs. The large number of those addicted to the use of opium who now could no longer obtain it except at exorbitant prices, and surreptitiously, constituted a body of ready customers eager to purchase any narcotic that would satisfy their craving. Thus there was found in China an open market at once for the sale of these drugs. Morphia being the alkaloid of opium that contained the narcotic principle, upon being substituted in place of opium for the addict's consumption rapidly increased the evil. The craving for morphia once acquired has a far stronger hold on its victim than that created by opium, and the methods used to obtain sales rapidly swept enormous numbers of fresh victims into the net, many of whom were in total ignorance of the dangers into which they were entrapped.

The amount of morphia imported into China through Japan, according to Japanese official returns reached 600,226 oz. in 1917. The Memorandum presented to the British Minister, Sir Beilby Alston, by the International Anti-Opium Association, Peking, shows that while the morphia imported into Japan during the five years 1903-07 amounted to 120,926 oz., during the five years 1915-19 the amounts imported were 2,091,779 oz. It is assumed that Japan manufactures more than enough morphia for its own consumption, therefore this enormous importation of morphia could hardly have been intended for any other purpose than sale to the Chinese. The question has often been asked in China, whence do these enormous supplies of morphia come? The Peking International Association for several months paid heavy lawyers' fees in order that the cases of opium and morphia smuggling which were brought before the consular courts at Shanghai might be carefully watched, and the names of the manufacturers discovered. The Chinese Customs officials have also very obligingly sent the labels taken from the parcels containing morphia smuggled into the country to the Secretary of the Association at Peking, whence it appears that this morphia is chiefly supplied by firms of manufacturing chemists in London, Edinburgh, Philadelphia, and New York, all firms of good standing and high repute. Lately also the names of Continental manufacturers appear, and it seems that superfluous quantities of these narcotics left over from war supplies are being dumped into China. An advertisement recently published in Tokyo offered for sale in addition to large supplies of morphia, 1,000 tons of cocaine.

While the British Government attempts to prevent the exportation of morphia to the Far East, it appeared recently that large supplies have been shipped to New York, and thence transferred in bond across the United States destined for China. At once the British Government approached the United States Government re this matter and met with a most sympathetic response. On the exportation of morphia through the United States being checked, large orders for morphia came to China from Norway, and on the British Government refusing to allow exports of morphia to Norway to exceed pre-war supplies, orders came from Mexico. Undoubtedly there is an international ring of speculators and traders engaged in pushing the sale of narcotics, and at the present time they appear to be specially busy in flooding China and the United States, not only with opium, but with morphia, heroin, cocaine, and other narcotics.

In response to a petition presented to the President by the International Anti-Opium Association, in which the Branch Associations united with the Peking Headquarters, the Peking Government issued amended Regulations and Orders controlling the sale of morphia, and the implements used for hypodermic injections. These amended orders came into force on Dec. 31, 1920, but are only temporary until a Parliament can be elected and they can be made permanent.

There are two methods by which the trader in these dangerous drugs is encouraged; one is through the direct sale of morphia, heroin, and cocaine by hypodermic injections, and the other by the manufacture and sale of numerous preparations containing these drugs. The Japanese must be held largely responsible for the practice of selling hypodermic injections. There is no proof that the Japanese Government purposely sent hundreds of these traders to spread their sales in China, with the object of degrading and demoralizing the Chinese people, but certainly no sufficient care was taken on the part of the Japanese Government to prevent these traders flooding China. The International Anti-Opium Association at its Peking, Tientsin, and Tsinan Branches has collected abundant proof of the activities of these traders. Some of them would travel from village to village, offering to relieve pain and cure disease by hypodermic injections, and often making no charge for the first injections given. The immediate results of the injection would in many cases appear very satisfactory, and before long many received them. The small charges first made were afterwards increased, and in a few weeks a number of victims had been made, thus ensuring a certainty of demand. The editor of the "Peking and Tientsin Times" published a Black List of the Chinese, Japanese, and Russian shops openly or secretly engaged in this nefarious business, and while some of the offenders were convicted and wherever possible deported, many remained.

The other method employed is that of preparing many different preparations, chiefly in the form of pills, which are advertised as panaceas, and are widely sold. At times seizures have been made at the manufactories, which are carried on with as much secrecy as possible, though they are wide spread, and very numerous. The pills are generally put up in very attractive forms. The narcotic contained in these pills will often relieve pain temporarily and to the patient at least appear to be of such value that large purchases are made. These pills are freely taken by many who are unaware of what is happening and who unknowingly become victims to the debasing habit.

The strongest complaints concerning this business have come from Honan and Shansi. One of the commonest forms prepared is known as the I Li Chin Tan. Apparently there is no definite recipe for this pill, and some specimens seized have been found to contain no morphia, while other specimens have a large percentage of the drug. It seems probable that harmless preparations are first sold, and then under the same name a drugged pill is introduced. Well-to-do families in Honan are reported to be extensively engaged in this business. Also a very large trade and many manufactories exist in Chihli and Shansi, especially along the Chengtai Railway. The Shansi Branch of the International Anti-Opium Association, together with the Peking and Tientsin Associations, are closely watching this traffic. While what is going on is well known it has been impossible up to the present time to obtain sufficient evidence to give certain proof, and lead to the conviction of the guilty.

The Chinese Customs have seized and examined a large number of medical preparations and have obligingly placed lists and full information in the hands of the Peking Anti-Opium Association. A brief examination of these lists will show the multiple character of this business, and the subtle and dishonest methods adopted to the injury of the Chinese people.

While the above statements show that the traffic in narcotics is very active, on the other hand, there is a growing determination in all civilized nations to bring this narcotic trade under complete and efficient control. During the last two years the Anti-Opium Associations in various countries have taken a new lease on life, while in China the International Anti-Opium Association, started simultaneously in Peking, Shanghai, and Tientsin, has been unceasing in its efforts. The whole matter is now

before the League of Nations, which is pledged to bring about the enforcement of the Hague Opium Convention of 1912-13, and a Committee has been appointed especially to deal with this traffic. Great Britain, the United States, and Japan have recently passed fresh and more stringent acts, or have issued new regulations. The Japanese Government replying to representations made by the International Anti-Opium Association, Peking, has definitely promised to abolish the Opium Monopolies at Tsingtau and in the Leased Territory in Manchuria. The Peking Association has also determined this year to make special efforts to obtain the suppression of Opium Monopolies in India, the Straits Settlements, the Federated Malay States, and Ceylon. The recent contract made between the Indian Government and Hongkong for the importation of 10 cases of opium monthly for the next five years, at a fixed price, while stopping short of prohibition is nevertheless a great step in advance. In 1919 Hongkong imported 1,290 cases, and if the maximum amount to be imported be now limited to 120 cases per annum, a reduction of the trade by over ninety per cent will result. The recent action of the British, American, and Japanese Governments will, it is hoped, bring about a large diminution in the amount of narcotics imported into China, although there are large stocks always on hand that traders will attempt to dispose of by any means within their power.

The above statement of facts should awaken a larger interest in this campaign against narcotics in China than has yet been shown by the Protestant missionary body. The Roman Catholic missionaries have rendered excellent service by their careful and detailed replies to a questionnaire supplied to Monseigneur Jarlin, and circulated widely throughout China. The service that can be rendered by missionaries, and the very grave dangers to the welfare of the Chinese people existing through this traffic form strong appeals for their help in forming local Anti-Opium Associations that will be educative, and will report cases of poppy cultivation, and illegal sales of narcotics to the proper authorities, as well as assist in giving useful information to the International Anti-Opium Association at Peking.

ACTIVITIES OF THE CHINA MEDICAL BOARD

The purpose of the China Medical Board of the Rockefeller Foundation is to cooperate with other agencies in the gradual development of a system of scientific medicine in China. In other countries preventive work in medicine first engaged the main efforts of the Foundation, since the fostering of public health presents the prospect of far larger results in the welfare of nations and individuals for the expenditure of any given sum than an equal expenditure of effort and money on the treatment of the sick. In China, however, several factors have contributed to defer the initiation of direct activities in hygiene and preventive medicine by the Rockefeller Foundation.

In the first place, systematic protection of the public health is properly a government function, and while private agencies can sometimes give valuable aid in such activities, their efforts are usually most effective when they are subordinated to a carefully conceived program of some governmental unit such as a province or municipality. In the disturbed political conditions now prevailing throughout China, with frequent changes in the government, and with the authorities preoccupied as they are with other more pressing problems, the prospects for the early development of public health work on a large scale have not been encouraging. A second difficulty lies in the fact that confidence in scientific medicine is not sufficiently wide-spread to ensure the cooperation on the part of the people that would be necessary for the most effective work. Furthermore it is clear that while much of preventive medicine as it is known in the West could immediately be applied to China, the conditions to be dealt with, whether biological, social, or economic, are so different from those in the West that it is important that any large effort in public health work should be preceded by a period of careful study of local conditions, in order that the measures undertaken may be adapted to them. Finally, it must be admitted that a highly trained personnel is as necessary for a public health program as for the manning of hospitals, and that the number of doctors now available in China is not sufficient for any considerable extension of either kind of work.

The problem of medical education was therefore indicated as that which first demanded attention. With this in mind the following lines of activity have suggested themselves:

1. Pre-medical education, through strengthening of science courses in colleges.
2. Medical education:
   a. undergraduate courses;
   b. training of investigators, teachers, and clinical specialists, through prolonged graduate courses and through practical work under proper guidance;
   c. stimulating of private practitioners and missionary doctors, both foreign and Chinese, by short graduate courses.
3. Medical research, especially with reference to problems of the Far East.
4. Improvement of hospitals as training centers for internes and nurses, as models for imitation, as indispensable adjuncts to the practising physician, and as means of popular education.
5. Diffusion among the Chinese people of a knowledge of modern medicine and public health.
6. Fostering of professional ethics through development of character and ideals of service.

The most important contribution of the China Medical Board has been the reorganization of the Peking Union Medical College, which has included the gathering of a large staff of teachers, nurses, and administrative officers, recruited in part from institutions in the United States, Canada, and Great Britain, in part from among persons with considerable experience in medical missionary work in China, and now in increasing numbers from well-trained Chinese. The staff now includes 15 pre-medical teachers, 57 teachers in the medical school, 31 nurses, and 48 administrative and technical officers. Of these, 123 are foreigners and 23 Chinese trained abroad. New medical school buildings, capable of accommodating classes of 25, to be increased by some adjustments to 50, and a 250-bed hospital, have just been finished and are now in use.

A pre-medical school with a three-year course, receiving middle school graduates with a good knowledge of English, has been established to give the prospective medical students thorough preparation in physics, chemistry, biology, English, and Chinese. Students are also required to study either French or German during this period. The registration at the beginning of the school year 1920-21 was 27 in the first year, 23 in the second, and 9 in the third. The maintenance for the time being of this preparatory school has appeared to be a necessity, since though there are some colleges in China giving good courses in one or two of the sciences, some of the best institutions are very weak in these subjects, and none of them have thus far sent up students properly prepared in all three sciences for admission to the medical school. At the same time an attempt has been made to help other institutions to give better instruction in physics, chemistry, and biology. Direct grants have been made for this purpose to St. John's University, Fukien Christian University, Canton Christian College, and Yale-in-China, to be used towards both buildings and staff, while a small part of a grant to the Shantung Christian University Medical School has also been used for the pre-medical courses.

The medical school proper of the Peking Union Medical College was opened in the fall of 1919, and there were last year 13 students in the first and second year classes. The higher class begins its clinical studies in the fall of 1921. Side by side with the undergraduate teaching a number of Chinese and foreign doctors have been receiving instruction, some being admitted to regular undergraduate courses, a few attending special courses for graduates, and a larger number entering the clinics for practical work in the various departments. During the past twelve months there have been 72 such persons enrolled at different times, some of whom held appointments as internes, residents or assistants, the allowances paid for most of these positions being so much lower than those prevailing outside, even in mission institutions, that the educational significance of the service is clearly emphasized, and at the same time the danger is avoided of accustoming the young graduates to salaries larger than most of them could get elsewhere. For graduate students not holding regular appointments in the college the China Medical Board provides a limited number of fellowships, sufficient to cover tuition and maintenance, and in some cases travelling expenses also. In a few cases very encouraging reports have been received of the value of this graduate training, and now that the college has moved into its new quarters and has the larger part of its staff at work, it should be possible to render better service in this as in other branches of its activities. The special graduate courses for practitioners are being given mainly at the Chinese New Year and during the summer vacation. A most important branch of the work of the college is the nurses' training school, which hopes to give to Chinese young women an education in nursing comparable to that offered in the best hospitals in the United States. Middle school graduation, or its equivalent, and a working knowledge of English are required for admission to the four-year course. The first year is devoted to work in the class-room and laboratory, and includes science courses in the pre-medical school. In the remaining years practical work in the wards is combined with the instruction in theory. The aim is to turn out nurses who shall be prepared to take positions of responsibility in teaching and in other hospitals on an equality with nurses trained abroad. The fact that many institutions have been unable to secure foreign nurses, even when their support was assured, indicates the urgent need for Chinese of equal training, whose broad educational background will enable them to command the respect which the nursing department of a hospital must have if it is to play the part that it should. Graduate students will be admitted also to the nurses' training school, and some of these, who have a good command of English, may be given scholarships for study abroad, if the quality of their work at the Peking school seems to justify the expense.

A department of dietetics has been organized and chemical studies are being made of all important Chinese foods, in order that hospital diets may be intelligently selected. Some instruction in dietetics is given to the pupil nurses, and informal courses may be arranged for others desiring to specialize in this subject.

It was originally planned that a second medical school be established by the China Medical Board at Shanghai, but the War and other conditions made the cost of the Peking school so much greater than had been anticipated that the project was abandoned. While devoting its energies and its resources mainly to the Peking school, the Board has been much interested also in the development of other institutions. In particular

grants have been made to the Hunan-Yale College of Medicine, and to the Shantung Christian University School of Medicine, of which the former like the Peking school teaches in English, while the Shantung school teaches in Chinese. Small grants have also been made to the Pennsylvania Medical School of St. John's University, and to the National Medical College, a government school at Peking. The Hunan and Shantung schools have also been able to secure much more support than before from sources other than the China Medical Board, and though they still have many urgent needs, they have made such good use of their funds and have worked so constantly for higher standards that they should undoubtedly look forward to a future of great usefulness. Teachers from these schools when on furlough have held junior teaching appointments in some of our best American medical schools, thus gaining useful experience and at the same time helping to win recognition for the institutions from which they come. In many cases the China Medical Board has given fellowships to teachers in medical schools other than the Peking school in order to enable them to carry on systematic study in their respective departments during their furlough years.

The medical profession of China has thus far laboured under the serious handicap of not having any common language medium for scientific intercourse. There has been no generally accepted medical terminology in Chinese and the groups trained abroad or in China under the influence of different foreign nationalists naturally cling to the language of their teachers, having no other satisfactory means of expression. At the initiative of the China Medical Missionary Association a joint terminology committee has been organized, representing different groups, which has now made great progress in preparing an official terminology for the medical and pre-medical sciences. Government institutions are now taking a leading part in the work, and the new terms are published with the sanction of the Ministry of Education. The China Medical Board has assisted in this enterprise and in the work of producing a medical literature in Chinese, through grants to the China Medical Missionary Association and the National Medical Association of China.

No special institution devoted entirely to research has been contemplated, but it is expected that teachers in the medical schools will in time be able to make important original contributions to medical science, as it has been the intention in the Peking school to give the teachers a certain amount of opportunity for such work. The China Medical Missionary Association also has a research committee with which the teachers at Peking cooperate. Through this organization it may be possible, by the coordination of the efforts of a wide circle of independent workers, to secure some results of real value.

Much attention has been devoted to the raising of hospital standards in China, for the work of medical education may be largely wasted unless there are opportunities for young doctors to practise their profession under favourable circumstances. Similar waste is often observed in the case of Chinese with a highly technical training in other branches returning to their native land to find no suitable employment in their specialties, and no older colleagues with long practical experience to give them the guidance that they need. The leading position taken by the missionary societies in medical work in China has been recognized, and the attempt has been made to cooperate with them by strengthening the hands of their doctors and nurses, thus conserving a most important force for medical progress. It was obviously impossible to cooperate effectively with all the 300 or more mission medical centers in China, and the general policy has therefore been to aid first those hospitals near the principal medical schools and to establish an intimate though wholly informal relationship between them and the schools. Preference has also been given to institutions located in important cities with good prospects for securing local support, and to those already possessing a good nucleus in staff, equipment, or buildings, as it was felt that in such cases the relatively small contributions which the China Medical Board could make would produce the largest results. The aid given has taken the form of contributions to support of additional staff, to general maintenance expenses, and to improvements in buildings and equipment. Of late such contributions have not amounted to more than half of the total sum required for the proposed additions and improvements, the remainder being supplied by the mission. Up to June 30, 1921, grants of this kind had been made to 30 mission hospitals and 1 purely Chinese institution. Not only have the mission contributions to these hospitals increased, but in many cases the improvements made have made it possible to secure increased Chinese support. The China Medical Board has also given to a large number of doctors in mission hospital work grants in aid towards the cost of graduate study while they are on furlough. The great work that missionary doctors have done in the relief of

Medical Education Supported or Assisted by China Medical Board

Star indicates location of the Medical School built and maintained by the Board.
Squares indicate location of the Medical Schools receiving contributions from the Board.
Circles indicate location of Mission Hospitals receiving contributions from the Board, the size of the circles being roughly proportioned to the amount paid annually.

immediate suffering speaks for itself and needs no further comment. While the ordinary mission hospital has many serious deficiencies it has one element of strength, not often shared by equally small institutions at home, in that it has the full time of one and sometimes two or three experienced doctors devoted entirely to its interests, and the staff usually live so near the hospital that the patients have practically the advantage of a resident physician constantly on call. One of the most important achievements of the mission hospital has been the creation of popular confidence in Western medicine which has enabled the physician in time of epidemic to assist in the protection of the people far more effectively than he could otherwise have done. In places where there have been no hospitals, popular distrust has made effective campaigns against plague and other epidemics extremely difficult and often impossible. Appeals to mission doctors for help in such emergencies are constantly becoming more common, and their advice is frequently sought on matters of hygiene in government institutions.

As yet no separate effort has been made by the China Medical Board in the matter of popular education in public health matters. Much has been done by individual physicians, and by the China Medical Missionary Association in cooperation with other bodies, and in the future the medical schools will doubtless be able to assist materially.

The need of fostering high standards of professional ethics and spreading the Christian ideals of service is recognized, for without them it is doubtful whether even the scientific aims of the work can be satisfactorily attained, and this need is constantly kept in mind in selecting men and women for service in China who may set a helpful example to their Chinese associates and students.

While the China Medical Board has now been at work nearly seven years, it is still one of the youngest of the many foreign organizations at work in this country. Coming as it does into a well prepared field and enjoying the friendly cooperation of so many who share the same interest, it hopes to make in time, with its growing experience, a helpful contribution to the progress of the great Chinese people.

THE HEALTH OF MISSIONARY FAMILIES IN CHINA—A SUMMARY

The following is a summary of a study of facts concerning the health of 60 per cent of the missionary families in China, made by Wm. G. Lennox, M.D. of the Peking Union Medical College, Peking, in 1918-1919, and published in full as a separate booklet by the Department of Economics, University of Denver, Col., U.S.A. Questionnaires were sent to all married missionaries (2,220) listed in the Directory of Protestant Missions in China. Returns were received and facts tabulated concerning 1,300 marriages and 4,831 persons (1,577 adults and 3,254 children).

Facts concerning 451 deaths of children, 59 stillbirths and 416 miscarriages and nearly 7,500 cases of sickness are analyzed. The study represents a total of more than 35,000 years spent in China. The principal facts which have come to light are as follows:

1. Each marriage has resulted in an average of 2.5 children, which is at least 20 per cent more than that for the average college graduate or college teacher in the United States. Only 13 per cent of the marriages are childless, against 31 per cent among American college women.

2. American societies average 2.33 children per marriage, English and Canadian, 2.63; European, 2.88.

3. Three-fourths of the families have no children dead.

4. The children average 8½ years in age, 67 per cent of their time has been spent in China. Ten per cent less time has been spent in Southern than in other provinces.

5. Mortality among these children is considerably less than half what it is among Chinese children, but 1½ times greater than among children of missionaries in Japan. (139 in China to 95 in Japan). The excess for China occurs in the group of children aged 1 to 5 years.

6. Infant mortality is only 60. The rate for the first six months is extremely low, lower than among professional men in England, but during the last six months it is two to three times as high, due largely to dysentery and other intestinal infectious, which are, in turn, probably due to lack of breast feeding.

7. Death rates of children from the second to the fifth years are three times as high as in country districts in England having about the same infant death rate.

8. Mortality, in general, decreases from north to south. It is more than twice as high in North China as in South China. This is due both to the greater prevalence of the infectious diseases, and to the large percentage of deaths among those taken sick. Intestinal and respiratory infections and smallpox are most markedly deadly in the North. Considering the societies individually, most of them show higher mortality rates in the North than in the South.

9. Mortality varies markedly in the various societies, the highest having three times the rate of the lowest. High rates are due to the general infectious and intestinal diseases. Rates are higher in societies having the larger number of children per family.

10. Mortality is higher in the societies reporting less than 20 children.

11. Mortality is equally low in American and English societies. The high rates found in European societies are due to dysentery, diarrhœa, and smallpox, each of which is two to four times as deadly as in American or English societies.

12. Mortality is lowest when a parent is born in China, highest when parents are born in Europe. Of the latter class, 15 per cent of the deaths are due to smallpox.

13. Mortality is lower in families where parents have had medical training, largely because of the decrease in general infectious diseases. Training of the mother is of more importance than training of the father, as shown by decrease in intestinal and general infections. This points to the advantage of education of the mother in home sanitation.

14. Mortality is, in general, lower in societies having the larger ratio of doctors to missionary force.

15. The decrease of mortality in the more recent years has probably not exceeded the rate of decrease in England and America. Infections other than dysentery have decreased most.

16. Mortality has decreased for successive children through the fifth child, after which it has increased. Smallpox is six times as deadly among children born sixth or later, while dysentery is less deadly.

17. Large families have a considerably higher rate than small families. This is due to the general infectious diseases, including smallpox, and diarrhœa. This points to poor quarantine within the home.

18. Mortality rates are slightly lower for children born outside of China than for those born within. They are lower in the groups of societies in which parents have spent the largest percentage of time off the field.

19. Dysentery has caused 19 per cent of all deaths, diarrhœa 12 per cent, respiratory infections 13 per cent, diphtheria 6 per cent, conditions associated with birth 10 per cent, smallpox nearly 5 per cent; 88 per cent of deaths have occurred before the age of seven.

20. Compared with the United States and England, dysentery, smallpox and injury at birth take a large toll for the first five years. After five years, scarlet fever is relatively deadly. The early appearance of typhoid (7.5 per cent of deaths from 5-9) points to the need of early inoculation.

21. Less than 7 per cent of deaths occurred in the homeland; 33 per cent of the time was spent there.

22. Of the children dying aged five years or over in four groups of societies, one-third were killed in the late War.

In general the various tabulations show that infant mortality is much less variable than mortality of childhood, also that rates due to birth, development and nutrition vary less than those due to infections. Since the diseases whose rates fluctuate most are most preventable, effort directed against the infectious (bacterial) diseases of early childhood will yield the largest returns.

23. Sickness rates, in contrast with mortality rates, are highest in Central and South China, due to increase of malaria and intestinal parasites. In South China also, fewer children have robust health. Dysentery in relation to years of residence is less prevalent in the coast and Yangtze Valley provinces. The absolute number of cases is greater in these sections because the number of missionaries is greater.

24. Scarlet fever, measles, mumps, chicken pox and whooping cough are contracted relatively more frequently outside of China than are the less highly infectious diseases.

25. The largest number of dysentery infections occur during the second and third years, of diarrhœa during the first and second. The younger the child, the higher the mortality.

26. Miscarriages number 13.4 per cent of live births, the rate being highest in South China. The number of miscarriages per family is also highest in the South. 24 per cent of the wives have had one miscarriage or more, a comparatively high rate. 87 per cent of miscarriages occurred in China, against 82 per cent of married years spent there. Travel and overwork caused a larger proportion of miscarriages at home than it did in China. Overwork, disability, nervousness, etc., are thought to be responsible for one-half of the miscarriages.

27. Stillbirths were 1.84 per cent of living births, a low rate, probably largely due to the absence of syphilis among missionaries.

28. Missionaries have been married an average of 11.6 years. The average adult life on the field is 20 per cent less in South China than in North China. 55 per cent have been in China 10 years or less.

29. Most numerous diseases among adults in China in order of frequency are: malaria, dysentery, typhoid, nervous breakdown, influenza, diarrhœa, sprue, appendicitis operations, smallpox, typhus fever, tuberculosis. Central and South China show larger numbers of illnesses than North China.

30. Cases of malaria and dysentery are much more numerous among husbands than among wives. In the case of sprue, the reverse is true.

31. Forty-six per cent of the infections are contracted within the first three years after arrival in China.

32. More than half (53 per cent) of adults have had serious illness in China. Fewer have been sick in North China than in Central and South China. The rate is the same for husbands and wives.

33. Only 20 per cent of wives and 30 per cent of husbands say they have been in robust health. For wives, the proportion is constant for the sections of China. For husbands, 33 per cent in the North have had robust health, against 17 per cent in the South. This is perhaps due to the specially high incidence of malaria among husbands in the South.

34. The proportion having robust health in various societies varies widely, but in general, the societies with high mortality rate among children have a low percentage of robust health among parents. In general, though mortality among children is much higher in the North, the morbidity rate among adults and children is less, miscarriages fewer, the general health better, and the residence in China longer for those who live in North China. This is because the diseases of North China (dysentery, pneumonia, diphtheria, scarlet fever, smallpox) cause death. Those of South China (malaria, intestinal parasites) and the climate, cause invalidism.

35. Three-fourths of the deaths of children are due to infectious diseases, for which the ratio of preventability is high. Given knowledge and command of preventive measures, it is possible to save 200 of the 300 deaths from the infectious diseases here recorded.

36. Among adults and children here reported (about 41 per cent of the total missionary body) dysentery has caused 808 cases of sickness and 84 deaths.

37. If the typhoid fever rate were reduced to that prevailing in the United States army since the introduction of compulsory inoculation, in ten years on the field there would be a saving of 56 lives and $336,000. Typhoid contracted by adults in China outnumbers cases contracted by them at home 12 to 1.

38. One hundred and eleven cases of smallpox, with 28 deaths, are recorded among children and adults, a rate 95 times that for the general population of the United States. No deaths have occurred in families in which parents have had medical training. In 51 cases in which the record of vaccinations is known, six cases occurred in individuals who had "takes" within five years, pointing to the need of more frequent vaccination. Only one death occurred in a person who had been vaccinated. Cases of smallpox contracted by adults in China outnumber cases contracted at home 30 to 1. Among the children, no case contracted outside of China was reported.

For some of these conclusions, modifying sources of error, which have been named, should be noted. A closer comparison of facts will be possible when statistics now being collected among missionaries in Japan and church members in America have been tabulated.

In certain sections of China, or among certain groups, children of missionaries have as good a chance for life and health as children at home. Taking the missionary body as a whole, however, there has been an excessive loss of life among both children and adults. Much of this loss may in future be prevented. For such prevention, both intelligent vigilance on the part of the individual and a larger co-operative health program on the part of the Churches is needed. Increased expenditure, if based on facts, would result in great money-saving, and would aid in bringing nearer the longed-for coming of the New Day to China.

PART XIII

CHRISTIAN LITERATURE

A SURVEY OF CHRISTIAN LITERATURE IN CHINA

First Catalogue—The first attempt to prepare a catalogue of the publications in Chinese of the Protestant churches in China was made by Alexander Wylie, who came to China in 1847 to superintend the press established by the London Missionary Society and who was transferred to the service of the British and Foreign Bible Society in 1863. The purpose of his book is amply described by its title, "Memorials of Protestant Missionaries to the Chinese; giving a list of their Publications." The method followed is to give a brief sketch of the work of each missionary from Marshman and Morrison to the latest arrival in 1866, whether such missionary had engaged in literary work or not. In the case of those who had already produced literature in Chinese, or dealing with matters Chinese, as full details as possible about each publication are given, most entries including a careful analysis of the contents. A few publications by Chinese authors are also included. No less than 765 titles are indexed, the greater part being tracts such as are needed when entering new fields in order to place the salient doctrines of Christianity clearly before the prejudiced literati. But these early missionaries had not forgotten the needs of the Christian community and of the scholars in the schools which had been founded. There were twenty-two volumes of comments or notes on books of the Bible, several volumes of sermons, no less than thirty-four catechisms, and a few books on history, geography, astronomy, mathematics and medicine.

Maritime Customs Report—In 1876 the Chinese Maritime Customs asked Mr. Wylie to undertake the revision of his former work as far as the list of publications was concerned. This revised list, which included 1,036 titles, was issued as an appendix to the Chinese Maritime Customs Report on the Philadelphia Exhibition, 1876. It is understood that an exhibit of the books and tracts was sent to Philadelphia.

Later Catalogues—The outcome of this action of the Chinese Customs was a decision at the Shanghai Missionary Conference of 1877 to publish a catalogue of Christian literature in Chinese and to keep the missionary body informed about new publications. Up to 1882 this decision seems to have had no fruition, for when Dr. Murdoch paid his memorable visit to China, the committee which he called together reported that "it was generally acknowledged that a great part of the existing Protestant literature in Chinese was unknown to many missionaries" and it was resolved "to collect information about books and tracts already published: to form a complete library: to prepare a classified catalogue. . . and to revise the catalogue from time to time." This task was delegated to a committee of seven, but was accomplished by the Rev. Dr. MacGillivray on his own initiative in 1907. This list was first completed in manuscript by the author in 1906 while journeying, but ere he reached Shanghai the native craft in which he was travelling was capsized and everything which he had with him was lost. With characteristic perseverance Dr. MacGillivray prepared a fresh manuscript, and this was issued for the Centenary Missionary Conference in 1907. It was recognized as invaluable.

Such lists as those just mentioned need constant revision, but the burden of work which rested, and still rests, on Dr. MacGillivray made it impossible for him to undertake such a task. None of the publishing houses undertook it, and the Centenary Conference did not appoint any permanent Committee charged with this responsibility. But when Dr. Mott held his conferences in Asia in 1912-3, both at sectional and national conferences in China there was an insistent demand by the missionary body for the revision of Dr. MacGillivray's list and for some system under which the needs of the Chinese churches for various kinds of literature could be voiced. The formation of the China Continuation Committee provided the permanent body to whom this task could be entrusted, the publication of Dr. Ritson's masterly Report on Christian Literature in the Mission Field suggested the lines which should be followed, and the creation of the Christian Publishers' Association of China facilitated the preparation and publication of such an index to existing Chinese Christian literature as the China Continuation Committee might decide to publish.

Latest Survey—The Index published in April, 1918, and entitled "A Classified Index to the Chinese Literature of the Protestant Churches in China" by G. A. Clayton differs from its predecessors in one important respect. They were issued in English with the title of the publications in both Chinese and English; this is issued in two forms, the one giving all the information about the books and tracts in English, the other giving exactly the same information in Chinese. The provision thus made that the persons who ought to be the users of this literature can secure information first hand, and not only through the missionary, ought to characterize all future indices.

Supply of Protestant Christian Literature in China—The first thing which strikes the user of the Index is the fact that there already exists in Chinese a very valuable library of books issued under Christian auspices. The total number of entries in the Index is 3,451, and this total does not include the publications of the Roman Catholic and the Greek Churches (see special article on page 457 in this section). Treating a publication of fifty or more pages as a book one finds that the grand total can be divided into 1,188 books, 1,152 booklets, 1,066 folded and sheet tracts, while the balance consists of charts and maps.

Situation in 1921—Although the revision of this Index is proceeding steadily and an attempt is being made to keep it up to date, the difficulties and amount of labour incident thereto make it impossible to present any more recent figures than those given in the Index, published in 1918. Writing on this subject, however, in July, 1921, from Hankow, Mr. Clayton says: "I have recently spent nearly two hundred dollars in trying to get a complete set of new issues, and books that have not been given to me by the publishers, but I am still hopelessly behind in the work of classifying all these. I estimate that there have been (books, booklets and tracts, good, bad and indifferent), over 300 new issues since 1917. I estimate on the other hand that more than that number of publications listed in the Index are now either out of print or no longer advertised by the publishers. I am inclined therefore to think that the totals given for 1917 would not be materially altered to-day."

Booklets—As regards booklets there is no need to write much. This type of literature is in its nature somewhat ephemeral. Some have had a very limited circulation (say 2,000 copies) while others have been issued in numerous editions (totalling in some cases fifty and more thousands). Folders and sheet-tracts are issued in a bewildering assortment, but very few of them have failed to justify their publication. Some are of outstanding value and bid fair to live for years to come and to enjoy a circulation of millions; others are crude in their statements and must inevitably cease to be issued. But the general impression gathered is that at the present time any sheet tract with a message which can be used in the street-sale at a nominal price will command a wide circulation and perform a useful work.

Duplicates—Looking only at the books, one finds that a deduction has to be made from the total given above for the different versions which have appeared of the same original. Such duplication of work is not time wasted. It is perfectly legitimate when a worker in the North has prepared in Mandarin a book which has appeared in Wenli in the South, or when a society deliberately issues a book in two or more styles. But when one is estimating the size of the Christian library which can be secured, it is only right to strike out all versions but one of a book. The same man is not likely to purchase a book in Wenli, Northern Mandarin, Western Mandarin and Cantonese. From the standpoint of the purchaser the four versions are one book.

Another deduction has unfortunately to be made. So long as the Church is disunited, the churches will issue literature which is denominational in aim. And there are a number of books which, while not issued by any denomination, are issued to support some particular interpretation of the Word or some special theory of church government, and so make no appeal to the general Christian public. For similar reasons the

groups of books which represent exclusively the viewpoint of the Young Men's Christian Association or the Christian Endeavour movement must be deducted as having no definite interest for those outside these valuable auxiliaries.

Then among the books indexed there are a very large number of hymn books and catechisms. Though many of these are very valuable, it is clear that a purchaser is not likely to secure more than one of each, so for practical purposes most of these rank as duplicates.

Another word which must be said, and which is not intended as a criticism, is that of the books and booklets under consideration there are quite a number which are intended to reach the man outside the church with the Gospel message rather than to instruct and help the man inside. Whether these ought to be included in the Christian library is an open question. If it be decided that they should not, there will be a further diminution in the grand total and in the totals under several of the sections.

Unsold Editions—Advertising of Chinese books in Chinese has been sadly neglected. The old habit of announcing a book in the Chinese Recorder and leaving the missionaries to secure orders dies hard. Several new books have been announced recently by advertisements in English and in no other way. But the failure to advertise effectively is not the only explanation of the unsold editions. There has been too large a tendency to translate that which appeals to the translator personally. How else can one account for instances such as these? Seven catechisms, of which none were sold in the year under consideration (1917), though there were from 600 to 1,400 copies on hand. Seven commentaries (800, 700 and 400 in stock) with no sales, one of which over 4,000 were in stock with 3 copies sold, one of which 600 were in stock with 7 copies sold.

There were at least 57 educational books, of which less than ten copies were sold. What are we to make of such sales as these—1 out of 1,767, 6 out of 760, 6 out of 1,242 (well-advertised book), none out of 1,486, none out of 1,590, 2 out of 651, 24 out of 1,996, none out of 948, or 3 out of 785.

Theology has as grievous failure as education, as witness 4 out of 2,014, and 200 out of 2,256, none out of 1,900, 5 out of 769, 11 out of 721, none out of 1,140, none out of 2,501, 25 out of 1,742, and so on.

Turn to books intended to be popular. Here is a book for children of which 25 copies were sold out of 2,433 on hand, an apologetic of which 250 copies were sold out of 7,450, although priced at one cent, a book with a strong denominational purpose of which no copies were sold out of 2,809, two of the few volumes of sermons with no sales, a life of Christ of which one copy was sold out of 1,110, a biography with no sales out of 1,735, a tale intended for children of which 58 copies were sold out of 2,520. It is useless to enlarge the list, though material abounds. The list of books for the library would be strikingly reduced if the books that have failed were omitted.

The result of all this is the library of available and salable books is considerably reduced. And its size again diminishes when one lays aside the books which in their very nature appeal only to scholars in our colleges and specialists in study. Medical works, books on the higher mathematics and detailed sciences, with several histories and works on political economy, cannot well be included when answering the question what Christian library can be formed in China to-day. These books are valuable and will be found under their own categories in the Index, but they do not find their way to the shelves of the ordinary reader.

The net total of books is thus brought down to 650. These 650 books have been classified in the table which follows. But as it is not fair in the present stage of the development of literature in China to ignore entirely the booklets, these too have been examined and sifted, and the result is shown in the second column of the table. The final totals given in the third column indicate clearly the poverty in some classes. And though it is not the object of this article to appraise values, it seems only right to point out that the situation would appear much worse if books which have no real message or which have lost their interest were also eliminated.

CLASSIFICATION OF 1,126 BOOKS AND BOOKLETS

	Books	Booklets	Total
Religion in general... ...	2	0	2
Natural Theology	2	0	2
Bible...	170	31	201
Doctrinal	101	45	146
Devotional	119	73	192
Homiletics	38	37	75
Church	32	32	64
History	12	2	14
Science and Christianity ...	10	8	18
Hygiene	10	13	23
Ethics	15	19	34
Tales and Narratives ...	58	95	153
Biographies	58	72	130
Methods of Education ...	7	0	7
Miscellaneous	16	49	65
Totals...	650	476	1,126

It may be of interest to mention the proportions in which the books and booklets fall under the ten main heads of the Index. Under Chinese classics and reference books there are 12 entries; under philosophy, 54; under religion, 1,524; under sociology, 149; under political science, 35; under science, 109; under medicine, 103; under fine arts, 36; under literature, 149; and under history and geography 168.

Religions—When one analyzes the books and booklets which fall under the general theme of religion, one is struck first with the paucity of works dealing with natural theology and the comparative study of religion. McCosh on Divine Government and Grant on Comparative Religions have been translated, but this section of the field is largely unoccupied. There is only one exposition of the doctrine of Confucius and that by a foreign missionary, though there are two or three attempts to comment on the Classics. Booklets which directly face the Buddhist and Taoist positions are few in number, while the literature which aims to meet the Moslem error can only be described as utterly inadequate.

Commentaries—Biblical introduction has been dealt with by several writers, the Bible Helps issued by the Oxford University Press being among the books translated. One concordance to the whole Bible has been issued, and another which is based on the Revised Chinese Bible is nearly completed. There is no satisfactory Bible history, and there is room for more work on Bible geography, though Smith's Historical Geography has been translated. As regards commentaries there is no lack, if one considers both those which are indexed and those which are known to be in preparation. The Annotated Paragraph Bible has been translated, and there is a series which covers all the books of the Bible based on the Cambridge Bible as far as it was issued up to 1913 and for the rest on the Pulpit Bible. Besides these two series there are commentaries, homiletical and expository, on most of the books by individual writers. There are for instance nine books dealing with Genesis in whole or in part, two on Exodus (with four other books on the commandments), four on Leviticus (with four on the great offerings), six on Matthew, six on Mark, and so on. Besides these the Christian Literature Society has projected a more advanced commentary on the whole Bible, while the Religious Tract Society is issuing in Chinese the well known Devotional Commentary. As regards dictionaries of the Bible, all reasonable needs have been, or soon will be, met. While one or two of the dictionaries now on sale are out of date, the needs of students are met by the Chinese 'Hastings,' and the needs of Sunday School teachers and lay preachers will be supplied when the Universal Bible Dictionary is issued. Besides these, a translation of the large dictionary edited by Professor Orr is well advanced, and this will serve for the students who are being trained on conservative lines.

Theology—Works on theology are undoubtedly inadequate in number and too largely written from the Western standpoint. The advent of the Chinese theologian should be more than a matter of hope, it should be a subject for earnest prayer. Lives of Christ abound. Few of them are mere translations; most have been based on Western originals, but these originals have guided, rather than fettered, the translators. Several of the translators have been Chinese, but no Chinese has as yet attempted to write a life of the Master. The time is perhaps drawing near when such an attempt will be made.

Apologetics—The number of volumes dealing with Christian evidences and with the apologetic statement of Christian truth is large. Many of these have enjoyed enormous circulations. Four publishers issue editions of Dr. W. A. P. Martin's Christian Evidences, and it is impossible to find out exactly how many tens of thousands of copies have been sold. Dr. Faber's great work on the fruits of Christianity as revealed in the progress of civilization has been equally popular. Our Chinese brethren have done more original writing in this section than in any other. Chinese names are largely unfamiliar in Western lands, but here in China the writings of H. L. Zia, Y. K. Woo, Hang Hai, Pien En-chuan, Tong Tsing-en, Cheng Man-hoi, Wong De-gi, Li Wei-yu, Cheng Ching-yi, Chen Wei-ping, and Chan Mung-naam reach the hearts of their fellow-countrymen. Several of these writers have had the advantages which accrue from the knowledge of a Western tongue, and therefore Western originals sometimes underlie the books they produce, but even in these cases the Western mould has been discarded and the thought transmuted into Chinese form.

Devotional Literature—The supply of devotional books is regular. Many of the most popular manuals in use in the West have been translated. Miss Havergal, Drs. Torrey, Fosdick, Bound, Trumbull, Mott, S. D. Gordon, Eddy, Churchill King, J. R. Miller, F. B. Meyer, Josiah Copley, and Campbell Morgan—though their Western names may be unknown—are influencing the thought of the Christians of China. Of the unjustifiable multiplication of catechisms there is no need to write. About eighty are mentioned in the Index, and the compiler as the collection grew found himself wondering what justification could be offered for the publication of most of them. Of course there is no difficulty in securing a circulation for any catechism which is adopted by a whole mission or even by one healthy growing church. The unfortunate thing is that the supply seems constant. One tract society has declined two manuscripts since the Index was published, and one faces a strange problem in mentality when trying to understand how no one of the eighty existing catechisms will meet the doctrinal viewpoint of the author of the eighty-first.

Hymnology—The Chinese Church is richly supplied with hymnals. It is but natural that there should be many published, for the missionaries have come from many lands and have been used to voicing their praises in the words of many writers. That which has been sung into the life of the missionary, he will naturally try to pass on in Chinese to his flock. But it must be admitted that in many cases the translated hymn has neither the force nor the beauty of the original. It has been estimated that altogether some 3,000 different hymns have been written in Chinese; probably 2,000 of these will never form part of the hymns of the Chinese Church. Of the remainder, there must be at least 300 which are known in all parts of the Republic because they form the nucleus of most collections. Some day there will arise a Chinese poet who will voice the aspiration, the sorrows, the confessions, the triumphs, of the Chinese Church, and then the greater part of the hymns now in use will cease to be used.

Sermon Literature—There is need for more publications on pastoral theology and homiletics. Volumes of sermon are not numerous, the best of them all being a volume issued by a Chinese pastor, P. S. Chu.

Church History—There has been a good deal of activity in preparing church histories in Chinese. From all that one can gather the need has not yet been met. The theme is not an easy one to introduce in a land where until recently there has been no study of that general historical background which is presupposed by the writer on church history. For the most part the books hitherto written have been mere compendiums of facts. One or two attempts have been made recently to write popular studies of the lives and works of the leaders of the early church, and some extracts from the martyrologies have been issued. But in this field there is need for much careful work. The Chinese Church should be in a position to understand and appreciate the heroism of the early martyrs, for she has passed through her own baptism of blood. The annals of that Boxer year have been collected and edited by Tsai Lien-fu. The story of the revival in Manchuria has been narrated by Chen Chun-sheng. And the history of the Christian movement in China is being penned by Mr. K. Y. Chen of Nanking University.

The Index Merely a Preparation—Now that a Survey of existing Christian Literature has been made, the next task must be to value the publications indexed, for till that valuation is made no real knowledge will be gained of the work done and the work to be done. It is not enough to record in an Index that there were on sale in Chinese in 1916 a total of one hundred and seventy books on the Bible. Nor is it enough to give a classified list of their titles. A criticism of the style in which they are written has its value, but the best Chinese opinion seems to be that too much emphasis must not be laid on this. What is needed is a statement as to the date of publication, the number of pages, the basis of the book, the purpose of the book and the way in which that purpose has been accomplished. Each of these is necessary. The date is important, for one knows that a commentary on the writings of the prophets written thirty years ago cannot give the message of those statesmen-preachers with any real success. A statement as to the number of pages is regarded by the Chinese as essential, for there are many booklets masquerading under titles in English and Chinese which might indicate that they are mighty tomes. And to the missionary much will be conveyed by an indication that such and such an English or American book was the basis of the Chinese work.

Information on these points is being collected as rapidly as possible. But the most important step remains yet to be taken—the reviewing of the books in the light of purpose and pretensions. Not until this is done and findings are published, will the Christian public know how many of the 2,340 books and booklets entered in the Index can maintain their position and how many must be adjudged wanting. Some are in need of revision, some need to be supplanted, some are already supplanted.

The Report of the Commission on Christian Literature, which would have been presented to the West China General Conference 1920, if that gathering had been held, has been published in the June number of "The West China Missionary News," 1921, pages 5 to 26. The Chairman of the Commission was Dr. Spencer Lewis. The main subject was divided into three heads (I, Literature for Christians, II, Literature for non-Christians, III, General), and questions under each were sent out to 100 missionaries in West China. The report is a synopsis of the replies received, and should be read and particular parts of it given added study by all those interested in the subject. (Editor).

THE PROVED DEMAND FOR CHINESE CHRISTIAN LITERATURE

The figures given in the accompanying analysis of the present value of the literature prepared for the use of the Protestant Churches of China are based in the first place on the data given in the "Classified Index of the Chinese Literature of the Protestant Churches" prepared by the Rev. G. A. Clayton and published in April 1918, listing over 2,400 books and pamphlets. The publishers of over 85 per cent of the items listed in this index have furnished from their stock records the figures of the number of copies of each item sold for a three-year period, terminating at the date of publication of the Index, and with these as a basis, estimates have been made of the number of copies sold of the remaining items to make the statistical tables complete. The figures given are the average annual sales for a three-year period calculated to April 1918, and all periods referred to are calculated to the same date.

Publications of the Bible Societies do not come within the scope of this survey, and as it has been impossible to secure complete figures of the number of "tracts" sold they have not been included in the analysis.

Copies given away by the publishers as "free grants" etc., have not been included in the figures which represent copies that have been *sold* by the original publisher, though the buyers may perhaps have given many copies away in the course of their work.

Publications of less than 20 pages have been described as "pamphlets." Where a title has been published in several parts, the whole comprising a set, it has been treated as one item. All the items under review have been divided into three classes according to whether they have been published in the name of a Chinese, in the name of a foreigner, or in the names of a Chinese and foreigner jointly. It is recognized that in practically every case there has been collaboration between Chinese and foreigners varying in degree, and the nature of the authorship under which they are published may well be taken as indicating the relative strength of the Chinese and foreign factors in each case.

It is necessary to have a copy of the "Classified Index" before one when studying this analysis.

Classics and Reference Books

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	4	7	1	12
Number of pages	542	2,374	754	3,670
Number of Pamphlets	...	...	...	...
Number of pages	...	...	...	...
Books sold, total volumes	528	1,672	12	2,212
Total cost	$107	$371	$ 20	$498
Pamphlets sold, total volumes	...	...	...	...
Total cost	...	...	...	...

Under *Classics and Reference Books* the output has been scanty. All the items published by foreigners come under the head of Classics while only two items published by Chinese are so classed. The figures for this sub-division (Classics only) show that the books published in the name of foreigners were on an average three times the size and the number of copies sold was twice as great as in the case of the books published in the names of Chinese; the prices charged being proportionately about equal.

Philosophy

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	11	15	10	36
Number of pages	1,525	1,846	712	4,083
Number of Pamphlets	3	10	11	24
Number of pages	37	112	77	226
Books sold, total volumes	6,364	2,067	3,965	12,396
Total cost	$255	$147	$ 77	$179
Pamphlets sold, total volumes	4,267	8,026	20,599	32,892
Total cost	$ 23	$ 59	$ 22	$104

The section headed *Philosophy* includes works on Ethics, War and Peace, Psychology and Superstition. Here we find the output, though not large, fairly evenly divided between the three classes of authors. The demand for books of Chinese authors under this section has been four times as great as that for the works of foreign authors, and with one exception all the Chinese publications have been produced within the last nine years. Though there has been a considerable development of Chinese authorship in this field, it has to be noted that a number of works of foreign authors, though published over twenty-five years ago, are still in considerable demand.

Religion—General

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	4	12	3	19
Number of pages	750	1,863	227	2,840
Number of Pamphlets	4	14	...	18
Number of pages	20	135	...	155
Books sold, total volumes	1,271	3,487	260	5,018
Total cost	$ 77	$287	$ 42	$406
Pamphlets sold, total volumes	9,667	8,773	...	18,440
Total cost	$ 32	$ 54	...	$ 86

The section containing works on *Religion (general) and Comparative Religion* shows a scanty list of four books by Chinese authors of which only two have had any large sale, though with one exception they have all been published in recent years. Practically all the books by foreign authors in this group are good sellers, and many of them have helped in the building up of the Church in China for more than a generation.

The Bible

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	14	23	3	40
Number of pages	1,618	9,143	248	11,009
Number of Pamphlets	...	1	...	1
Number of pages	...	8	...	8
Books sold, total volumes	4,478	2,065	242	6,785
Total cost	$578	$7,931	$ 19	$8,528
Pamphlets sold, total volumes	...	5,333	...	5,333
Total cost	...	$ 16	...	$ 16

Among books on *The Bible*, including Bible Stories and books on Religious Education, we find the works of foreign authors greater in number and much larger than those of their Chinese brethren, and there is a steady demand for practically every title. Chinese authorship has, however, developed very greatly in this field in the last decade with marked success, the sales of one book alone running to more than 1,700 copies per annum.

Old Testament

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	2	23	2	27
Number of pages	206	4,619	255	5,080
Number of Pamphlets	...	3	...	3
Number of pages	...	27	...	27
Books sold, total volumes ...	310	6,251	98	6,659
Total cost	$17	$1,009	$15	$1,041
Pamphlets sold, total volumes	...	141	...	141
Total cost	...	$5	...	$5

The section listing books and pamphlets upon the *Old Testament*, including Catechisms and Old Testament Stories reveals only two works by Chinese authors, one published in 1900 and the other in 1913. While a few of the works of foreign authors in this section seem to be no longer in demand, yet it is worth noting as evidence of the almost permanent value of many of their works that with two exceptions all the best sellers of foreign authors were published not later than 1905.

Commentaries on Old Testament

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	3	82	8	93
Number of pages	245	10,627	1,342	12,214
Number of Pamphlets	1	8	2	11
Number of pages	1	91	31	123
Books sold, total volumes ...	181	6,427	301	6,909
Total cost	$13	$791	$65	$869
Pamphlets sold, total volumes	29	1,922	27	1,978
Total cost	$1	$31	$1	$33

When we come to the catalogue of *Commentaries on the Old Testament* we find foreign authorship almost monopolizing the field. The largest work by a Chinese author is a volume of but 110 pages and this is also the best seller. Turning to the works by foreign authors we find that while only two books have been in demand to the extent of 200 copies per annum, yet the general demand has been so steady that the average number of copies of each book sold is 80.

New Testament

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	7	30	7	44
Number of pages	700	6,068	1,639	8,407
Number of Pamphlets	1	2	...	3
Number of pages	1	17	...	18
Books sold, total volumes ...	5,598	7,579	306	13,483
Total cost	$732	$2,133	$127	$2,992
Pamphlets sold, total volumes	48	36	...	84
Total cost	$2	$1	...	$3

The section recording works on the *New Testament* including History, The Gospels, Parables and Miracles shows a greater development of Chinese authorship than in the previous sections, and the one work which has had by far the largest sale is by a Chinese author. Many of the older works by foreign authors are again found to be heading the list of best sellers of books of this class in these more modern days, but the demand for many of the titles has fallen off very considerably, and out of 32 items under this heading no fewer than 15 show sales of less than 30 copies per annum.

Commentaries on New Testament

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	9	88	13	110
Number of pages	1,223	11,965	2,543	15,731
Number of Pamphlets	2	7	...	9
Number of pages	2	79	...	81
Books sold, total volumes ...	1,183	6,147	825	8,161
Total cost	$239	$1,323	$165	$1,727
Pamphlets sold, total volumes	338	406	...	744
Total cost	$11	$15	...	$26

Turning to the index of *Commentaries on the New Testament*, foreign authorship again predominates and of the 88 listed books published by foreigners during a period of two generations, it is worthy of note that only 10 per cent of the titles are shown by the sale figures to have ceased to meet current needs, and the average life of these has been 23 years.

The works of Chinese authors under this section show a very even circulation, indicating that their authorship though limited at present, is proving to be generally acceptable in this field. The average age of their publications is eight years. It is to be remarked, however, that all but two of such publications have been issued by a single press.

Biblical History and Dictionaries

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	1	6	3	10
Number of pages	52	1,674	1,028	2,754
Number of Pamphlets	1	19	...	20
Number of pages	4	24	...	28
Books sold, total volumes ...	65	1,569	303	1,937
Total cost	$ 3	$3,411	$228	$3,642
Pamphlets sold, total volumes	200	624	...	824
Total cost	$ 1	$ 35	...	$ 36

The total output under the head of *Biblical History, Geography, and Dictionaries* consists of 10 books, 1 pamphlet, and 19 maps. A number of the latter are, however, now out of print. The older Bible Dictionaries are still proving good sellers, though the issue of the first edition of the new Hastings Dictionary within the period under review, has largely been responsible for the size of the figures shown in Column 2.

Doctrinal Theology

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	40	120	42	202
Number of pages	2,675	17,283	5,365	25,323
Number of Pamphlets	53	45	25	123
Number of pages	359	546	364	1,269
Books sold, total volumes ...	41,272	67,560	12,313	121,145
Total cost	$1,721	$4,401	$1,628	$7,750
Pamphlets sold, total volumes	143,964	33,041	14,522	191,527
Total cost	$704	$465	$429	$1,598

Under the heading of *Doctrinal Theology* covering 202 books and 123 pamphlets, Chinese authorship is fairly strong, and as on an average their publications have been smaller and cheaper than those of foreigners, they have sold better. Of all the books in this section, one by a Chinese author heads the list of best sellers. Of the twenty best sellers, however, eleven are by foreign authors (average year of issue 1885), five by Chinese authors (average year of issue 1902) and four by Chinese and foreign authors jointly (average year of issue 1889). The detailed figures show that only about five per cent of the titles listed in this section are to be regarded as no longer meeting a need.

Devotional Works

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	62	134	30	226
Number of pages	4,280	9,565	2,140	15,985
Number of Pamphlets	24	99	8	131
Number of pages	285	1,076	76	1,437
Books sold, total volumes ...	19,643	130,384	14,948	164,975
Total cost	$1,188	$4,996	$678	$6,862
Pamphlets sold, total volumes	23,697	107,437	8,753	139,887
Total cost	$246	$725	$134	$1,105

Turning to the catalogue of *Devotional Works* we find Chinese authorship bulking more largely than in any other section, though their books have not yet acquired the circulation of the works of foreign authors, which are as a rule of earlier date. The figures in Column 2 are to some extent influenced by the special sales of "The Traveller's Guide"; but allowing for this, books by foreign authors have sold best probably because they are best known. Apart from the book just referred to, the six best sellers have all been published in the name of a foreigner (in one case with a Chinese colleague), and only three out of the six have been published since 1900.

Creeds, Catechisms, Etc.

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	11	90	34	135
Number of pages	633	6,866	2,721	10,220
Number of Pamphlets	...	33	5	38
Number of pages	...	293	75	368
Books sold, total volumes ...	1,748	57,874	28,071	87,693
Total cost	$136	$1,582	$637	$2,355
Pamphlets sold, total volumes	...	38,687	1,115	39,802
Total cost	...	$191	$15	$206

It has been difficult to secure exact figures of the sales of the books and pamphlets listed under the heading of *Creeds and Catechisms* owing to the large number of different publishers involved. A large proportion of the titles have been produced for distinctly denominational purposes and the circulation is therefore limited in many cases. Of the books published in the names of foreigners, the sales of four items alone account for 60 per cent of the total sales, and of the books published in the joint names of Chinese and foreigners, three titles account for 80 per cent of the total sales. Of the eleven titles published in the names of Chinese, only one could be described as having a really good sale.

Hymnology

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	2	51	15	68
Number of pages	322	10,534	4,143	14,999
Number of Pamphlets*	...	...	...	...
Number of pages	...	...	...	...
Books sold, total volumes ...	1,207	26,752	13,173	41,132
Total cost	$175	$5,431	$3,763	$9,369
Pamphlets sold, total volumes	...	...	...	...
Total cost	...	...	...	...

* No details re Pamphlets.

In the section under *Hymnology* no attempt has been made to arrive at figures for the sale of pamphlets as the information available was too indefinite, and it has been more difficult to secure complete figures of the sales of books than for any other section. The figures available, however, indicate that most of the demand is concentrated on ten titles and the sales of the remainder are largely confined to particular areas or denominational circles.

Homiletics

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	10	23	8	41
Number of pages	1,202	2,509	793	4,504
Number of Pamphlets	...	30	3	33
Number of pages	...	307	38	345
Books sold, total volumes	4,638	3,122	1,427	9,187
Total cost	$281	$420	$194	$895
Pamphlets sold, total volumes	...	17,403	2,718	20,121
Total cost	...	$ 84	$ 21	$105

There is a steady demand for the books and pamphlets listed under the heading of *Homiletics*, and only four of the titles could be described as being no longer called for. The larger number of copies sold, shown in Column 1, is due to the exceptional demand for one title. Several of the older works by Chinese authors are still proving quite good sellers, while the more modern publications are the best sellers of those published in the names of foreigners.

The Church of Christ

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	17	10	38	65
Number of pages	786	1,450	2,251	4,487
Number of Pamphlets	4	6	31	41
Number of pages	46	46	187	279
Books sold, total volumes	2,076	4,464	27,258	33,798
Total cost	$214	$310	$9,550	$10,074
Pamphlets sold, total volumes	4,749	61,696	37,755	104,200
Total cost	$24	$371	$1,324	$1,719

The titles listed under *The Church of Christ* consist largely of publications prepared for the special requirements of the YMCA, the YWCA, the CE, and the CSSU. The large number of pamphlets shown as sold in Column 2 is almost entirely accounted for by a single publication. Purely Chinese authorship in this section is almost entirely confined to the YMCA.

Church History

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	12	19	12	43
Number of pages	2,557	2,636	1,902	7,095
Number of Pamphlets	2	3	1	6
Number of pages	31	46	18	95
Books sold, total volumes	1,525	1,473	1,954	4,952
Total cost	$519	$598	$674	$1,791
Pamphlets sold, total volumes	183	67	477	727
Total cost	$7	$1	$10	$18

The books listed in the section under the heading of *Church History* are very largely of recent date, and only 9 titles out of 43 are over 15 years old. The last decade particularly has seen a great development in the production of books of this nature but the sales cannot on the whole be described as striking. Leaving out of account the publication of the Chinese Church Year Book, we find in column 1 that only four publications of Chinese authors have sold over 30 copies per annum, and in Column 2 four standard Church Histories by foreign authors account for more than half the total number of books sold. The largest sales under this heading are found in column 3 and the more recent publications have proved to be the best sellers; three titles having had sales of over 1,000 copies each during the three years.

Sociology

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	25	37	18	80
Number of pages	2,663	3,270	3,053	8,986
Number of Pamphlets	34	50	4	88
Number of pages	260	399	25	684
Books sold, total volumes	5,478	11,505	6,816	23,799
Total cost	$359	$430	$492	$1,281
Pamphlets sold, total volumes	56,337	38,109*	6,770	101,216
Total cost	$263	$204	$ 23	$490

* Figures not obtainable for 2 H. L. K. tracts.

Sociology has been a favourite subject with Chinese authors of recent years, and over 70 per cent of these books and pamphlets published in the names of Chinese have been produced since 1911. The older titles are, however, with one or two exceptions, still proving good sellers. Foreign authors were naturally the pioneers in this field and the demand for a considerable number of their publications has now almost ceased. There are a number of these older titles, however, which are still very good sellers. Since 1910 only 10 books and 8 pamphlets published in the names of foreigners have appeared under this heading and only about one-half of these could be described as very good sellers. Under Column 3 a single title accounts for three-fourths of the total books sold.

Political Science

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	2	23	4	29
Number of pages	340	4,478	764	5,582
Number of Pamphlets	...	6	...	6
Number of pages	...	88	...	88
Books sold, total volumes	31	400	42	473
Total cost	11	$111	$ 18	$140
Pamphlets sold, total volumes	...	24	...	24
Total cost	...	$ 1	...	$ 1

It is rather striking that the list of books and pamphlets on *Political Science* published by missionary agencies in China should show only seven titles published since 1910. As will be noted from the figures none of the titles have a very large sale at the present time, but nevertheless there is a small steady demand for nearly all, although many of the books are now twenty years old. The fact that the best sellers are found among the more recent publications suggests that literature agencies might with advantage give more attention to this subject.

Science

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	26	50	23	99
Number of pages	6,343	11,159	5,404	22,906
Number of Pamphlets	...	12	5	17
Number of pages	...	97	19	116
Books sold, total volumes	1,835	3,304	573	5,712
Total cost	$906	$1,303	$347	$2,556
Pamphlets & Charts, etc. sold	...	8,119	418	8,537
Total cost	...	$ 45	$122	$167

The summary figures of sales of the publications listed in the section headed *Science* show that the titles published in the names of Chinese and foreign authors respectively sell about equally well, though of course missionary agencies have no longer the lead in publications of this nature. About 25 titles have been published since 1911 and 10 of these may be described as good sellers. Eight of the older publications can also be classed in the same category.

Medicine

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	17	50	17	84
Number of pages	1,311	14,895	4,549	20,785
Number of Pamphlets	3	29	...	32
Number of pages	41	116	...	157
Books sold, total volumes	4,750	9,321	2,410	16,481
Total cost	$618	$12,658	$1,879	$15,155
Pamphlets sold, total volumes	262	51,848	...	52,110
Total cost	$ 14	$218	...	$232

Under *Medicine* the figures in Column 2 are largely influenced by the sales of the publications of the China Medical Missionary Association, Most of the pamphlets published by foreigners under this heading are having a large sale. Of the titles published in the names of Chinese authors about two-thirds have been published since 1911. It is worthy of note that with one exception all these publications by Chinese authors were selling well in the period under review.

Fine Arts

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	8	11	5	24
Number of pages	751	1,154	364	2,269
Number of Pamphlets	...	11	1	12
Number of pages	...	72	16	88
Books sold, total volumes	1,127	1,248	665	3,040
Total cost	$355	$1,129	$190	$1,674
Pamphlets sold, total volumes	...	3,088	352	3,440
Total cost	...	$178	$ 35	$213

Under *Fine Arts* the publications listed in the Index are with one exception, devoted to the subjects of Music, Amusements, and Athletics. All but one of the titles by Chinese authors have been published in the last decade and several are good sellers. Foreign authors have also paid a good deal of attention to these subjects in recent years, but only three of their books can show sales of 100 copies each per annum. On the other hand, the publications issued in the joint names of Chinese and foreigners have with one exception all proved to be good sellers.

Literature

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	28	72	23	123
Number of pages	3,462	6,720	2,121	12,303
Number of Pamphlets	...	22	4	26
Number of pages	...	227	40	267
Books sold, total volumes	20,955	18,330	3,943	43,228
Total cost	$2,359	$1,755	$665	$4,779
Pamphlets sold, total volumes	...	18,149	8,835	26,984
Total cost	...	$240	$ 20	$260

The titles shown under the heading of *Literature* are largely works of Fiction and School Books. While foreign authors have produced a larger output than Chinese, the total sales of their books have been less, owing to the very large circulation enjoyed by four Educational Readers by a Chinese author. Of the Fiction published by Chinese authors, one half of the titles are good sellers. Though the demand has largely ceased for a number of the older Fiction titles published by foreign authors, yet on the whole the demand for their works keeps up very well indeed and at least ten are really good sellers.

History

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	12	23	12	47
Number of pages	8,684	4,866	4,642	18,192
Number of Pamphlets	...	1	...	1
Number of pages	...	14	...	14
Books sold, total volumes	1,283	1,481	297	3,061
Total cost	$756	$127	$279	$1,162
Pamphlets sold, total volumes	...	2	...	2
Total cost	...	...	...	...

In the section on *History* a single monumental work by Chinese authors is responsible for the comparatively large figures in Column 1. Of the twelve titles by Chinese authors, only five deal with Chinese history, and of these only one is a really good seller. The best seller among the other titles by Chinese authors is a work on general history. Of the works by foreign authors a single title accounts for over 80 per cent of the total sales and only one of the remaining titles had a fair sale during the period under review.

Biography

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	22	44	25	91
Number of pages	2,681	4,856	3,012	10,549
Number of Pamphlets	...	9	3	12
Number of pages	...	115	27	142
Books sold, total volumes	3,060	2,035	2,826	7,921
Total cost	$355	$360	$439	$1,154
Pamphlets sold, total volumes	...	2,036	162	2,198
Total cost	...	$ 19	$ 4	$ 23

Under the heading of *Biography* we find that it is only within the last decade that Chinese authors have devoted much attention to this field, and over 60 per cent of the titles produced in the joint names of Chinese and foreigners have appeared in the same period. Only one-half of the titles by Chinese authors can be described as good sellers, though of recent date, and only one out of every four titles is a biography of a Chinese. About twenty of the titles by foreign authors are still selling well and of these only three are biographies of the lives of Chinese.

Geography

	Published in name of a Chinese	Published in name of a Foreigner	Published in name of a Chinese and Foreigner jointly	Total
Number of Books	6	11	2	19
Number of pages	1,058	1,303	190	2,551
Number of Maps, Charts, etc.	2	10	...	12
Books sold, total volumes	1,909	1,317	363	3,589
Total cost	$606	$1,195	$288	$2,089
Maps, Charts, etc. sold	24	638	...	662
Total cost	$ 38	$ 41	...	$ 79

Eight publications by Chinese authors appear in the section under *Geography* and all but three are good sellers. With one exception the works on general geography have sold better than those dealing with the geography of China. Of the books on geography published by foreigners, the principal demand is for the older titles, but only three works can be described as very good sellers.

SUMMARY

(1) Literature published in name of a Chinese

Subjects	Books		Pamphlets		Books Sold		Pamphlets Sold	
	Number	Pages	Number	Pages	Total Number	Total Cost	Total Number	Total Cost
Classics and Reference Books	4	542	...	...	528	$ 107	...	$...
Philosophy	11	1,525	3	37	6,364	255	4,267	23
Religion-general	4	750	4	20	1,271	77	9,667	32
The Bible	14	1,018	...	...	4,478	578	...	...
Old Testament	2	206	...	...	310	17	...	...
Commentaries on Old Testament	3	245	1	1	181	13	29	1
New Testament	7	700	1	1	5,598	732	48	2
Commentaries on New Testament	9	1,223	2	2	1,189	239	338	11
Biblical History and Dictionaries	1	52	1	4	65	3	200	1
Doctrinal Theology	40	2,675	53	359	41,272	1,721	143,964	704
Devotional Works	62	4,280	24	285	19,643	1,188	23,697	246
Creeds, Catechisms, etc.	11	633	...	...	1,748	136	...	...
Hymnology	2	322	*	...	1,207	175	*	...
Homiletics	10	1,202	...	...	4,638	281	...	...
The Church of Christ	17	786	4	46	2,076	214	4,749	24
Church History	12	2,557	2	31	1,525	519	183	7
Sociology	25	2,663	34	260	5,478	359	56,337	263
Political Science	2	340	...	...	31	11	...	...
Science	26	6,343	...	...	1,835	906	...	...
Medicine	17	1,341	3	41	4,750	618	262	14
Fine Arts	8	751	...	...	1,127	355	...	...
Literature	28	3,462	...	...	20,955	2,359	...	...
History	12	8,684	...	...	1,283	756	...	...
Biography	22	2,681	...	...	3,060	355	...	...
Geography	6	1,058	2	2	1,909	606	24	38
Totals	355	46,639	134	1,089	132,521	$12,580	243,765	$1,366

(2) Literature published in name of a Foreigner

Subject	Books		Pamphlets		Books Sold		Pamphlets Sold	
	Number	Pages	Number	Pages	Total Number	Total Cost	Total Number	Total Cost
Classics and Reference Books	7	2,374	...	...	1,672	$ 371	...	$ ...
Philosophy	15	1,846	10	112	2,067	147	8,026	59
Religion-general	12	1,863	14	135	3,487	287	8,773	54
The Bible	23	9,143	1	8	2,065	7,931	5,333	16
Old Testament	23	4,619	3	27	6,251	1,009	141	5
Commentaries on Old Testament	82	10,627	8	91	6,427	791	1,922	31
New Testament	30	6,068	2	17	7,579	2,133	36	1
Commentaries on New Testament	88	11,965	7	79	6,147	1,323	406	15
Biblical History and Dictionaries	6	1,674	19	24	1,569	3,411	624	35
Doctrinal Theology	120	17,283	45	546	67,560	4,401	33,041	465
Devotional Works	134	9,565	99	1,076	130,384	4,996	107,437	725
Creeds, Catechisms etc.	90	6,866	33	293	57,874	1,582	38,687	191
Hymnology	51	10,534	*	...	26,752	5,431	*	...
Homiletics	23	2,509	30	307	3,122	420	17,403	84
The Church of Christ	10	1,450	6	46	4,464	310	61,696	371
Church History	19	2,636	3	46	1,473	598	67	1
Sociology	37	3,270	50	399	11,505	430	38,109	204
Political Science	23	4,478	6	88	400	111	24	1
Science	50	11,159	12	97	3,304	1,303	8,119	45
Medicine	50	14,895	29	116	9 321	12,658	51,848	218
Fine Arts	11	1,154	11	72	1,248	1,129	3,088	178
Literature	72	6,720	22	227	18,330	1,755	18,149	240
History	23	4,866	1	14	1,481	127	2	...
Biography	44	4,856	9	115	2,035	360	2,036	19
Geography	11	1,303	10	10	1,317	1,195	638	41
Totals	1,054	153,723	430	3,945	377,834	$54,209	405,605	$2,999

(3) Literature published in name of a Chinese and Foreigner Jointly

Subject	Books		Pamphlets		Books Sold		Pamphlets Sold	
	Number	Pages	Number	Pages	Total Number	Total Cost	Total Number	Total Cost
Classics and Reference Books	1	754	...	...	12	$ 20	...	$ ...
Philosophy	10	712	11	77	3,965	77	20,599	22
Religion-general	3	227	...	...	260	42	...	...
The Bible	3	248	...	...	242	19	...	...
Old Testament	2	255	...	...	98	15	...	...
Commentaries on Old Testament	8	1,342	2	31	301	65	27	1
New Testament	7	1,639	...	...	306	127	...	...
Commentaries on New Testament	13	2,543	...	...	825	165	...	...
Biblical History and Dictionaries	3	1,028	...	...	303	228	...	...
Doctrinal Theology	42	5,365	25	364	12,313	1,628	14,522	429
Devotional Works	30	2,140	8	76	14,948	678	8,753	134
Creeds, Catechisms, etc.	34	2,721	5	75	28,071	637	1,115	15
Hymnology	15	4,143	*	...	13,173	3,763	*	...
Homiletics	8	793	3	38	1,427	194	2,718	21
The Church of Christ	38	2,251	31	187	27,258	9,550	37,755	1,324
Church History	12	1,902	1	18	1,954	674	477	10
Sociology	18	3,053	4	25	6,816	492	6,770	23
Political Science	4	764	...	...	42	18	...	...
Science	23	5,404	5	19	573	347	418	122
Medicine	17	4,549	...	...	2,410	1,879	...	...
Fine Arts	5	364	1	16	665	190	352	35
Literature	23	2,121	4	40	3,943	665	8,835	20
History	12	4,642	...	...	297	279	...	...
Biography	25	3,012	3	27	2,826	439	162	4
Geography	2	190	...	...	363	288	...	...
Totals	358	52,162	103	993	123,391	$22,479	102,503	$2,160

* Figures for sale of Hymn sheets unobtainable.

Summary of Totals

Books	No. of Pages	Pamphlets	No. of Pages	Books sold	Cost	Pamphlets sold	Cost
Literature published in name of a Chinese							
355	46,639	134	1,089	132,521	$12,580	243,765	$1,366
Literature published in name of a Foreigner							
1,054	153,723	430	3,945	377,834	$54,209	405,605	$2,999
Literature published in name of a Chinese and Foreigner Jointly							
358	52,162	103	993	123,391	$22,479	102,503	$2,160
Grand Totals 1,767	252,524	667	6,027	633,746	$89,268	751,873	$6,525

If Tracts and the few items which have been referred to above as being omitted from the figures were included, the total sales would show as approximately $100,000 per annum.

The above Summary of Totals reveals that the average number of pages in books written by Chinese is 131, in books written by foreigners 146, and in books published in the name of a Chinese and foreigner jointly also 146. In each class the average number of pages per pamphlet is about 9.

The average sale price of books by Chinese authors is 9½ cents, of books by foreign authors 14⅓ cents, and of books published in the joint names of a Chinese and foreigner, 18¼ cents.

The average sale price of pamphlets per 100, in the case of those prepared by Chinese is 56 cents, in the case of foreign authors 76 cents, and in the case of those published in the joint names of a Chinese and a foreigner $2.10.

From these latter figures it appears that on an average books by foreign authors, after allowing for the difference in average size (131 pages as against 146) are priced about 40 per cent higher than books by Chinese authors; while books published in the name of a Chinese and a foreigner jointly are priced nearly double those issued in the name of a Chinese author alone. The same contrasts to an even greater extent appear in the sale prices of pamphlets.

The average number of copies of each book sold per annum works out at 373 for books by Chinese authors, at 358 for books by foreign authors, and 345 for books published in the name of a Chinese and foreigner jointly. In the case of pamphlets the average number of copies of each sold per annum works out at 1,819 for pamphlets by Chinese authors, 943 for pamphlets by foreign authors, and 995 for those published in the name of a Chinese and foreigner jointly.

The higher price of books by foreign authors does not appear to have had any marked effect on their sales, but pamphlets by Chinese authors being cheaper have had the largest sales. It is to be noted, however, that pamphlets in Class III (joint names of Chinese and foreigners) sell as well as those in names of a foreign author alone, though the price of the former is $2.10 per 100, as against 76 cents.

CONCLUSION

This review of the literature available for the use of the Protestant Church of China has shown that no other Church on the mission field is, generally speaking, so well supplied, and while there is a call for new literature along many lines to meet the ever growing needs of a living Church, yet quite 70 per cent of the titles listed in this Index (apart from Tracts) are proving their present value by the hard test of sales and making a definite contribution to the building up of the Kingdom of God in China.

PUBLISHING AND DISTRIBUTING AGENCIES FOR CHRISTIAN LITERATURE

The following review pictures in brief outline the forces created by the various Protestant missions in China for the production, publication, and distribution of Christian literature. The significance of their combined activities grows as one realizes that despite differences in method and diversity of function, they are all working to the end "that China may be sown deep with Christian literature."

The following statement has been compiled from information supplied by the several organizations, and as methods of circulation and reckoning output and sales differ very considerably, the figures given should not be used for comparison except in a very general way.

China's age-long reverence for the printed page constitutes the challenge and the opportunity of the literary forces of the Protestant missions in China. The hopeless political outlook and the distressing economic conditions in many parts are fanning the flame of new ideas, and a new intellectual and social ferment is at work among the young life of the country, both Christian and non-Christian.

A—MISSION PRESSES CATERING FOR THE WHOLE MISSIONARY BODY IN THEIR RESPECTIVE AREAS

(1) Presbyterian Mission Press, Shanghai—This premier Mission Press, established in 1844, reports an output for its last financial year as follows:

Chinese Work	*Copies*	*Pages*
Scriptures	596,000	49,327,000
Religious—Commentaries, Hymn Books, Catechisms, Works on Theology, Christianity, the Spiritual Life, etc.	95,500	7,651,000
Educational—Textbooks for Schools and Colleges	48,700	5,566,800
Medical Works	5,800	1,957,200
Scripture Tracts, Folders, Calendars, etc.	875,314	5,477,498
Periodicals and Sunday School Quarterlies	408,495	11,327,280
Miscellaneous Books, Reports, Catalogues, etc.	36,476	1,302,400
Totals...	2,066,285	82,609,178
English and Bi-Lingual Work		
Reports of Missions, Christian Associations, etc.	17,810	446,480
Reports of Hospitals	11,050	260,800
Catalogues, etc., for Educational Institutions	17,390	1,020,900
Dictionaries and Vocabularies of the Chinese Language, etc.	8,820	2,010,360
Periodicals—Monthly, etc.	101,957	6,068,724
"Missionary Diary"	1,000	318,000
Miscellaneous Pamphlets	38,195	580,260
Miscellaneous Printing	...	1,967,688
Hospital Supplies	...	348,425
Totals...	196,222	13,021,637
GRAND TOTAL ...	2,262,507	95,630,815

The audit for the year 1920 revealed a net profit of about 8 per cent.

The special features of the work of this Mission Press are the services it renders to the Bible and Tract Societies, and the Educational and Medical Missionary Associations in the production of the special type of literature required by each. The requirements of the Medical Missionary Association in particular in the production of medical works have taxed the resources of the Press to the utmost to secure the clarity required in the complicated illustrations of these books. Other notable lines of work have been the production of graded Bible stories, literature in the new phonetic script, and the printing of Dr. Fenn's Concordance. Two Chinese periodicals with a large sale, the "Chinese Christian Intelligencer" and "Happy Childhood" are printed by this Press, and no less than ten periodicals in English are produced for various missions, educational institutions, and other organizations. The most notable of these are the "Chinese Recorder" and the "China Medical Journal."

While the output for the last financial year shows a decrease as compared with some previous years, much work has been refused which could be done by other presses, as it was desired to concentrate the efforts of the staff along those lines of work which the special qualifications and resources of the Press enabled it to handle. New modern equipment in the way of typesetting machinery, modern binding machinery, and up-to-date printing presses, is greatly needed to meet the growing demands as the missionary body increases in number.

(2) Methodist Publishing House in China, Shanghai—This Publishing House established in Foochow in 1862 is now controlled by an Advisory Committee on the field representing both Northern and Southern Methodist Missions. The output for the last financial year for which figures are available was as follows:

Printing Dept.		$49,155.04
Bindery Dept.		5,291.44
Foundry Dept.		2,504.52
		$56,951.00
Sales Dept.—Including one-half share of Mission Book Co.'s turnover		$65,269.72
Foochow Branch		7,867.90
Agency and Shipping		17,762.02
		$147,850.64

Hymn books and Sunday School literature have been produced by this Press in large quantities in recent years, and special attention has been paid to the production of fonts of type for the printing of the Government phonetic script with a view to meeting the coming demand for this type of literature. Already several million pages of literature in this form have been produced, including large numbers of Scripture portions. A steady increase in the circulation of the "Chinese Christian Advocate" is reported, while the English edition of the same publication, namely, the "China Christian Advocate," maintains its circulation without any subsidy, owing to the income obtained from advertisements.

During recent years the amount of commercial work handled by this Press has been reduced very considerably, till the amount of business of this nature handled annually is $30,000 less than five years ago. The increasing competition on the part of Chinese printing firms has necessitated a liberal advance in all salaries and wages. This has added to the burdens of the Press and made it difficult to keep prices down.

(3) Canadian Methodist Mission Press, Chengtu—This Press situated in the far west of China has, as its main constituency, the provinces of Szechwan, Kweichow, and Yünnan, with a combined population of over 75,000,000. A small book store is run in Chengtu and a good deal of printing work is done for the West China Religious Tract Society, Chungking.

The annual output for the past 10 years has ranged from 24,000,000 to 34,000,000 pages of Chinese Christian literature and of recent years about 1,500,000 pages of English and other literature have been turned out annually. The total income from all sources is about $30,000 Mexican.

Amongst the special features of the work of this Press may be mentioned the production of Chinese text books for the West China Christian Education Union, the publication of the "West China Missionary News," the reprinting of the CSSU Sunday School Lessons for the West China field, and the printing of the Annual Reports of most of the missions operating in West China.

To enable the Press to turn out the great bulk of its work, which is of a missionary character, at a minimum cost, a certain amount of English commercial work is done. While this only represents one-fiftieth of the total output, yet it produces one-half of the net income. About one-fourth of the literature produced is subsidized by the West China Religious Tract Society and other agencies, and the lack of capital for a publishing fund has limited the issues of distinctly evangelistic literature during the past few years, while the output of educational publications has greatly increased. This Press conducts a night school for its employees in which English, the new phonetic script, etc., are taught.

The lack of adequate working capital to provide necessary extensions in buildings, machinery, etc., limits the usefulness of this Press, and there is need for an adequate subsidy for the publication of a church paper to reach the large constituency in the West China field. The work of distribution also needs the services of a man who can give full time to the management of the book room, with another man to organize the distribution of literature throughout this large and scattered field where communications are slow.

(4) South China Alliance Press, Wuchow, Kwangsi—Although somewhat off the line of ordinary travel in China, this Press connected with the Christian and Missionary Alliance is serving missionaries and Chinese workers of all societies throughout China, and it is stated that there is hardly a city throughout the Republic where its literature is not read. The value of the plant and equipment is given as $20,000 Mexican.

The types of literature produced cover Bible expositions, exhortations in tract form to Christians, and literature for non-Christians. Special efforts are made to ensure a high quality in the style of publication produced. The total amount of the sales for 1920 was $4,000 Mexican.

The special feature of the work of this Press is the publication of the "Bible Magazine" six times per annum. Efforts are now being made to make this a monthly publication. Apart from capital which is provided from home by special funds, the sales practically cover the running expenses.

(5) *China Baptist Publication Society, Canton*—This Society established in 1899 produces periodicals and tracts having a large general circulation in addition to special denominational literature, and it is the most powerful force for the dissemination of Christian literature in the South China field. Unfortunately it has not been possible to secure any detailed statement as to output, etc.

B—INDEPENDENT SOCIETIES CATERING FOR THE WHOLE MISSIONARY BODY IN THEIR RESPECTIVE AREAS

(1) *Christian Literature Society for China, Shanghai*—This Society founded in 1887 now includes amongst its whole-time editorial staff, representatives of the following missions: BMS, FFMA, MEFB, PCC and PN, while the MES and UFS have delegated men to give part time to its work.

At the present time the Society has an average Chinese Staff of eleven men, two of whom are Theological graduates, and two women. Next year, half of the governing body will consist of Chinese. A Chinese graduate of Theology from America has been called to join the staff, and, if possible, become Associate General Secretary. More foreigners are needed, but better still, more Chinese familiar with both English and Chinese.

For some years past this Society has received in donations, subscriptions, and grants from Mission Boards about $15,000 Mex. annually. The value of the plant is said to be Tls. 203,000. Last year's budget was $34,432. Originally all the support came from Great Britain; now Canada and the United States furnish a large percentage.

During the last year new books and tracts to the amount of 58,000 copies and 1,542,000 pages were produced, together with reprints of previous works amounting to 23,700 copies and 3,443,200 pages. The sales have varied during the past 10 years from $6,500 to $20,000 Mex., and the figures given for the last financial year show sales amounting to $11,592.

The Society owns commodious offices containing godown space, consulting library, and separate rooms for six translators together with their Chinese Staff. It also possesses three dwelling houses, at present rented, but available for extension of literary work in the future. It has no press of its own, depending on local presses to do its printing.

The catalogue (Chinese and English versions) contains a list of about 300 books, large and small. Recently the Society has invaded the field of small tracts for which there is an insatiable demand. The following large works have been published: Dr. Young J. Allen's "Women in all Lands," Rev. J. Lambert Rees' "Universal History," and Hastings' "Bible Dictionary." The following large works are in preparation, viz. "Complete Commentary on the New Testament" critical and expository, and an "Encyclopædia of Religion and Ethics." The great success of Hastings' Dictionary encouraged the Society to undertake the Encyclopaedia.

Special types of literature produced by this Society are books on Christian doctrine, school books, and popular books on hygiene and sanitation. A monthly paper, "The Women's Messenger," is produced, also a monthly sheet sent to all government and mission schools. At the present time no books in English are being produced, and 80 per cent of the output is regarded as being in the nature of direct religious propaganda.

Amongst the recent special features of the work of this Society may be mentioned an effort at newspaper evangelism. Articles are sent weekly to over one hundred papers dealing with the topics uppermost in Chinese minds. A series of thirteen tracts on fundamental truths were published last year making a complete set on the principles of Christianity. A new avenue for circulation, namely, advertisement in a Shanghai daily, offering books to those sufficiently interested to send postage for the same, has led to an astonishing number of applications and opens up an interesting prospect of the development of a considerable colportage work through the press.

A definite literary program covering the next three or four years has been mapped out and funds are available for realizing the major part of it. The greatest need is for men, Chinese and foreign, to accomplish the program more rapidly. The Society is being urged on every side to produce more, but it is difficult to do this without additions to the staff of workers.

(2) *China Sunday School Union, Shanghai*—This organization brought into being as a result of the Centenary Conference of 1907 is controlled by a General Committee representing most of the larger missions at work in China. Of recent years it has received an annual grant from the World's Sunday School Association and also from the Stewart Evangelistic Fund.

Practically all the Sunday School Lesson Notes used in China are prepared under the direction of this organization, and approximately 180,000 pieces of its literature are used weekly. The types of literature produced include a Teachers' Quarterly, Pupils' Folder, Scripture Leaflets, Uniform Lesson Primers, Bible Picture Cards, and Golden Text Books. A large number of International Bible Reading Association Topic Booklets are also circulated. Three monthly periodicals are published, namely, "The Sunday School Journal," "Happy Childhood," and the "Young Peoples' Friend." The policy of the Committee has been to charge such prices for its helps as shall meet only the expenses of printing, accounting and mailing. The annual value of the sales of its publications is given as $13,000 Mex.

(3) *Religious Tract Society of London*—This pioneer Society in the production of tract and pamphlet literature has been associated with the China field since 1815 when a grant was given to Dr. Milne. Since 1909 the Society has been represented in China by its own special agent and a China fund amounting to £30,000 was raised. This fund has made it possible for a number of men to be set aside for translation and editorial work. Within recent years, however, the effects of the War and the high exchange have very seriously curtailed the China fund, involving considerable restrictions in the operations of this organization.

There are eight Tract Societies in China affiliated with the Religious Tract Society and acting as distributing agents for its literature. They are situated in Shanghai, Hankow, Chungking, Tientsin, Foochow, Amoy, Canton, and Hongkong. These Societies, of which further particulars are given below, were originally founded in consequence of a grant given them by the Religious Tract Society, and although they take their name and model their constitution for the most part by that of the parent society, they are really independent organizations fully controlled by representatives of the missions working in their respective fields.

(4) *The Chinese Religious Tract Society, Hankow*—This Society with headquarters at Hankow, was originally founded as the Central China Religious Tract Society in 1876. Within recent years it has been amalgamated with the North China Tract Society of Tientsin and the Chinese Tract Society of Shanghai, and its operations cover the whole field of Christian literature in its aspects of preparation, publication, and distribution. This Society acts as the sole agent for the sale of publications of the Bible Success Band, the Central China Christian Educational Association, and the Hunan Christian Educational Association, also as printers for the Lutheran Board of Publications. The capital value of plant and equipment is given as $85,500.

In the last financial year for which particulars are available, 60 new titles were published with 213 reprints of previous issues. The total number of copies sold amounted to 1,840,162. Large quantities of tracts and other evangelistic literature are produced, while the Hymnal published by this Society, has reached its twenty-third thousand. Apart from the sale of books purchased from other organizations, the sales during the last financial year amounted to $22,406.

Amongst the publications produced within the last year are commentaries, books for Christians, books for enquirers, also for children and primary schools. Large numbers of tracts are produced for the annual week of evangelism, and a regular colportage system is maintained by this Society largely with the assistance of special funds from abroad.

The high prices of materials and the shortage in paper supplies have been a considerable handicap to the work of this Society, and it has been necessary to revise the prices for its publications. It has been gratifying to find that the all round increase in cost of production, which has necessitated a steady rise in the catalogue prices of all books and many tracts, has not lessened the number of copies sold.

(5) *Chinese Tract Society, Shanghai*—This Society, which has within the last year become amalgamated with the Tract Society at Hankow, reported a circulation of 446,807 copies of its publications during the last financial year, the cash value of the sales amounting to $4,569. Five new titles were published with 31 reprints of former issues.

(6) *West China Religious Tract Society, Chungking*—This Society aims at supplying literature for the West China field; the aboriginal tribes, and also for Tibet, the great closed land that is slowly opening to the Gospel. The capital value of its stock and equipment is given as $22,672.

The sales for the last financial year amounted to $4,158, and the total circulation to 1,327,910 copies. No new titles were issued, but 43 reprints of former issues were called for. This circulation is somewhat below that reached in previous years, the shrinkage being almost entirely due to the fewer grants of sheet tracts which the Society has been able to send at half cost owing to the shortage of funds.

Besides the difficulties arising from lack of funds this Society has been hindered in its work by slowness of transport. It has been necessary to practically discontinue all grants of books and the prices of its publications exclusive of sheet tracts and hymn books, have been raised so as to cover the cost of production and overhead expenses.

(7) *The South Fukien Religious Tract Society, Amoy*—This Society does a unique and interesting work in Amoy Romanized literature. In the last financial year the number of copies of this Society's publications circulated amounted to 146,967 of which nearly 50,000 were in Romanized. The cash value of the sales was $4,447. Three new Romanized works were published during the year and reprints were called for of four titles previously published. The Amoy Church News with a circulation of about 1,100 copies fortnightly, is published under the auspices of this Society and a new hymnbook for the Amoy field is now in the press. Exchange difficulties have very seriously handicaped the Society within recent years.

(8) *North Fukien Religious Tract Society, Foochow*—The total circulation of this Society's publications during the last financial year was 61,370, with a cash value of $407. The operations of the Society are restricted for want of a salesroom in a central position and repeated efforts have been made to arrange for this, it being felt that in such a city as Foochow there should be a book store where Christian publications can be seen by both the Christian constituency and outsiders.

(9) *South China Religious Tract Society, Canton*—This Society was responsible with the China Baptist Publication Society for the establishment of the South China Christian Book Co. to provide a central depot for the distribution of Christian literature throughout the southern provinces. The Society has received appropriations within recent years from most of the missions working in its field. The sales for the last financial year are reported as $449.

(10) *Bible, Book and Tract Depot, Hongkong*—As its name implies, this institution is solely a distributing agency for Bibles and portions issued by the Bible Societies and books and tracts in English as well as Chinese. The value of the sales for the last financial year is given as $5,408.

(11) *The Tibetan Religious Literature Depot, Tatsienlu*—The object of this Depot is to publish suitable tracts and other Christian literature in standard Tibetan for free distribution throughout Tibet. An income of $2,765 is reported during the last financial year and 70,000 tracts and booklets with 1,000,000 pages were published. The literature of the Depot is sent free of charge to all missionaries working on the Tibetan frontier and a number of colporteurs are employed to travel distributing this literature and also Scripture portions.

(12) *Stewart Evangelistic Fund*—The principal activity of the Literature Department of this Fund is the distributing of Picture Portionettes of which about 65,000,000 have already been circulated. The work of the Phonetic Committee of the China Continuation Committee has been largely financed by the Fund, and many grants have been made through various literature agencies to provide special evangelistic literature and Bible portions.

C—ORGANIZATIONS PRODUCING LITERATURE FOR DENOMINATIONAL REQUIREMENTS OR FOR SPECIAL CLASSES

(1) *Association Press of China, Shanghai*—The publication department of the National Committee of the Young Men's Christian Associations of China reports the production of over 3,800,000 pages of literature during its last financial year. Up to the present, 221 different titles have been issued. The sales of books amounted to $7,350 and magazine subscriptions to $6,558. The range of literature produced comprises works on Bible Study, Devotional Life, Personal Work, Social Service, Character Building, technical Association subjects, Biographies, Tracts, Hymnals, Maps and Charts. A monthly periodical "Association Progress" has a circulation of over 6,000 copies.

(2) *Publication Department of the National Y.W.C.A. of China, Shanghai*—This Department, organized two years ago, exists primarily to serve the publication needs of the YWCA, and secondly, to issue such general publications for women and girls as its time and funds will permit. The present staff consists of three Chinese and the full time of two foreigners. So far 30 publications have been issued and the value of the sales for the last financial year is given as approximately $400.

(3) *Signs of the Times Publishing House, Shanghai*—This Publishing House associated with the Seventh-Day Adventist Mission was established in 1906 and in each province where the mission is working a tract society has been organized under its auspices. These local tract societies direct an extensive colportage work. The value of the plant and equipment in Shanghai is about $44,000 excluding the value of land, buildings and stock.

The annual value of the sales of the publications of this agency is given as $100,000 Mex. In this is included approximately $15,000 worth of English publications imported from abroad. Two church papers are published by this press and also two campaign periodicals, the "Signs of the Times" and "Present Truth" The former, a monthly journal, has a circulation amounting at the present time to 32,000 copies and is largely sold through colporteurs. Among the books published is one entitled "Health and Longevity" retailed at $4 Mex., of which 35,000 copies have already been sold.

This publishing house while planning to produce a continually increasing number of titles, expects to be completely self-supporting, including foreigner's salaries, within a very few years.

(4) *The Lutheran Board of Publications*—This Board, recently organized, has planned to produce most of the literature required by the Lutheran missions in China, and is supported by the Augustana Synod Mission, Lutheran United Mission, Norwegian Missionary Society, Finnish Missionary Society, and the Church of Sweden Mission. A working fund of $5,000 is in hand and an annual subsidy is received for the publishing of a weekly paper: "Sin I Bao." The range of literature which it is hoped to produce covers theological, educational and general religious works, also tracts.

(5) *Church Literature Committee*—This Committee organized in connection with the Chung Hua Sheng Kung Hui has published over 30 titles. The value of the sales of its publications during the last financial year amounted to $390, apart from the circulation of "The Chinese Churchman," a monthly paper, for which subscriptions to the amount of $700 are received annually.

(6) *American Board Publication Committee*—The titles published under the auspices of this Committee include Church Histories, School Books and Hymnals. The sales last year amounted to about $5,000 Mex.

(7) *The Kulpp Memorial Printing Plant, Canton Christian College*—This Press which exists to print college bulletins in English and Chinese covering special investigation work done by members of the staff, reports a total circulation last year of 6,000 copies of which about 70 per cent were published in English. The value of the plant and equipment is given as $4,000.

(8) *Trinity College Press, Ningpo*—This Press which receives a small annual grant from the Church Missionary Society also serves as an industrial school. Work is done both in Mandarin and in Romanized, and the titles produced include prayer books, hymn-books, Bible commentaries, theological works, church histories, and school text-books. The value of the plant and equipment is given as $2,000.

(9) *The Hinghwa Mission Press, Fukien*—This Press established in connection with the work of the Methodist Episcopal Mission, North, in this field, has a plant and equipment valued at $15,000 Mex. The work of the Press largely consists in the publishing of Church literature in the Romanized script. The sales of its publications amount to $1,500 Mex. per annum. Many of the books turned out are Romanized varieties of ordinary Chinese books published elsewhere. In addition the Press publishes Scriptures, Bible Study Books, School Text-books, also a Newspaper. Thirty thousand copies of books and pamphlets were printed last year.

D—OTHER PUBLICATION AND DISTRIBUTING AGENCIES

(1) *Kwang Hsüeh Publishing House, Shanghai*—This Publishing House established in 1917 to carry on the publishing work built up by Mr. T. Leslie, stocks an extensive range of Chinese books and acts as agent for the distribution of the publications of the Shansi University, the Oxford University Press, and the Nurses' Association of China. The annual Missionary Directory prepared by the China Continuation Committee is published by this House.

(2) *The Mission Book Company, Shanghai*—This Company established in 1915 represents the union of the sales departments of the Presbyterian Mission Press and the Methodist Publishing House. It is also the sales agency for publications of the China Medical Missionary Association, the China Christian Educational Association, the Christian Literature Society, and about 150 authors who publish privately. During the last financial year the sales were as follows:

Chinese Department	$64,579
Foreign Books and Stationery	34,549
Foreign Educational Department	30,801
Periodicals	8,897
Total	$138,826

The stock in hand at the close of the last financial year was valued at $75,036. The Company maintains branches at Nanking and Hangchow, also at Kuling during the summer months.

(3) *South China Christian Book Company, Canton*—This Company was organized in 1914 as the union of the sales departments of the China Baptist Publication Society and the South China Religious Tract Society. It has not been possible to secure a detailed report as to its recent activities.

SUMMARY

The above review while outlining the activities of the various organisations can but suggest the influence exerted along unnumbered lines and through many channels by men, methods and the printed message. While the old prejudice against Christian literature and indeed against everything foreign has not by any means died out in inland China, yet barriers are being steadily removed through the general Christian propaganda and particularly the enlightening work of Christian Educational Institutions. These latter are building up a Christian reading public and unless a strong development is made in the wide-spread dissemination of Christian literature, and there is a large quantity of good material already available, the reading of these educated classes will be confined to literature of a distinctly inferior type and possibly of a harmful character.

TRANSLATION AND CIRCULATION OF THE SCRIPTURES IN CHINA

1.—TRANSLATIONS

The history of Bible translation in China is as old as the history of Christian missions to this country.

The Nestorians translated "the Scriptures," and this probably refers to at least the whole of the New Testament, as early as the middle of the seventh century.

John de Monte Corvino, who resided at the Court of Kublai Khan, also translated the whole of the New Testament and the Psalter.

From the sixteenth to the eighteenth century, the Roman Catholic missionaries, especially the Jesuits, published a large number of books dealing with a variety of subjects, but little was done in the way of Bible translation. Emmanuel Diaz, a Portuguese missionary about 1636 published the "Gospels for Sundays and Festivals." In 1738-39 a transcript was made in Canton of the work of an unknown Roman Catholic missionary, containing a Harmony of the Gospels, the Acts, St. Paul's Epistles, and the first chapter of Hebrews. This manuscript was presented to the British Museum and later formed the basis of Morrison's translation. The library of the British and Foreign Bible Society in Shanghai contains a reprint of the former and manuscript copy of the latter of these two works.

We know also that during the 18th century the New Testament in Chinese was in use in Father Ripa's College in Naples, founded in 1732, and that at the Library of the Propaganda in Rome there is a very early translation of the New Testament into Chinese in seven volumes.

It was only with the advent of Protestant missionaries, however, that the work of making the whole of the Bible accessible to the whole of the Chinese people was begun in earnest, and it is curious to note at the very beginning of Protestant missionary work in China two outstanding features characteristic of so many subsequent efforts in China:

(1) A herculean task, involving the translation of the whole of the Bible, at a time when none of the modern helps to language study were available, was undertaken without any hesitation.

(2) This tremendous effort was duplicated. Two translations were made at the same time, one in Serampore by John Lassar and Joshua Marshman, the other in Canton by Robert Morrison, who was assisted later on by W. C. Milne. The first book of both versions was published in 1810 and the whole task completed 12 or 13 years later, the exact dates being as follows:

Lassar and Marshman:	Gospel of Matthew	published	1810
	Whole Bible	,,	1822
Morrison:	Acts	,,	1810
	Whole Bible	,,	1823

It was not to be expected that pioneers, however great their linguistic ability, could handle such a delicate instrument as the Chinese language, in such a way as to make their work final. Many more men were to set their hands to the task, and the standard versions, now accepted by all, were not to appear for another hundred years.

The following Protestant versions (see Note 1) appeared in print during the nineteenth century:

Date when Published (See Note 2)	Extent of Translation	Translators (or Revisers)
1810-22	Bible	Lassar & Marshman
1810-23	Bible	Morrison & Milne
1835-38	Bible	W. H. Medhurst, K. F. A. Gützlaff (Note 3) E. C. Bridgman & J. R. Morrison
1840	New Testament	Medhurst, revised by Gützlaff
1848-68	Bible	J. R. Goddard, William Dean & E. C. Lord
1850-54	Bible	Old Testament by W. H. Medhurst, J. Stronach, W. C. Milne New Testament by W. H. Medhurst, J. Stronach, W. C. Milne, E. C. Bridgman (See Note 4)
1854-64	Bible	E. C. Bridgman, M. S. Culbertson, W. J. Boone, and others (Note 5)
1860	Acts	Chas. W. Gaillard
1862	Mark and Acts	John L. Nevius
1850-66	New Testament	T. H. Hudson
1868	Matthew & Mark	Ho Chin-shan, revised by James Legge
1870	John's Epistles	F. Storrs Turner
1874	John	B. Hobson & W. Muirhead
1875	Psalms 1-39	John McGowan
,,	Colossians	W. Muirhead
,,	Hebrews	Samuel Dodd
1897	New Testament	Chalmers & Schaub
	Easy Wenli	
1885	New Testament	Griffith John
1889	New Testament	J. S. Burdon & H. Blodget
1898-1902	Bible	S. I. J. Schereschewsky
	Mandarin	
1854	New Testament	Medhurst & Stronach (Southern Mandarin)
1864	John	W. A. P. Martin
1867	Psalms	W. C. Burns
1864-74	Bible	"Peking Version" O. T.-S. I. J. Schereschewsky; N. T.-Peking Committee, composed of J. Edkins, W. A. P. Martin, S. I. J. Schereschewsky, S. J. Burdon, and H. Blodget
1887-98	Genesis, Exodus, Psalter, Proverbs, New Testament	Griffith John

(1) For full particulars concerning these and all other Chinese versions of the Scriptures, the reader is referred to: (a) Historical Catalogue of Printed Editions of Holy Scripture in the library of the British and Foreign Bible Society. (b) Translations of the Scriptures into the Languages of China and her Dependencies, by John R. Hykes. (c) The Chinese Empire, article on The Bible in China, by Marshall Broomhall.

(2) The first figures give the date of the first printed publication; the second, the date when the entire work was completed.

(3) O. T. after Joshua by Gützlaff alone, N. T. mainly the work of Medhurst.

(4) Known as "Delegates' Version."

(5) Known as "Bridgman and Culbertson Version."

Union Versions—The Conference of Protestant Missionaries held in Shanghai in 1890 decided to produce a standard version of the Bible in three literary styles:—High Wenli, Easy Wenli, and Mandarin. This decision was hailed with enthusiasm, and the three great Bible Societies (the American Bible Society, the British and Foreign Bible Society and the National Bible Society of Scotland) agreed to take upon themselves the cost of the undertaking in equal proportions. It took nearly thirty years to accomplish this task. One of the translators of the Mandarin Bible calculated that an average of several hours had been spent over each verse. The new translations were received from the printers on the following dates:

High Wenli	April 2nd, 1919.
Easy Wenli (N. T. only (a))	July 28th, 1908.
Mandarin	January 23rd, 1919.

(a) The Centenary Conference in 1907 decided to provide for only one version of the Wenli O.T. to be known as "Union Wenli Version."

The following versions of Wenli and Mandarin Bibles are actually on sale at the time when this survey was made:

Style	Version	Published by
High Wenli	Union	BFBS, ABS and NBSS
,,	Delegates	BFBS
,,	Bridgman and Culbertson (N. T. only)	ABS
Easy Wenli	Schereschewsky	ABS
,,	Union (N. T. only)	BFBS, ABS and NBSS
Mandarin	Union	BFBS, ABS and NBSS

Colloquial Versions—Great efforts have been made to translate the Scriptures into the many languages of Southeast China where Mandarin is not spoken. The following versions have been published up to the present:—

Date of first publication	Language	Extent of Work
1847	Shanghai	Bible
1852	Amoy	,,
,,	Foochow	,,
,,	Ningpo	,,
1860	Hakka	,,
1862	Canton	,,
1866	Kinhwa (a)	St. John
1875	Swatow	Pentateuch, Ruth—II Samuel, Psalter, Minor Prophets, New Testament
1879	Hangchow (a)	St. Matthew, St. John, selections from N.T.
1880	Soochow	Bible
,,	Taichow	Bible
1891	Shaowu (a)	Genesis, Haggai-Malachi, James
,,	Hainan	Four Gospels & Acts, Galatians, Philemon, James, Jude
1892	Hinghwa	Bible
,,	Wenchow	New Testament
1896	Kienning	Genesis, Exodus, Psalter, Isaiah, Daniel, New Testament
1898	Kienyang	Matthew, Mark
1904	Samkiong (a)	Four Gospels
1919	Tingchow	Matthew

(a) No longer in circulation.

LANGUAGES OF THE ABORIGINAL TRIBES OF SOUTHWEST CHINA

In 1896, missionary work was started among the aboriginal tribes of Southwest China. None of the languages of these tribes had previously been reduced to writing, and there is still ample work for explorers and philologists to be done in the mountain fastnesses and valleys of Yünnan, Kweichow, and western Szechwan. So far the following books have appeared in print:

Date of first publication	Language	Extent of Work
1904	Chungkia	Matthew
1912	Hwa Miao	New Testament
,,	Laka	Mark
,,	Lisu	Matthew, Luke, John, Acts
1913	Kopu	Mark
1921	Western Lisu	Mark
,,	Chuan Miao (a)	Mark
,,	Nosu (a)	Luke, Acts

(a) Now in the press.

OUTER TERRITORIES

The following translations have been made into the languages of the Outer Territories of China :—

Language	Work done	Date of first publication	Notes
Manchu	New Testament	1822	Only four Gospels on sale
Literary Mongolian	Bible	1819	Genesis, Proverbs, Jonah, and New Testament now on sale
Buriat	Matthew	1909	
Kalmuck	New Testament	1815	
Khalkha	Matthew	1872	Out of print
Tibetan	Pentateuch, Psalter, New Testament	1861	Pentateuch out of print
Qazaq-Turki	Matthew, Mark, Acts	1917	
Kashgar-Turki	I. Samuel, Mark	1917	I Samuel out of print

II.—CIRCULATION

The following Table shows the circulation of Scriptures in China during the last ten years :—

SUMMARY OF CIRCULATION OF SCRIPTURES IN CHINA
BY THE ABS, BFBS, AND NBSS

Year	Bibles	Testaments	Portions	Totals
1911	25,962	132,435	4,611,157	4,769,554
1912	26,553	114,235	4,524,328	4,665,116
1913	34,229	127,380	5,321,951	5,483,560
1914	33,268	135,865	5,979,413	6,148,546
1915	37,960	132,710	6,199,089	6 369,759
1916	33,156	130,487	6,286,828	6,450,471
1917	26,268	102,737	6,222,895	6,351,900
1918	19,270	102,842	5,398,264	5,520,376
1919	38,701	93,708	5,255,340	5,389,749
1920	41,199	95,822	5,877,836	6,014,857
Total for 10 Years	316,566	1,170,221	55,677,101	57,163,888

The falling off in the sales of Bibles during 1916-18 is due to the fact that during these years the stocks of the old Peking Version were gradually depleted, while the new Union Version did not come in till early 1919. As soon as the new version was available, the sale of Bibles reached unprecedented figures.

The New Testament in the Union Version (Mandarin) has been on sale since 1907, but the text was revised after the translation of the Old Testament had been completed in order to harmonize both parts of the Scriptures. The new editions with the revised text began to make their appearance during 1920. It will be noticed that the sales of New Testaments dropped off considerably when it became generally known that a new text was in preparation.

The decrease in the sales of Portions from 1917 on is due entirely to restricted issues by the ABS and the NBSS on account of difficulties created by the War, and does not in the least indicate that the days of large colportage sales are over. The figures for Portions sold indicate not so much the demand for these books, but rather the extent to which they can be supplied.

Tabulating the issues of one year by languages, we get the following figures :—

ISSUES OF SCRIPTURES CLASSIFIED ACCORDING TO LANGUAGES AND DIALECTS

Language	Bibles	Testaments	Portions	Totals
Wenli	7,687	13,285	487,606	508,578
Easy Wenli ...	1,794	1,478	11,533	14,805
Mandarin ...	45,985	86,230	5,659,882	5,792.047
Annamese (a) ...	...	...	11,907	11,907
Amoy	1,033	3,055	617	4,705
Canton	1,863	12,202	129,930	143,995
Chungkia ...	...	...	1	1
Foochow ...	3,308	699	5,066	9,073
Hainan	...	...	6	6
Hakka	108	351	7,201	7,660
Hinghwa ...	263	...	108	371
Hwa Miao ...	...	885	1	886
Kalmuck ...	...	3	104	107
Kashgar-Turki ...	...	...	3,893	3,893
Kienning... ...	...	51	55	106
Kienyang ...	...	...	2	2
Kopu	...	...	1	1
Laka	...	...	1	1
Lisu	...	...	1	1
Manchu	...	1	601	602
Mongolian ...	...	4	5,604	5,608
Ningpo	2	102	...	104
Shanghai ...	794	970	30	1,794
Soochow... ...	...	672	2	674
Swatow	...	134	1,276	1,410
Taichow... ...	1	33	...	34
Tibetan	...	42	9,952	9,994
Tingchow ...	...	...	7	7
Wenchow ...	...	1	...	1
English	2,321	2,591	889	5,801
Other Languages	213	384	218	815
Total ...	65,372	123,173	6,336,444	6,524,989

(a) For use in Indo-China which forms part of the China Agency of the BFBS.

It should be explained that the first table gives figures for *Circulation*, i.e. the number of books actually sold during the period under review. The second gives *Issues*, i.e the numeber of hooks supplied during twelve months from the head offices of the three Bible Societies to sub-agencies, book-rooms, missionaries and others. Those interested in the question of the relative importance of the various colloquial versions should take the figures for four or five consecutive years, which are found in the annual reports of the Bible Societies.

The New Versions—In Mandarin, the Union Version has no rival. In Wenli, the older translations are still very popular, as the following figures will show .—

ISSUES DURING 1920

Version	Bibles	New Testaments	Portions	Totals
Union	4,965	1,979	432,911	439,855
Delegates	2,722	10,301	54,695	67,718
Bridgman and Culbertson	...	1,005	...	1,005
	7,687	13,285	487,606	508,578

It should be pointed out that 'Portions' represent chiefly colportage sales, whereas Bibles and New Testaments are mainly bought by Christians.

The Term Question still divides us, and no one feels it more than the Bible Societies who have to publish certain versions with two sets of terms. The percentage of Scriptures issued in each term for God for 1920 is as follows :—

Wenli	"Shangti"	98%	"Shen"	2%
Mandarin	,,	89%	,,	11%

Romanization has proved an absolute failure in the Mandarin-speaking part of China. In Ningpo, Amoy, and other districts, the vernacular versions of the Scriptures are available in Romanized only, and in these places the sales are satisfactory, but where the same books are supplied in both the Chinese character and in Romanized the circulation of books in Roman letters is very small indeed. We give here the figures for two Southern districts where editions of the Scriptures in the local vernacular exist, both in the Chinese character and in Romanized :—

ISSUES DURING 1920

CANTON COLLOQUIAL

Type	Bibles	New Testaments	Portions	Totals
Character	1,791	12,122	129,929	143,842
Romanized	72	80	1	153

FOOCHOW COLLOQUIAL

Character	3,218	676	5,066	8,960
Romanized	90	23	...	113

Phonetic Script—The sales of Mandarin Scriptures include 95,541 Portions in Phonetic Script, of which 94,707 were in the National Phonetic Script, and 834 in the Wang Chao-Peill Script In the latter Script only one edition of 1,000 Gospels of Luke had appeared before the close of the period under review. The total issues of Phonetic Scriptures up to the end of November, 1921, are as follows :—

NATIONAL PHONETIC SCRIPT

	First edition received from Press	Issues to November 30, 1921
New Testament	July 19, 1921	7,869
Portions	July 22, 1919	167,092
Books published : New Testament, Four Gospels, Acts, James, I John, Jonah.		

WANG CHAO-PEILL SCRIPT

	First edition received from Press	Issues to November 30, 1921
New Testament	December, 1921	...
Portions	April 6, 1920	3,286
Books published : New Testament, Luke, Acts.		

III.—THE FUTURE TASK

Translation—The first task which the Bible Societies have set themselves, namely, to provide the whole Bible for the whole of the Chinese people in elegant and accurate versions, is all but accomplished as far as the 18 provinces are concerned. There are some of the less important Southern dialects which at present have only part of the Bible, but so far the resident missionaries do not seem to have felt the need of further translations into the local vernaculars.

Much remains to be done for the aboriginal tribes of Southwest China, of whom mention has already been made. Only seven or eight of these tribes have any part of the Word of God in their own language, and of these one only, the Hwa Miao, has the whole New Testament. The others have only one or two Gospels. The Chinese say there are seventy tribes of Miao alone.

Experienced missionaries have expressed the conviction that it would be best to encourage the tribes-people to learn to read the Scriptures in Chinese. This would put within their reach not only all the treasures of the Mandarin Bible—which alone would be a priceless boon—but all the other literature that has and will be produced in Mandarin. The people themselves it is said, do not care to see their own language reduced to writing, but are most anxious to acquire a knowledge of the Chinese language. If this is the case for all the tribes, translations into their own languages would only be required for the period of transition till the Chinese Scriptures are easily understood.

In Manchuria and the Outer Territories of China the situation is as follows:—

Manchuria is now entirely Mandarin-speaking and is thus fully provided with the Scriptures.

Mongolia has the whole Bible in four versions, but a desire for a revision of the existing versions has been expressed by missionaries who use them.

Tibet—So far only the Pentateuch, the Psalter, and the New Testament have been translated into Tibetan.

In *Chinese Turkestan (Sinkiang)* translation work is still in its beginnings as far as the Turki languages are concerned. Matthew, Mark and Acts have been translated into Qazaq-Turki, and Mark into Kashgar-Turki. The Rev. G. W. Hunter, of the China Inland Mission, who has translated these books, thinks that some parts of the Scriptures should also be translated into the Nogai-Turki dialect.

Circulation—The day has come when each important city in China should have its local bookstore. Many people are eager to buy the Scriptures if they can select a copy on the spot and do not have to write to a distant port without knowing what the book will cost or what it will look like, and few have any idea of the large variety of sizes and types of Bibles, New Testaments, and Portions which the Bible Societies can supply. Such bookstores offer a splendid opportunity for union service. It has been suggested that in each large center local missionaries unite for the purpose of providing their district with Scriptures, arrange for a room where these books could be displayed, appoint one of their number to be responsible for stocks, accounts, etc., and guarantee the very small capital which would have to be invested in such an undertaking. The results thus secured would undoubtedly be out of all proportion to the small trouble and expense involved, for the Bible brought to the very door of every non-Christian would soon mean a larger Bible-reading and Bible-loving public.

COLPORTAGE ACTIVITIES

Colportage throughout China is carried on largely under the direction of the three Bible Societies, and in a lesser degree by the Tract Societies and various other Literature Agencies, with of course the valuable co-operation of the missionaries.

After many years of colportage effort, both Chinese and foreign church leaders have reached the conclusion that literature, particularly the Scriptures would be more effectively circulated, with less likelihood of abuses, if sold at a nominal price within the reach of all. For more than 10 years this has been the general practice. The three Bible Societies fix the price of Scripture Portions, Testaments, and Bibles of the cheaper bindings, at the lowest possible mark, while the better bound books are sold at a price within measurable distance of cost. In this matter, the principle of the Tract Societies is, to all intents and purposes, the same.

Colporteurs are employed by the Bible and Tract Societies and missions, with particular emphasis on their usefulness in pioneer work and in special campaigns to reach the masses. An interesting development in colportage effort is the increasing number of church members who voluntarily give of their spare time to this service; and the testimony of missionaries is, that this is the most effective kind of colportage after all and one in which many church members receive a direct impetus for Christian service, while at the same time adding interest and dignity to this labour of love.

The area well covered by colportage activities is, generally speaking, the coastal provinces, and, in a lesser degree, the mid-China provinces; while Kansu, Szechwan, Kweichow, Yünnan, Kwangsi, and Shensi, and sections of Shansi, Honan, and Hunan, together with outlying territories still offer large tracts of country practically untouched by colportage effort.

The three Bible Societies, with headquarters in Shanghai, work in the closest possible co-operation in their threefold service—the translation, the publication, and the circulation of the Holy Scriptures, and although the translation and publication aspects of their work do not come within the scope of this survey they yet form a very considerable part of the activities necessary before the Scriptures can be made available for distribution.

A great amount of free distribution both of tracts and of general literature is undertaken by the Tract Societies and other agencies. There is also a large sale of such tracts and literature by the same Societies. The former is limited by the funds available for free distribution, and the latter by the purchasing power of the missionaries desiring such literature as the Tract Societies and general literature agencies so well supply.

Strong emphasis has been laid upon the production and distribution of evangelistic literature and upon numerous bands of itinerant evangelists, who disseminate this literature, by the Stewart Evangelistic Fund.

Various kinds of illustrated portionettes, tracts, and selected portions of Scripture have been sent out to all parts of China. The totals since 1913 are as follows:—

Illustrated portionettes	65,000,000
"Only one God"	8,000,000
"Wonderful Universe"	1,200,000
"Truth Sought and Found"	3,000,000
Large Posters	600,000
Selected Portions	600,000
"Fountain of Knowledge"	1,800,000

Beside the above regular issues, assistance has been given in issuing special kinds of literature including 500,000 Bible portions issued in Tibetan and Mongolian, and many special evangelistic tracts.

All these have been distributed free of charge in order to aid the preaching of the Gospel and to each millions of people who are not in contact with the Church.

In connection with the use of literature, a dozen or more bands of itinerant evangelists, comprised of about 60 or 70 individuals, have been used in different out-lying regions of China for intensive evangelistic work. These bands have worked intensively in different provinces, having visited hundreds of cities and thousands of villages. Through them a great quantity of Christian literature has been sold or distributed and the Gospel has been brought either by preaching or home visitation to several hundred thousands of persons.

Several foreign missionaries are engaged in the supervision of these bands. The workers, both Chinese and foreign, cooperate in special campaigns and meetings upon the invitation of missionaries in local centers, and some 30 to 40 intensive campaigns of this character have been carried on These bands have also been used for the training of workers.

During this winter several of the bands are at work in five different famine regions, holding intensive evangelistic campaigns and thus taking advantage of the splendid opportunities created by famine relief.

In Hunan Dr. Keller, superintending groups of colporteurs and evangelists, seeks to cover large sections of the province. Particular emphasis is laid on Bible School work and house-to-house visitation. The task accepted as a "Commission from God" in this work is "To visit, so far as possible every one of Hunan's 4,268,000 homes, to tell the people of Jesus Christ, and to leave with them as a free gift, a printed portion of God's Word." In this effort specially prepared books of Scripture passages are used with a brief introduction stating that the extracts are taken from the Holy Scriptures.

In South China the South China Holiness Union and other agencies do some good work along free distribution lines, but, generally speaking the Bible and Tract Societies and especially the Southern Baptist Mission cover the major portion of colportage effort. Here the general principles are in line with those mentioned for other parts of China, viz. that the Scriptures be not given away but sold at a nominal figure. Here, as elsewhere, in all colportage activities special efforts are made to reach the students, as well as men and women going to and from fairs or religious festivals

RELIGIOUS PAPERS IN THE VERNACULAR

Aside from the "Peking Gazette," the missionaries were the first to publish periodicals in the Chinese language. Previous to 1860 there were eight religious and no secular periodicals. In 1889 a list of periodicals in the Chinese language was prepared by Dr. Farnham in preparation for the General Missionary Conference held at Shanghai. This list consists of 76 different periodicals, a number of which had been discontinued some years previous. Of the total 76 listed, 40 were religious and 36 secular; 35 were monthly, 8 weekly, 20 daily, 1 semi-monthly, 1 once in 10 days, 1 once in 3 days, 1 once in 2 days, and 2 occasional. Five were published in Shanghai, 1 in Amoy, and 1 in Foochow. At the time of the Conference, only 31 of the 76 were still being published, 15 were religious and 16 secular. (See Records of the Missionary Conference held at Shanghai 1890, Appendix F, pages 720 to 724).

Nothing shows the growing self-conciousness of the Chinese Church more clearly than the growth of its newspapers and magazines during the last decade or two. A comparison of the Report of the Centenary Conference (1907) and the present one will abundantly reveal this. Then religious periodicals were still so few that no special chapter was needed to record them. Today they form a long list demanding separate treatment. Then they were under twenty all told; now they number more than sixty. In the interval, some important magazines have disappeared, like the "Wan Kuo Kung Pao," the "Ta Tung Pao," the "Chung Hsi Chino Hui Pao," etc. The financial strain of the War and other causes were responsible for this.

In addition to the subjoined list, it should be mentioned that there are about 20 magazines issued by colleges and schools, but as they deal wholly with technical matters and school affairs they are not included here.

The only daily issued by the Church is the "Kungtao Pao" (Foochow). This is of the nature of the usual daily, with the exception that it generally contains a short paragraph dealing with religion. The "Yi Shih Pao" (Tientsin) and the "Min Chu Pao" (Tsinan), not mentioned in the list, are managed by Christian men and possibly financed by foreign firms. The others are issued, some half-monthly, some monthly, some bi-monthly, some quarterly, and some half-yearly.

Though they differ in some respects yet their general character is similar. Being in great part denominational, they bear much likeness. Possibly they could be improved, and produced at less cost, if they were combined as to general matters, and the special need of a denomination inserted as a separate sheet.

Generally these may be divided into four kinds, according to differences in subject matter: (1) Propaganda work; (2) Appeal to the young people to reform the Church and take more interest in the Christian Ministry; (3) Practical application of Christianity in the field of philanthropy and social service; (4) Church news, Church unity, and all matters relative to the furtherance of its organization and its usefulness; and (5) Theological. The "Nanking Theological Seminary Quarterly" and "Life" (Sheng Ming) may here be mentioned. It seeks to present theology in its philosophical aspect with the object of meeting the new thought.

The papers issued by the YMCA come more especially under (3), as they generally deal with the practical aspects of faith. As a rule these papers and magazines contain matter prepared entirely in the Editorial Offices. Only one contains a great amount of correspondence from widespread localities. This is the "Tung Wen Pao" (Christian Intelligencer) which has a large circulation. A few contain illustrations.

Many publications are in magazine form, some printed on good paper, others on inferior paper. Some are in newspaper form, ranging in size from four sheets to one insignificant sheet. The printing varies a good deal too; a few are well done, some are badly done; the majority are passable. On the whole the quality of the workmanship is not of a high grade. The style is Wenli or Mandarin as indicated after the name of each paper by the initials "W." and "M."

Publication centers appear in alphabetical order in the third column of the Table below. Shanghai will be seen to lead with 15 Christian papers and periodicals, followed by Canton with 7; Peking with 4; Nanking and Hongkong 3 each; Chengtu, Wuhan center, Foochow, and Yünnanfu with 2 each; and the remaining sixteen centers with one each.

It should be remembered that the above summary and the accompanying Table do not take into account 4 theological magazines, 5 occasional religious periodicals, many local YMCA papers, and a score or more of school publications in various parts of China.

Religious Papers and Periodicals of the Protestant Church in China (1921)

DAILY			
Kungtao Daily 公道日報	W.M.	Rev. Lyman P. Peet, Foochow	—
WEEKLY			
Taonan 道南報	W.M.	Union, Amoy, Fu.	—
Tiensheng 天聲週刊	W.—	PN, Canton	—
"Kind Words" 恩喻週刊	W.M.	SBC, Canton	—
Fen Hsing 奮興報	W.M.	MEFB, Hinghwafu, Fu.	—
"God's Mind" Weekly 天心報	W.—	培道聯愛會, Hongkong	1,000
Chinese Christian Advocate 興華報	W.M.	MEFB & MES, Shanghai	2,000
Nantao Christian Institute Bulletin 普益週刊	W.M.	Nantao Christian Institute (PN), Shanghai	1,000
Chinese Christian Intelligencer 通問報	W.M.	PS, Shanghai	7,000
Sanyü 三育週刊	W.M.	PN, Siangtan, Hun.	—
Sin I Bao 信義報	W.M.	Lutheran Church of China, Sinyangchow, Ho.	—
Soochow Bell 蘇鐸	W.M.	Soochow Union Committee	—
Chinese Churchman 聖公會報	W.M.	Chung Hua Sheng Kung Hui, Wuchang, Hup.	1,500
FORTNIGHTLY			
True Light Review 眞光	W.M.	SBC, Canton	2,000
Truth (Phonetic Script) 眞理	——	ChMMS, Tsaohsien, Sung.	—
MONTHLY			
Educational Review 教育通訊	W.M.	ABCFM, Amoy, Fu.	—
Canton Hospital Mouthly 博濟	W.M.	Canton Union Hospital	—
Canton Tse Li Po 自理	W.M.	Chinese Church of PN, Canton	—
Two Kwang Baptist Association Monthly 兩廣浸信和會月報	W.M.	SBC, Canton	—
Morning Star 晨星報	W.M.	CI, Chefoo, Sung.	2,000
Chengtu Methodist Monthly 成都會刊	W.M.	MEFB, Chengtu, Sze.	—
West China Christian Review 西三省教務月報	W.M.	West China Advisory Board, Chengtu, Sze.	—
Ung Siong Bo (Foochow Romanized)	——	Rev. Lyman P. Peet, Foochow	—
榕城報 Kioh Min Pao 覺民	W.M.	Union, Heungshan, Tung.	—
The Fan Hing Christian Association Monthly 奮興會月報	W.M.	Fan Hing Christian Association, Hongkong	—
Nanking-for-Christ 協進會月刊	W.M.	Nanking Church Council	950
The True Light 眞光	W.M.	North China Pentecostal Missionary Conference, Peking	—
Progress 進行報	—M.	ABCFM, Peking	300
The Life 生命	—M.	Apologetic Group, Peking	—
War Cry 救世報	—M.	SA, Peking	3,000
Cantonese Baptist Church Monthly 旅滬廣東浸信會月報	W.M.	Cantonese Baptist Church, Shanghai	500
Cantonese Union Church Bulletin 上海廣東中華基督教會月報	W.M.	Cantonese Union Church, Shanghai	500
China-for-Christ Bulletin 中華歸主通告書	—M.	CFCM, Shanghai	35,000
Gospel Bell 福音鏡	—M.	CHMS, Shanghai	6,000
Holy Magazine 聖報	W.M.	Christian Church of China, Shanghai	1,200
The Woman's Messenger 女鐸報	W.M.	CLS, Shanghai	1,200
Happy Childhood 福幼報	—M.	CSSU, Shanghai	5,700
Young People's Friend 青年友	W.M.	MEFB, Shanghai	3,600
Signs of the Times 時兆月報	W.M.	SDA, Shanghai	33,500
Association Progress 青年進步	W.M.	YMCA, National Committee	7,000
Friend of Truth 眞理之友	—M.	CHMS, Yünnanfu	300
Ling Sheng 靈聲	W.M.	CMS, Yünnanfu	—
BI-MONTHLY			
Pure Gospel 純福音報	W.M.	CGM, Chinkiang, Ku.	—
Kwangtsi Medical Journal 廣濟醫報	W.M.	CMS, Hangchow, Che.	—
Spiritual Light 靈光	W.M.	Chinese Christians, Nanking	1,000
Bible Magazine	W.—	CMA, Wuchow, Si.	—
do. 聖經報	—M.	do.	—
QUARTERLY			
Hing Wah Baptist Church Quarterly 興華浸信自理會季報	W.M.	Hing Wah Baptist Church, Canton	—
Union Church Quarterly 揚子合衆會季報	W.—	Union Church of the Yangtze Eng. Co., Hankow	—
Hongkong Baptist Church Quarterly 香港浸信會季報	W.M.	Hongkong Baptist Church	—
The Christian Quarterly 基督教會季報	W.M.	FCMS, Nanking	—
China Bookman 基督教出版界	—M.	Christian Publishers' Association of China, Shanghai	5,300
Young Women's Quarterly 青年女報	W.M.	YWCA, National Committee	500
Missionary Bulletin 中華女布道總會公報	W.M.	Women's Missionary Society, Singkiangfu, Ku.	500
Hsing Chün Quarterly 醒羣	W.M.	Union, Sunning, Tung.	—
North China Independent Church Quarterly 山東中華基督教會季報	W.M.	Tsinan Independent Church	—
Awaken China Quarterly 醒華報	W.M.	PN, Weihsien, Sung.	—
The Church's Call 教會警鐘	W.M.	CMS, Tokyo, Japan	—

NEWSPAPERS AND NEWSPAPER EVANGELISM

There are about 400 daily newspapers of all kinds in China. This number includes teashop papers which have a very limited circulation among certain classes. It also includes a number of guild publications which are printed and circulated privately among guild members. The real influential newspapers of China probably do not number more than 50, certainly not more than 100 are valuable as advertising mediums.

The newspaper publishing business considered purely as a business enterprise has had curious developments in China. In other countries, the tendency is towards a reduction in the number of papers, because the business of newspaper publishing in the very nature of things tends towards a monopoly of the field. Once a daily newspaper is successfully established, it is difficult for a new publication to break into its territory. We see that development in Shanghai, where more than in any other place, the newspapers are run as business enterprises and depend on their advertising and circulation revenue for support. Here the field is limited to comparatively few publications. The "Sun Pao" has perhaps 20 times the advertising and circulation revenue received by any newspaper outside of Shanghai, and the same is true of the "Sin Wen Pao." These two papers have a circulation of about 30,000 each.

In other cities, the tendency is towards an increase in the number of publications. For instance, in Canton when the last count was made there were 41 dailies, but not one of that number was of any great importance. In fact, the largest circulation was probably not in excess of 2,000 or 3,000. The United States Consul for the Canton Consular District reported in 1920 that there were about 19 dailies printed in Canton, with a circulation varying from 1,000 to 5,000 each. Few of these Canton newspapers represent a legitimate business enterprise, since each one of them appears to be subsidized by some political interest, party or other special interest. In Peking, there are about 40 newspapers, not one of them approaching in circulation the secondary newspapers of Shanghai, although two or three, the "Chen Pao," "Peking Daily News," and "Social Welfare" should undoubtedly be mentioned. Here, as in Canton, the newspapers are largely subsidized by politicians and depend on subsidies rather than on legitimate advertising and subscription revenue for support. The same is true in many of the smaller cities. For instance, Yangchow several years ago had no less than 9 daily papers, each of them backed by some local interest. In Soochow, some time ago, a newspaper was started and successfully published for some time merely for the purpose of stirring up interest in the boycott against the local Japanese-owned electric light plant. The advertising columns of this paper were very curious, as they consisted almost entirely of announcements by local firms that they would no longer patronize a "low grade" electric light plant. The cost of printing especially in the interior cities is slight. Editors can be employed for very small salaries, and for a few hundred dollars a month the ambitious politician can own and control his own publication.

Although an attempt is usually made to camouflage the interests behind the Chinese newspapers, it very rarely succeeds because all Chinese seem to know quite well exactly who is interested in every newspaper and the object of its publication.

Because of the subsidies these publications receive, and also because blackmail is a fairly well recognized source of revenue, the Chinese newspapers do not charge anything like a fair price for their advertising space. One agency is carrying advertising in a great many newspapers where the amount of money paid for the service received would not cover the actual cost of the paper on which the advertising is printed, but the provincial editor is assured of his income without worrying about advertising. The advertising takes up some space which it is not necessary for him to fill and so the manufacturers of cigarettes, patent medicines, and other commodities which are widely advertised, secure space at extraordinarily low rates.

As practically all of these newspapers have come into existence during the past 10 years, it is not surprising that they are all edited in a more or less amateurish way. There are as yet few, if any, trained Chinese journalists, although a Department of Journalism has recently been organized in connection with St. John's University, Shanghai. A few returned students have taken courses in Journalism in America, but they have had little practical experience and their comparative ignorance of the Chinese language and failure to sympathetically understand their own people, unfits them for real practical journalism. Dozens of these editors have been interviewed by the writer who has found that their interests are political rather than journalistic. There is as yet no code of journalistic ethics in China, nor does there appear to be any development towards that end. A few editors have shown themselves to be fairly outspoken in denouncing official corruption and have exhibited a great deal of bravery in the attitude they have taken against powerful interests; but too often, this is because the editors owe allegiance to an opposing party rather than out of any public spirit they feel. The Peking newspapers contain practically nothing but political news, and even the Shanghai newspapers devote a disproportionate amount of space to this. A few of the principal papers appear to be developing along sounder lines. Thus, one paper at Ningpo has little to say about Chinese politics, but fills its pages from day to day with items of interest from all parts of the surrounding country. There is also a newspaper at Nanchang which devotes its chief attention to local affairs.

These editors have frequently been urged to pay more attention to the industrial development of China and less to its political troubles. The Chung Mei News Agency for some time has made particular efforts to send out news of industrial development and has found that the newspapers print practically everything of that nature received, but without trained journalists on their staffs they do not seem to be able to gather this news themselves.

Until a short time ago, the reporters of local newspapers were without exception a very low class of people. No newspapers employed any regular staff of reporters, nor did any of them make a systematic effort to cover local news thoroughly, although there is a large group of men in China who have or claim to have special sources of information. For example, one of them is connected in some way with a dock and arsenal. Every time he discovers a piece of news, he sends a copy of it to each of the local newspapers. The next day, he takes up the local newspapers to see whether or not they have printed this. If they have, he visits each one, and haggles as to the amount of payment he should receive, usually 10 or 20 cents. These people rarely represent themselves to be newspaper reporters but are more in the nature of sleuths. Recently, however, some of the enterprising local newspapers have employed English-speaking graduates of mission schools or returned students, and from these men are trying to develop trained news-gatherers. They are now covering the Mixed Court and some of the other more important news centers in the larger cities. What the Chinese newspapers need is a daily digest of world news. As it is now, they print the news telegrams in a column by themselves and in nine cases out of ten telegrams are blindly translated, that is to say, they are translated by someone who has no knowledge himself of the fundamental facts behind the piece of news, with the result that these telegrams are more or less meaningless jumble. One News Agency has attempted to supply Chinese papers with several long articles each day on social, industrial, and economic progress in other parts of the world. The newspapers invariably print these articles and appear to be very glad to get them.

In addition to the daily newspapers, magazines are also beginning to spring up, and there are at least half a dozen in Shanghai that have circulations in excess of 5,000 monthly. There is only one magazine in China devoted to the interests of women, and this has a special interest for Americans in that it is a duplication, from the stand-point of contents, of the "Ladies' Home Journal," of Philadelphia.

NEWSPAPER EVANGELISM

Some seven years ago the Christian Literature Society began cultivating the Chinese Press. An excellent book on Journalism was translated and presented to the Editors, and other means were used to show the missionaries' friendly interest in their problems. By persistent and prolonged effort much prejudice has been overcome, and both missionaries and Chinese church leaders now supply a regular stream of articles on general and religious topics to over one hundred journals. Without the general articles it is questionable whether the papers would accept religious articles only although the editors recognize that the general articles are pervaded by the Christian spirit.

It is difficult to ascertain the exact number of secular papers reprinting these articles as many use them without acknowledgement. Issues of over a dozen papers are received daily in the offices of the CLS wherein these specially contributed articles are printed. Evidence of the use of these articles in many other papers is constantly coming to hand, so that the exact extent of the present attempt at newspaper evangelism cannot be measured. Considerable correspondence has resulted with readers, but so far follow-up work has been weak. Another difficulty is the impermanence of many papers, and the low standard of morals.

Report for May-June, 1921 (based on papers received in CLS Offices)—Number of articles reprinted.....115

Articles used by papers in 12 places, viz. :—Sungkiangfu, Hankow, Ningpo, Canton, Changchun, Tientsin, Peking, Shansi, Foochow, Kirin, Chungking, and Shanghai.

Every day in the year specially prepared religious articles are appearing simultaneously in widely scattered places. There is distinct proof that this door is gradually being more widely opened. It is a mistake, however, for too many to undertake this style of work and thus perhaps overload editors with too much copy on all sorts of subjects. Newspaper men resent exploitation, but welcome cooperation and a genuine spirit of helpfulness. As yet there is little, if any, payment for space in Chinese newspapers, as in Japan where the high literacy of the people makes it a good investment. So long as good value is given in return for space and there is no disposition to look upon the contributed articles as advertisements there should be no reason for any charges whatever for the space allotted.

NUMBER OF CHINESE NEWSPAPERS LISTED BY PROVINCES (1920)

Kiangsu	80	Yünnan	11
Chihli	75	Anhwei	6
Kwangtung (a)	73	Honan	6
Szechwan	19	Shansi	5
Fukien	18	Kiangsi	4
Shantung	15	Kansu	3
Manchuria	13	Hunan	2
Chekiang	12	Kwangsi	1
Hupeh	12	Shensi	1

Total.....356 in 17 provinces and Manchuria.
(a) Including Hongkong.

ROMAN CATHOLIC LITERATURE

The Roman Catholic missions in China have been noted from the first for their learned men, and their production of Christian literature dates almost from their first appearance on the scene. It is true that the scientific labours of Ricci, Schall, and Verbiest gave to the Church its early hold on the Chinese Court and its remarkable influence in Chinese officialdom, but at the same time its missionaries were vigorously engaged in the production of Christian literature, and some of the works which they are printing today are well over 300 years old. The courtesy with which Roman Catholic authorities have responded to requests for information regarding their literary activities, is gratefully acknowledged and it points to that not impossible time when all those who love the Lord Jesus Christ in sincerity and truth shall truly be united in heart if not in organization.

Centers of Production—There are 13 Roman Catholic Presses in China, listed by them in the following order of importance:

Imprimerie de Nazareth, Hongkong.
Imprimerie de Zikawei, Shanghai.
Imprimerie des Lazaristes, Pétang, Peking.
Imprimerie de Tchely S.-E., Sienhsien, Chi.
Imprimerie du Shantung Méridional, Yenchowfu, Sung.
Imprimerie de la Se. Famille, Chungking, Sze.
Imprimerie de l'Imm. Conception (Salésiens), Macao.
Imprimerie de la Mongolie Cent., Siwantze, Chi. (Jehol).
Imprimerie de Houpé Orient., Wuchang, Hup.
Imprimerie de la mission du Fukien N., Foochow.
Imprimerie du Shantung Sept., Tsinan, Sung.
Imprimerie de l'orphelinat de Chengtingfu, Chi.
Imprimerie de la mission du Houpé S.-O., Ichang, Hup.

In several of these centers there are scholars whose labours in the field of Sinology are of international reputation, notably Father Doré and Father Wieger.

Church Periodicals—These are of more interest since they are a part of the Church propaganda. We note first of all that Roman Catholics in China publish 15 periodicals: 9 in French, 3 in Chinese, 1 in Portuguese, 1 in Latin, and 1 in English. One of the French publications is a Shanghai daily, "L'Echo de Chine," which is owned by the Missions Etrangerers de Paris, and therefore though outwardly a secular paper must be regarded as an organ of the Roman faith. The publications most directly evangelistic in tendency are probably the three Chinese papers, each of them appearing monthly, two in Shanghai and one in Szechwan.

Publications in European Languages—The Roman Catholic Year Book called "Les Missions de Chine et du Japon" (Quatrieme Annee, 1921), published by the Lazarists in Peking, lists 10 books and 6 articles of a learned nature, some describing the progress of the faith, some being studies of Oriental religions, and others simply studies of manners and customs in the Far East. These do not include the monumental work of Henry Doré called "Researches into Chinese Superstitions" whose publication in French in 16 volumes is nearly completed, and whose translation into English in 6 volumes, some of which have already appeared, is a work of the greatest assistance to the students of Chinese religions, and in many ways a propaedeutic to the study of methods of missionary propaganda. The catalogues of the various presses contain sections in which there are lists of books in Latin, French, and English, some of which are secular productions. The T'usewei Press at Zikawei near Shanghai, issues a separate catalogue of works in European languages, most of these in French; many of them scientific and learned. The service of the Zikawei Observatory to the cause of meterological science is well known and is of practical use to shipping interests all up and down the China coast. Its publications are listed by the Press at Zikawei. A considerable part of the catalogue issued by the Nazareth Press in Hongkong is devoted to works in Latin divided into the following sections: Holy Scriptures (4 titles); Liturgy (94 titles); Theology (11 titles); Canon Law (13 titles); Practical Theology (8 titles); Polemics (2 titles); Philosophy (2 titles); Classics (11 titles); and Devotional Books (26 titles). This Press does not appear to issue any works in French or works having to do with any of the sciences or learned disciplines. It is not surprising to find that the Jesuits in Shanghai and elsewhere take the lead in these matters. Both here and in the Chinese sections, comparisons of the titles of works published by the various Presses show that there is some overlapping, great variety in purpose and no apparent comity in effort.

Publications in Chinese—A review of the works published in Chinese must again, through the consideration of space, be confined to a study of the titles given by two or three of the principal Presses. To the Protestant reader it is natural that the section of greatest interest should be that entitled 'Holy Scriptures'. The Press at Shanghai notes 30 titles under this head but when they are examined it is perceived that the only parts of the Scriptures actually translated are the Gospels and the Book of Acts. The translation, of course, is from the text of the Vulgate. There is more than one harmony of the Gospels, there is a life of Christ, several histories of His suffering and death, Old Testament histories, a New Testament history, Pictorial Old and New Testaments with explanations in each case (but as the pictures are selected, and no translations are made, the work amounts to an illustrated shorter Bible), and a history of The Church. The Press in Hongkong publishes works of much the same character except that there is no Old Testament history listed, but on the other hand the Pauline Epistles are offered. The life of Christ is inserted in the section with lives of the Virgin and some of the Saints. The Zikawei Press under the title 'Hagiographa' lists 26 'Lives,' including those of the Virgin and of a number of the Saints and martyrs. In all of this there is nothing unexpected; the Roman Catholic Church has followed the traditions and the policy which she has adopted throughout the world.

Of greater interest to Protestants are the Apologetic sections in the lists of published works. It is here that we find one of the few surviving works of Ricci, entitled 天主實義 ("The True Doctrine of God," first published in 1601), and also two works of Verbiest entitled 教要序論 ("Explanation of the Articles of Faith"), and 善惡報略說 ("Brief Tract on the Reward for Good and Ill"). The Shanghai Press lists altogether 48 titles under this head, some of them brief, others several hundred pages in length, and one more than a thousand pages long. Not a few of these might be studied with profit by Protestant apologists, though some are more interesting historically than as modern weapons of the faith; as for example, the works of the famous Father Hoang. The Hongkong Press lists 19 titles and it is interesting to note that in the case of both these Presses the same work entitled 辨惑启言 is published in refutation of Protestantism. The Press at Sienhsien lists 12 titles under 'Doctrine et Apologetique.'

Of great interest also and worthy of careful study are the books listed by the various presses as 'Devotional.' No Protestant can read without a swelling heart these evidences of faith and devotion of that Church which is, whether he will or no, his mother church and which preserved for him through the dark ages of Europe the articles of his faith and the standards of his devotion to a divine Lord. It is an evidence of the essential soundness of heart of our Roman friends that this section is the largest of all and is rich in works intended to provide for the religious need of the human soul. However sharp the cleavage between Roman and Protestant, they meet here on ground which is much of it common. Granted that many of the titles would of themselves be repellent to a convinced Protestant and that much of the matter has a basis and a background and an implication which for him are impossible, still since both parties look toward one God and one mediator between God and man they cannot be completely separated in heart, and there is no better evidence of this than the books in the Chinese language to which we are referring. A detailed reference to these works would take too much space and we can only say that no one who has failed to examine some of them should condemn sweepingly the work which the Roman Church tries to do in China.

Works in Non-Chinese Oriental Languages—The Press in Hongkong which, by reason of its situation, is able to serve a very polyglot part of the Chinese commonwealth, lists a number of books in the languages spoken in the southwestern part of the land and over the border in neighbouring lands. There are, for instance, 106 titles of works in the Annamite language, including illustrated editions of eleven of the Old Testament books: Genesis, Exodus, Numbers, Joshua, Judges, Ruth, Esther, Job, Jonah, Daniel, and Proverbs. Aside from this, the whole Bible is published in an Annamite-Latin text. Here we are puzzled to know why the little people of Annam should be favoured with a whole Bible in their own language, while the mighty Chinese nation has only the four Gospels and the Acts from some Presses and only the New Testament from others. In addition to the Scriptures we find again sections on church history and the lives of the saints, practical theology, catechisms, books of devotion and meditation, prayer books, classical books and a section of works in Chinese for the use of the Annamese. This large number of books is doubtless intended to serve missions in French Indo-China. There follow also works for Japan, 3 titles; for Cambodia, 4 titles; for Laos, 3 titles; for the Bahnars, 3 titles; for Malays, 9 titles; and for Tibetans, 4 titles.

Conclusion—This brief study of Roman Catholic literature brings into prominence several striking features; some that we should have expected from the past history and policy of the Roman Catholic Church in all lands; some that are more peculiar to the time and place. That little emphasis is laid on translations of the Bible but much upon the lives of saints, defence of the faith and devotion to the objects of the faith, is to be expected. It appears that the Roman Church in China has, from its very entrance as an evangelizing force, strongly emphasized the use of Christian literature. It is known, for instance, that Ricci in collaboration with two Chinese scholars, translated or composed 19 works, almost all of which are now lost (see Encyclopedia Sinica). Many of his successors were equally diligent in the production of literature. Looking at the titles of their works we are struck by another fact. In the case of Ricci, for example, the great majority of his works are scientific and mathematical while the distinctly religious writings are few in number. The cause for this was doubtless on the one hand, a reflex influence of the counter-revolution in Europe whose greatest effect was contemporary with the life of Ricci, and on the other the perception that the Chinese surely needed Western science, and the fact of Imperial support and encouragement in the effort to provide it. The Jesuits especially have made learning and scholarship their province and have done much to take away the reproach of being obscurantist that at times has fallen upon sections of the Church.

Again, we observe that the different Roman agencies in China appear to work with a considerable degree of independence and not to take much cognizance of each others fields. The well-known solidarity of the Roman Catholic Church seems to have more reference to its center at Rome than to the relation between the parts of its circumference. Statistics as to the amount of the distribution of the numerous titles noted are not available, nor has information come to hand regarding any colportage or other similar efforts.

PART XIV

ROMAN CATHOLIC AND RUSSIAN ORTHODOX CHURCHES

MISSIONARY WORK OF THE ROMAN CATHOLIC CHURCH IN CHINA

(See Appendix C)

It is difficult to present any exact or comprehensive view of the missionary activities of the Roman Catholic Church in China for several reasons. *First*, the Church has no central organization on the field from which one may secure full and reliable information concerning the various missionary societies or congregations and their work. While all the Bishoprics or "Vicariats Apostoliques," as they are called, have been established by and operate under the control of the Congregation of the Propaganda, founded in Rome in 1622, there is little or no co-ordination between these different societies in China, and members of one Congregation know little of the work of others. The Congregation of the Propaganda in Rome, referred to above, is the supreme authority which, in the name of the Pope directs all Roman Catholic missionary activities. *Secondly*, available sources of information regarding the history as well as the present extent and status of Roman Catholic Church work as a whole in China, are relatively few and are generally published in French or Spanish. The best source of general information is the Annual edited by J. M. Planchet (Missionnaire Lazariste) in Peking, and entitled "Les Missions de Chine et du Japon." This contains the latest and most complete statistical data of the various Vicariats. It is true that most congregations or missionary societies of the Roman Catholic faith have at one time or another published historical and statistical accounts of their work, and were it possible to consult all of these, a satisfactory presentation of the work of the Church might be given. However, neither in Peking, Canton, nor Shanghai can one find all these necessary publications, and the large amount of research required before satisfactory results could be secured makes the task impossible. *Thirdly*, such information as is available, particularly that which is statistical in character, is not complete, and therefore frequently misleading. The account here submitted is the result of very conscientious investigations. It has been submitted to several leading Roman Catholic Church authorities and all corrections as well as suggestions received from these reviewers, have been incorporated in the text. The Survey Committee deeply regrets its inability to secure a representative of the Roman Catholic Church in China to prepare this review. Repeated and urgent requests were made both through the Committee and through influential friends in Peking, Shanghai, and Canton, but in each place without success.

MISSIONARY SOCIETIES

List of Roman Catholic Missionary Societies—There are 13 Societies or Congregations listed in "Les Missions de Chine et du Japon." Their fields extend into every province and special administrative district of China. In addition, several missionary societies whose representatives have recently arrived in China, but which as yet have not been given any independent ecclesiastical districts, are also noted in the summary which follows.

The Franciscans or Minor Friars, were perhaps the first to enter China as a society. The founder of the Mission was John of Montecorvino who reached Khanbaliq (Peking), capital of the Yüan Dynasty, at the end of the 13th century. At the time of his death in 1328, there were said to be 100,000 converts to the Faith in China. However, the work was not permanent and the Franciscans re-entered China in the 16th century, as missionaries of the Propaganda. Today they have 11 Vicariats in the provinces of Shansi, Shensi, Hupeh, Hunan, Shantung, and in Hongkong. Franciscan missionaries represent different nationalities: Italian, Spanish, Dutch, Belgian, German, and French.

The Augustinians came to China from the Philippines in the 16th century. They have given bishops to both the Peking and Kiangnan dioceses, and since 1879 are at the head of the Vicariat of North Hunan. All their foreign priests are Spanish.

The Dominicans, or Preachers, came to China from the Philippines through Formosa, succeeding after much difficulty in entering Fukien in 1631. Here they remained and now administer the two Vicariats of Foochow and Amoy. Their foreign priests are Spanish.

The Jesuits were not the first to penetrate into the interior of China as has been inexactly affirmed although their success in mission work proved to be the most permanent. In the 16th century Matteo Ricci, one of their number, settled in Peking taking up the work of the Franciscans which had been interrupted, and installing the Portuguese Jesuits. In the 17th century, Louis XIV succeeded in introducing into the same capital French Jesuits (Petang) who began to compete with and finished by eclipsing their brethern of the "Nantang," owing to their numerous writings and to the favour of the Emperor Kang Hsi. The death of this emperor definitely brought their influence to an end; and although their work in the Bureau of Astronomy and in the palace survived for a time, the Mission finally suffered persecutions followed by the decadence and the suppression of the Jesuit Order in 1773, without appreciable result either in Peking or in the interior missions.

In 1814 the Jesuits were reestablished officially. They began their Mission in Shanghai in 1841 and obtained its complete administration in 1856. The same year, upon the invitation of the Lazarists of Peking, they entered into possession of the Vicariat of Southeast Chihli. Most of the Jesuits are French. They are justly famous as scholars—the names of the Zikawei fathers in Shanghai, and Couvreur and Wieger in the North, are as well known to all educated Chinese as to foreigners.

The Lazarists came to China in the 18th century. In 1783 they were specially commissioned by the Pope and King of France to carry on the work of the Jesuits, which order had been suppressed. They now report 11 Vicariats located in Chihli, Kiangsi, and Chekiang. Their missionaries are chiefly of French nationality. The new Vicariat of Kanchow (Kiangsi) is composed entirely of American missionaries, and that of Eastern Chihli, of Lazarists from Holland.

The Foreign Mission of Paris is a secular society founded during the 17th century by some French priests who were asked to begin work in Tongking. Their first missionary reached China in 1681. This Mission has given to China the greatest number of missionary workers and martyrs. It is now in charge of 13 Vicariats located in Kwangtung, Kwangsi, Kweichow, Szechwan, Yünnan, Manchuria, and Tibet. All of its members are French.

The Foreign Mission of Milan, founded in 1850, has the same rules and object as the Foreign Mission of Paris. Its missionary priests are Italians, and in charge of five missions in Honan and in Hongkong and Macao.

The Seminary of St. Peter and St. Paul in Rome was founded in 1867. Its priests were at first sent to China specially to help in the work of other missions, but in 1887 the Vicariat of South Shensi was given to representatives of this Seminary. They take only the vow of obedience to their Superior.

The Congregation of missionaries of the Immaculate Heart of Mary of the *Scheut Mission* was founded in 1861 at Scheut near Brussels. The priests are as a rule Belgian or Dutch. Their field includes Mongolia, Kansu, and Sinkiang. (6 Vicariats).

EPISCOPAL AREAS OF THE ROMAN CATHOLIC CHURCH IN CHINA

Vicariats et Prefectures Apostoliques en Chine

AUGUSTINIENS ESPAGNOLS

1.	Vicariat du Hunan septentrional	Lichow

CONGREGATION DU CŒUR IMMACULE DE MARIE SCHEUT LEZ BRUXELLES

2.	Prefecture du Kansu méridional	Tsinchow
3.	Vicariat du Kansu septentrional	Liangchow
4.	,, de la Mongolia centrale	Siwantze
5.	,, de la Mongolia sud-ouest	Erlshihszekingti
6.	,, de la Mongolia orientale	Sungshutsuitze
7.	Mission du Ili (Sinkiang)	Suiting

COMPAGNIE DE JESUS—JESUITES

8.	Vicariat d'Anhwei et Kiangsu	Shanghai
9.	,, du Chihli sud-est	Chaugkiachwang

DOMINICAINS

10.	Vicariat d'Amoy	Amoy
11.	,, du Fukien septentrional	Foochow

FRERES MINEURS FRANCISCAINS

12.	Vicariat du Shansi méridional	Luanfu
13.	,, du Shansi septentrional	Taiyüanfu
14	,, du Shantung oriental	Chefoo
15	,, du Shantung septentrional	Tsinan
16	,, du Shensi central	Sianfu
17	,, du Shensi septentrional	Yenanfu
18	,, du Hunan méridional	Hengchowfu
19	,, du Hupeh sud-ouest	Ichang
20	,, du Hupeh oriental	Wuchang & Hankow
21	,, du Hupeh septentrional	Laohokow

MISSIONS ETRANGERES DE MILAN

22	Vicariat de Hongkong	Hongkong
23	,, du Honan méridional	Kinkiakang (via Nanyangfu)
23a	,, du Honan oriental	Kaifeng
24	,, du Honan septentrional	Weihwei
25	Diocèse de Macao	Macao

CONGREGATION DE LA MISSION DITE DES LAZARISTES

26	Vicariat du Kiangsi méridional	Kianfu
27	,, du Kiangsi orientar	Fuchow
28	,, du Kiangsi septentilonal	Kiukiang
28a	,, du Kanchow (Ki.)	Kanchow
29	,, du Chekiang occidental	Hangchow
30	,, du Chekiang oriental	Ningpo
31	,, du Chihli central	Paotingfu
32	,, du Chihli maritime	Tientsin
33	,, du Chihli occidental	Chengtingfu
34	,, du Chihli oriental	Yungpingfu
35	,, du Chihli septentrional	Peking

MISSIONS ETRANGERES DE PARIS

36	Vicariat de Seoul	Seoul (Korea)
37	,, de Taikou	Taikou (Korea)
38	Préfecture du Canton	Canton
38a	Vicariat du Swatow	Swatow
38b	,, du Kwangtung ouest et Hainan	Fort Bayart
39	Prefecture du Kwangsi	Nanning
40	Vicariat du Kweichow	Kweiyang
41	,, de la Manchuria méridionale	Moukden
42	,, de la Manchuria septentrionale	Kirin
43	,, du Szechwan méridional	Suifu
44	,, du Szechwan occidental	Chengtu
45	,, du Szechwan oriental	Chungking
46	,, du Szechwan (Kienchang)	Ningyüanfu
47	,, du Yünnan	Yünnanfu
48	,, du Tibet	Tatsienlu

MISSIONS ETRANGERES DE PARMA (ITALY)

49	Vicariat du Honan occidental	Hiangcheng

MISSIONS ETRANGERES DE ST. PIERRE ET PAUL DE ROME

50	Vicariat du Shensi méridional	Hanchungfu & Kulupa

CONGREGATION DU VERBE DIVIN DITE DE STEYL (HOLLAND)

51	Vicariat du Shantung méridional	Yenchowfu

This list has been given as a key to the map showing Episcopal Areas, hence the system of numbering. Since this map was prepared in Paris, several of the Vicariats have been divided into two, thus increasing the total number, as for example, in Honan (Hiangcheng), Kwangtung (Swatow), etc.

The Society of the Divine Work, or Steyl Mission, is a German Congregation founded in 1875. Its chief Seminary is in Steyl, Holland. The members take the three vows (poverty, chastity, and obedience), and are all German or Austrian in nationality. Since 1882 they have administered the Vicariat of South Shantung.

The Foreign Mission of Parma, or Seminary of St. Francis Xavier, founded in 1906, administers the Vicariat of West Honan. Its priests are Italians.

The Salesian Mission, founded in 1836, came to Macao in 1902, and again in 1912, when they opened work in the vicinity of Canton. In 1917 this work was recognized as the work of an independent mission, and in 1920 became the Vicariat Apostolique de Shiuchow.

The American Mission of Maryknoll was granted four missionary districts in Kwangtung in 1917. The first missionaries reached China in 1918. It is significant that at last the great American Roman Catholic Church has undertaken missionary work in this country, and the result should be a pronounced strengthening of the work of the whole Church in the not distant future.

Recently American priests of the *Passionist Order from the Blessed Gabriel Monastery, Brighton, Mass.*, the first of their confraternity to come to China, have joined the Augustinian Mission in northern Hunan, from which point they hope later to go to western Hunan and the Kweichow border.

Recently 15 *Irish missionaries* reached China and have undertaken work in the Hanyang district, a part of the Vicariat of East Hupeh.

The Irish Lazarists also have been in Peking for some time and there is good likelihood of a new Vicariat in Chihli being offered to this Society. This step has already been approved by the Supreme Council of the Propaganda in Rome. The principal residence of this newly formed Vicariat is Hanyang.

The Spanish Franciscans have been working in Shensi since 1911 and the Spanish Augustinians in Northern Honan.

Recently a new Seminary for the training of missionaries has been established in Ontario, Canada. This gives promise of *Canadian Roman Catholic missionaries* coming to China within the near future.

The Marist Brothers, or Little Brothers of Mary, a teaching Fraternity which is in charge of schools and colleges in Shanghai, Peking, Tientsin, Hankow, Canton, Chungking, Chengtu, etc., should also be mentioned in this connection.

FOREIGN WOMEN CONGREGATIONS

In addition to the above, a number of foreign women Congregations are working in China, the chief of which are the following:

The Daughters of Charity came to Macao in 1847, and from there entered Chekiang, then Shanghai (1863), then nearly all the Vicariats entrusted to Lazarists.

The Franciscan Missionaries of Mary, though recently arrived, have already penetrated into the farthest provinces of China and every year open one or several new establishments.

The American Foreign Missionary Society with headquarters at Maryknoll, Ossining, N.Y., recently sent six nuns to China. These comprise the second group of sisters sent from the United States, six sisters of Providence having come previously from St. Mary's of the Woods, Indiana, to establish "Providence in China" at Kaifeng, Ho.

RITES CONTROVERSY

Controversy over Rites and the Term for God—The one event in the history of the Roman Catholic Church in China about which most is recorded is the famous Rites Controversy of the 17th and 18th centuries which divided the missionary body in two parts. Matteo Ricci took the position that apart from the name Tien Chu (天主) used for God, the two names Tien (天) and Shang Ti (上帝) designated the true God equally well, and therefore he conceded the indiscriminate use of these three terms to his converts. Ricci also allowed some of the Chinese rites, such as the customary honours to the dead and those paid by the officials and the literati, successful in their examinations, to be retained by the Chinese Christians. The greater number of Jesuits agreed with Ricci.

Nevertheless it was within the Society of Jesus that the controversy over these questions began. The immediate successor of Ricci, Father Longobardi, prohibited absolutely the tolerance authorized by his aged superior. As other societies penetrated into China they became entangled in the controversy. On the whole the great majority declared that the theories of Ricci were contradictory to the prescriptions of the Christian law. When finally the whole matter was referred to the Pope in Rome, the decision was against the Jesuits. These, however, were unwilling to acknowledge their defeat and spent nearly a century in an effort to secure the revision by Rome of its decision, thereby admitting that Ricci had not made a mistake.

Thus the whole question regarding Rites did not originate in the resistance of the Chinese Christians but solely amongst the missionaries. If the Jesuits had quietly obeyed, the scandalous discussions between religious workers would have been avoided and the religious propaganda of the Church would not have been retarded. Unfortunately the disciples of Ricci believed that their honour was at stake and did not hesitate in seeking to justify their positions even in the face of the Pope himself. Neither the decree of the Holy Office in 1704, which prohibited the use of the terms Shang Ti and Tien for God and the paying of respect to Confucius and to the dead, nor the mission of a pontifical legate (Cardinal de Tournon) in 1707 were able to secure obedience.

On his side, Pope Clement VII, desiring to bring a dispute so long-drawn out to an end, published in 1714 the constitution "ex quo singulari," in which in order to expose the subterfuges employed up to that time by the Jesuits, he used each line the word "etiam Societatis Jesu." However, not even this solemn and peremptory act succeeded in finishing the debate.

Believing that their case might still be won through political favour, the recalcitrants appealed to the Emperor Kang Hsi himself. In 1708 the Emperor issued a decree stating that all missionaries ought to be furnished with a placet authorizing them to preach the Gospel, and that this would he granted only to those who promised to approve the rites of the country. The Emperor Kang Hsi, by way of protest, ordered the Christian religion proscribed throughout the Empire and persecution resulted. Concessions on both sides failed to end the conflict and not until 1742 and the constitution "ex quo singulari" was peace finally secured. This renewed the 1704 decree, which has been observed to this day.

Duration of Work—Four centuries of continuous occupation, without speaking of earlier spasmodic beginnings which may well have left their influence, have contributed much toward the present strength of the Roman Catholic Church in China. Uninterrupted occupation has been had by the Roman Catholic Church in Chihli, Chekiang, Hupeh, and Kiangsi since the end of the 15th century. Ten provinces have had Roman Catholic Church representatives residing and labouring continuously within their borders since the 17th century. The Church in Kansu, Yünnan, Kwangsi, and Manchuria has had a comparatively short history, though Roman Catholic missionaries have worked in these provinces since the middle of the last century. Outer Mongolia has been a field for continual labour, sacrifice, and prayer since 1772, and Tibet has been occupied since 1844.

Number and Extent of Vicariats—Viewing the Roman Catholic Church work as a whole, China is divided into five ecclesiastical regions: the *first* includes Chihli (7 Vicariats), Manchuria (2), Mongolia (3), and North Honan (1); the *second* includes Siukiang (1) Kansu (2), Shensi (3), Shansi (2), and Shantung (3); the *third* includes Kiangsu-Anhwei (1 Vicariat), Honan (3), Hupeh (3), Hunan (2), Kiangsi (4), and Chekiang (2); the *fourth* includes Kweichow (1 Vicariat), Szechwan (4), Yünnan (1), and Tibet (1); the *fifth* includes Fukien (2 Vicariats), Kwangtung (3), Kwangsi (1), Macao (1) and Hongkong (2). This gives a total for China for 1920 of 54 Vicariats and one Prefecture Apostolique (Sinkiang). In each Vicariat there is a Bishop's residence, generally a Seminary, one or several higher primary schools, a higher educational institution, and hospital work. Besides, there are varying numbers of mission stations in every Vicariat where one or several foreign priests usually reside. No distinction is made in Roman Catholic Church statistics or nomenclature between a station where a European priest resides and that in which a Chinese priest resides.

The number of Vicariats and the territory covered by each changes continually. Roughly speaking, one may say that in 1690 there were only three large Vicariats in China, namely Peking, Nanking, and Macao; that Peking included the northern provinces, Nanking the central provinces, and Macao the southern part of China. Gradually old Vicariats were broken up to form new ones, and these again subsequently subdivided as rapidly as the development of the work and the arrival of new forces seemed to require.

Foreign Force—Foreign priests exceed 2,000 and Chinese priests number almost 1,000. They are classified in statistical returns as follows:

- Missionnaires de la Congrégation
  - Prêtres Européens
  - Prêtres indigènes
  - Frères coadjuteurs
- Prêtres seculiérs
- Communautés religieuses ...
  - Filles de la Charité
  - Vierges du Purgatoire

The number of foreign sisters or nuns exceeds 500. The number of foreign and Chinese lay male workers is unknown. Over 20 Congregations of Chinese women workers together with unnumbered lay women workers are reported. Were complete figures available on the total number of ordained and unordained salaried workers (foreign and Chinese), we would undoubtedly find a larger army of workers than the public imagines to exist, distributed over every province and administrative district of China, many residing in lonely and distant places. While the proportion between salaried Chinese workers and Church communicants might not be as high as that reported among Protestant missions, the total number directly or indirectly receiving economic assistance at the hands of the Roman Catholic Church would certainly be surprising.

CHINESE WORKERS

INDIGENOUS RELIGIOUS SOCIETIES—CONGREGATIONS OF MEN

Name	Date Founded	Vicariat Apostolique	Priests
Congrégation de la Mère de Dieu	...1878	Shanghai	...
Paulistes	...1894	Southwest Chihli	35
Frères du Sacré Cœur	...1911	Eastern Mongolia	16

CONGREGATIONS OF WOMEN

	Date Founded	Vicariat Apostolique	Nuns	Novices
Communauté des Vierges Chinoises ...	18th Cent.	Szechwan	...	...
Vierges Chinoises du Tibet		Tibet	...	...
Religieuses du Saint Cœur de Marie..	1858	Manchuria	105	(including novices)

Sœurs de Saint-Joseph, or Joséphines de Pekin	1872	Chihli	74	...
a. Les Mariales de Yungpingfu	1901	,,	24	6
b. Les Joséphines de Paotingfu	1910	,,	34	6
c. Les Joséphines de Tientsin	1912	,,	14	...
d. Les Joséphines de Chengtingfu	1878	,,	133	...
e. Les Joséphines du Honan	1914	Honan	25	...
Institut de l'Immaculée Conception	1884	East Mongolia	191	...
Sœurs du Sacré Cœur	1919	Central Mongolia	...	...
Filles du Sacré Cœur	1914	Western Chekiang	30	4
Congrégation de la Présentation, ou Présentandines	1869	Kiangnan	189	32
Filles de Sainte-Anne	1897	Kiangsi	32	8
Vierges de N.-D. du Bon Conseil	1907	,,	18	7
Servantes du Sacré Cœur	1910	East Szechwan	22	4
Vierges du Purgatoire	1892	Eastern Chekiang	65	15
Sœurs du Tiers-Ordre de S. François	1908	Eastern Hupeh	25	4
Religieuses de l'Immaculée Conception	1898	Canton	26	25
Sœurs Tertiaires Franciscaines de la Sainte-Enfance	1906	Southwest Hupeh	33	6
Oblates de la Sainte Famille	1910	Central Shantung	22	23

Distribution of Workers and Evangelistic Centers—The total number of residential centers of Roman Catholic priests (Chinese and foreign) is about 1,500. The foreign force alone is distributed over perhaps as many as 700 or 800 of these centers. At any rate this is the number of residential centers of foreign priests appearing on the large French map entitled "L'Eglise Catholique en Chine." If we accept the more conservative figure of 700 Roman Catholic foreign residential centers, we find that the approximate 2,000 foreign priests and over 500 foreign sisters give an average of over 3 foreigners to each foreign residential center. This is half the average reported by Protestant missions. As a rule the episcopal residences average the largest number of foreign workers, although even in many of these places, provided they are not port cities, the foreign occupation is very limited. Shanghai, Canton, and Peking report the largest foreign Roman Catholic forces. A number of bishops summon their workers to retreats for spiritual profit once or oftener annually, and not infrequently foreign workers are called to the episcopal residence for conference regarding the work of the Church, thus temporarily increasing the number residing in these centers.

Protestant missions report almost 10,000 mission stations and evangelistic centers. To this we must add an indefinite number of occasional preaching places if we wish to get any comprehensive idea of the extent and intensity of the evangelistic activities of the Protestant churches. A somewhat similar indefinite process is required if we are to arrive at any even approximate understanding of the multiplicity of centers where the Roman Catholic Church has taken root. Of churches and chapels almost 10,000 are reported. Among these are many fine cathedrals in the large cities which dominate the landscape for miles and which stand out in striking contrast to the great majority of Protestant churches. These cathedrals bear witness to the central place of the church in the thought and life of the Roman Catholic community, whereas it is too often the school or the hospital which is the central building of a Protestant church compound. To this number of churches and chapels we must add the many centers (exceeding 10,000 in number perhaps) where an "Annual Mission" is held. After this is done, however, our knowledge of the evangelizing methods, and itinerating zeal of the Roman Catholic Church priests, both foreign and Chinese, as gathered locally, aided by sympathetic imagination, must do the rest. On the whole, although the Roman Catholic Church has scattered its representatives, churches, and chapels far and wide over all China, it seems probable that its evangelizing work is characterized by less intensity than that of Protestant missions, and although older in years, by less conscious effort in "going out into every place preaching the Gospel and entreating non-Christians to accept the Faith." On the other hand, more effort seems to be spent by the Roman Catholic Church than is yet spent by Protestant missions in caring for those who once attracted are won by the Church into its faith and worship.

Distribution of Christians—The total number of Christians reported in 1920 was 1,971,189. These are distributed by provinces as follows:

DISTRIBUTION OF CHRISTIANS REPORTED BY THE ROMAN CATHOLIC CHURCH BY PROVINCES

North China—		
Manchuria	57,560	
Chihli	634,549	(Including part of Mongolia)
Shantung	159,739	
Shansi	94,122	(Including 19,237 of the Ordos Region and 9,845 of Central Mongolia)
Shensi	57,352	(Including 5,932 of the Ordos Region)
East China—		
Kiangsu	181,185	
Chekiang	58,345	
Anhwei	58,318	
Kiangsi	81,397	
Central China—		
Honan	51,592	
Hupeh	103,744	
Hunan	30,605	
South China—		
Fukien	62,299	
Kwangtung	124,124 (?)	(Including Hongkong and Macao)
Kwangsi	4,803	
West China—		
Kansu	10,811	(Including 4,562 of the Ordos Region)
Szechwan	146,947	(Including 1,221 of Tibet)
Kweichow	34,034	
Yünnan	18,547	(Including 1,544 of Tibet)
Spec. Admin. Dist.—		
Mongolia	—	(Included above)
Sinkiang	340	
Tibet	776	
Total	1,971,189	

Note the relatively great strength of the Church in Chihli, Kiangsu, Shantung, Szechwan, Hupeh and Mongolia. There are at least nine provinces reporting a higher number of Roman Catholic Christians than Kwangtung is able to report of Protestant Christian communicants. It will be remembered that Kwangtung ranks first among the provinces in the numerical strength of its Protestant Church membership. Chihli alone reports almost as many Roman Catholic Church Christians as the entire Protestant Christian constituency in all China. The Christian constituency of the Roman Catholic Church as reported approaches 2,500,000 souls. There are over 300,000 catechumens preparing for Holy Baptism.

The great aim of the Roman Catholic Church is to make converts and to give to as many as possible the saving grace of baptism. All statistics must be interpreted with this in mind, and every member and every institution of the Roman Catholic Church must be judged as having this one aim in view. Consequently it is not surprising to find that in one year (1919) over 250,000 non-Christian Chinese were baptized. It must be specially noted, however, that out of this number (for 9 provinces alone where figures were reported) there were 117,701 baptisms of infants at time of death, and (in 6 provinces) 11,043 baptisms of adults in the same extreme circumstances. These baptisms are performed in homes, hospitals, or dispensaries, and the Church recognizes in all of them the value of a conversion. If we deduct these baptisms at time of death from the total 250,000 or more baptisms reported annually, we find that less than 100,000 adults are baptized in any year and considerably less than 50,000 infants of Christians. These numbers cannot but attract attention, and raise the question of the "voltage of real evangelism" within the Roman Catholic Church. One wonders how many of the approximate 2,000,000 Christians reported in the Church are actually adult Christian communicants. Also what degree of literacy prevails among these church communicants, what the proportion is between men and women, and how much voluntary evangelistic service lay church members engage in. Generally speaking, Protestant missions have been less concerned and therefore less successful in winning the families as units to the church.

DISTRIBUTION OF CATHOLIC CHRISTIANS BY SOCIETIES

Name of Society	No. of Missions	No. of Chinese Priests	No. of Christians
Lazaristes	11	290	606,425
Jésuites	2	106	358,301
M. E. de Paris	12	254	237,208
M. de Scheut	6	45	113,259
Franciscains	10	148	279,644
M. de Steyl	1	18	93,698
Dominicains	2	29	62,299
M. E. de Milan	4	24	61,524
M. E. de Rome	1	6	15,800
Augustiniens	1	2	11,406
M. E. de Parma	1	...	9,168
Salésiens	1	...	2,314
Prêtres séculiers (Macao)	1 diocese	20	40,000 (?)

System of Education—The educational work of the Roman Catholic Church, except in a few large educational centers, cannot be classified into lower primary, higher primary, and middle schools. By this one must not infer that gaps exist in the educational system, for educational facilities for continuous work from lower primary school to university grade are provided by the Roman Catholic Church, though frequently at inconvenience to the students. The difficulty is inherent in the use of indefinitely defined terminology, in the lack of uniformity in statistical returns, and in the wide differences in nationality between the educational workers of the various Roman Catholic Church Societies.

It will be in the interest of greater accuracy and fairness if, in this article, we accept the French terminology as used in "Les Missions de Chine." In most cases "Ecoles de garcons" and "Ecoles de filles" may be regarded as lower primary schools. Occasionally a distinction is made by the use of the terms "Ecoles Primaires" and "Ecoles Supérieures," which might indicate that in a number of centers work of higher primary school grade is done. There is no conclusive evidence in the sources consulted which would lead one to infer that Roman Catholic Church missions are making any serious attempt to follow the Chinese Government System of Education, either in grading or curricula. Very occasionally one comes across such an entry as this "Ecoles reconnues par le Gouvernement" which appears in the statistical returns for Szechwan.

Obviously a great deal of educational work is done in connection with Roman Catholic Church orphanages, of which there are between 150 and 200 in China, by far the largest number being for girls, where between 15,000 and 20,000 children are cared for. In answer to the question whether the educational work done in these orphanages is included in statistical returns under "Ecoles de garcons" and "Ecoles de filles," the assurance has repeatedly been given that this is not the case.

Present Extent of Educational Work—The educational work of the Roman Catholic Church extends over every province and into every special administrative district of China, including Tibet, Kokonor, and Outer Mongolia. While this work is primarily for the children of the Church, non-Christian students and children of non-Christian parents are also received. Proof of this fact may be seen in separate entries of the number of students in the various "Ecoles de garcons" and "Ecoles de filles," e.g. "Eleves Chrétiens," "Eleves Païens," "Eleves Chrétiennes," "Eleves Païennes." Practically every Vicariat in China reports some educational work. In Bishopries far removed in the interior, where as yet the Church's strength is not great, the educational work is largely of lower primary grade. Frequently where statistics covering one type or another of educational work are lacking, this is not necessarily due to the total absence of such work. Every Vicariat, for example, has its Seminary

CENTERS WHERE ROMAN CATHOLIC CHURCH MISSIONARIES RESIDE

where workers are trained, and where the students are classified as "éleves philosophes et théologiens" and "éleves latinistes."

The following summaries are based on statistical information contained in "Les Missions de Chine" for 1920 and 1921. Due to incompleteness in returns and in some cases to the complete failure on the part of the bishop concerned to supply any information re education at all, the figures given must be accepted as most conservative:

Ecoles de gareons	3,518
Eleves	83,757
Ecoles de filles	2,615
Eleves	53,283
Ecoles normales	16
Etudiants et étudiantes	612
Colleges	61
Eleves	4,503
Seminaires	45
Eleves philosophes et théologiens	582
Eleves latinistes	1,607
Total number reported in Roman Catholic Christian schools	150,599

Provinces and Cities where Roman Catholic Work is Strongest—Chihli, Kiangsu, Hupeh, Shansi, Anhwei, and Szechwan appear to have the largest number of students under Christian instruction. Higher education which in some cases corresponds only to government middle school work, is most emphasized in Chihli, Shantung, Chekiang, Fukien, and Kwangtung. The cities where the greatest amount of educational work on behalf of Chinese is done, are Peking, Shanghai, Tientsin, Hongkong, and Hankow, in the order given. The 13 Catholic Presses listed on page 457 in connection with a study of the Christian literature of the Roman Catholic Church in China, exercise some influence upon the intellectual life of students, although not to the extent one might anticipate, since the major part of the literature published is devotional in character. A list of Catholic periodicals and journals published in China appears on pages 455-458 in "Les Missions de Chine, 1921." The number of these publications is not large.

Higher Educational Work—The figures on "Ecoles normales," "Seminaires," and "Colleges" indicate in a very imperfect way the higher educational work at present being done in China by the Roman Catholic Church. These figures in the first place are admittedly incomplete. Moreover, they give indefinite indications of the grade of the schools and the quality of the work. In some instances what is termed a "College," if judged according to the standards of the Government Educational System, would be little better than a middle school. The requirements for admission into the Roman Catholic Seminaries, for example, vary greatly and no uniform standard of work in these schools exists. The only satisfactory method of arriving at any fair and comprehensive idea of the higher educational work of the Roman Catholic Church is to list, then visit and study each higher educational institution separately. A number of Seminaries, for example, have less than a score of students. As an illustration of the indefinite use of the word "College" the statistics of Roman Catholic education in Chihli alone give thirteen "Colleges for European languages and sciences" with students numbering 1,119; and twenty-nine "Colleges d'études Chinoises" with students numbering 807. Obviously many of these so-called Colleges offer special and restricted courses. Take again the two Colleges reported for Fukien: the "College de Chüanchow" and the "College de Saint Dominique" with 227 and 205 students respectively. It would be interesting to compare the grade and work of these Roman Catholic Colleges with the Protestant Mission Colleges in the same provinces. "Ecoles normales" are reported for Chihli (6), Kiangsi (1), Chekiang (6), Hupeh (1), Honan (1), and Fukien (1).

The reader must not receive a wrong impression, however, from what has just been written regarding the varying grade and quality of the work done in Roman Catholic Church Colleges, so-called. Those who know the high scholarship of many Roman Catholic missionary educators and the high quality of their literary and scientific productions will at once be ready to admit the high intellectual standards of several educational institutions, founded for the Chinese by the Roman Catholic Church in China. The College of St. Ignace de Zikawei, Shanghai, founded in 1853, is typical of this latter type of high grade educational institutions. Such schools also as the College of St. Ignace (420 students), the College of St. Francis Xavier, and Aurora University, with its special departments in medicine, arts, theology, science, and technical subjects, do splendid educational work. However, after all this is said, and after full cognizance and appreciation of such work is given, the fact remains that for a Church numbering over 2,000,000 Christians in China, the total work done in higher education is much below general expectations, and certainly much below the need of its Christian constituency.

Religious Education—Considerable emphasis is given by the Roman Catholic Church to religious education, both of adults and of children. "Ecoles de Catéchumenes" are reported for each episcopal area, enrolling large numbers of "éleves adultes" and "éleves enfants" of both sexes. These schools for religious education are connected with churches and chapels and generally are under the direct supervision of the priest in charge. Much time is also given to religious education in the orphanages, hospitals, and homes for the poor and aged. The Roman

Catholic Church in China reports a body of catechumens exceeding 300,000 in number, or over 20 per cent of the total number of Christians enrolled. In addition to Seminaries where candidates are prepared for the priesthood, there are a number of schools for catechists where these workers receive special training.

Industrial Education—In connection with the orphanages much work is done in industrial training. The productions of some of these industrial schools are of high quality and in much demand. The instruction and work of both children and adults are under the supervision of priests and sisters, who are often professionally trained, or have had much practical experience. The schools are run on self-supporting lines. The best example of industrial education and work is to be found in the Zikawei Orphanage, Shanghai.

Educational Work for the Children of Foreigners and Eurasians in China—Wherever there is a sufficient number of foreign Roman Catholic Church members to call for special services of worship and for spiritual oversight, we may expect to find a secular school under the direction of one or another of the religious societies. Over 2,000 and possibly as many as 3,000 children of foreigners and Eurasians, boys and girls, are enrolled in schools maintained by the Roman Catholic Church. Some of these students are boarders. The major part of such educational work for foreigners and Eurasians is done in Tientsin, Hankow, Shanghai, Hongkong, and Macao. The ages of the students range from five to twenty years. The work is generally of a high grade, preparing the students for Cambridge local examinations, or college entrance examinations in the United States, England, and France.

Educational Summary—When the total number of students receiving education at the hands of the Roman Catholic Church in China (at least 150,000) is compared with the total number of Christians enrolled (almost 2,000,000), the feebleness of the Church's educational activities becomes at once apparent. There is less than one student in Roman Catholic Church schools of all grades to every 100 Christians reported in the Roman Catholic Church. Protestant missions, on the other hand, average over one student in Christian schools to every 2 communicants. Very naturally one questions to what extent the Roman Catholic Church makes use of employed Chinese Christian workers, since so few are reported in statistical returns, where these workers receive their training, and what the quality of that training is. If the securing and proper training of an adequate Chinese salaried force is a problem in Protestant missions, it must be even more of a problem in missions of the Roman Catholic Church with its larger church enrolment. One always questions whether the Roman Catholic Church is meeting its obligations in an educational way to the future generations of Christians. Any emphasis on religious education, however great, cannot fulfil the Church's responsibilities in secular education to the children of its communicants.

So far as is known the educational work of each Roman Catholic mission society is independent, not only of the Government System of Education but of the educational work of sister societies. There is relatively little co-operation or co-ordination.

Two factors seriously mitigate against the educational work of the Roman Catholic Church. The first is lack of funds. Few large gifts from home countries have thus far been received for educational purposes. Some societies are largely dependent for the maintenance of their work upon income from invested funds and property in China and elsewhere. After the needs of the spiritual work of the Church and the foreign working force are met, little remains for the secular education of the children. In the second place, the Roman Catholic Church in China is seriously handicapped by a small English teaching force. Most Roman Catholic missionary priests and sisters come from Continental countries, and although familiar with the English language, speak it with some hesitancy. The Chinese naturally prefer to do their educational work in schools where English is taught or is the chief medium of instruction. For this reason the Roman Catholic Church has experienced difficulty in attracting and holding its young people in its church schools.

Church Charities—Much emphasis is placed on the children throughout the Church, and orphanages are scattered about in almost every province. Over 150 have been reported, the largest numbers being in Chihli (26), Kiangsu (21), Chekiang (14), Kwangtung (13), and Mongolia (10). All told over 17,000 children are being cared for in these orphanages. By far the majority are girls (over 90 per cent), if we may venture such a comparison on the basis of incomplete returns. The education received in these orphanages is chiefly of an industrial nature.

Homes for the aged and infirm are also reported. In 10 provinces we find as many as 37 hospices, averaging 35 inmates each. The benevolence and paternal care of the Church is an eloquent testimony. For this much credit is due to the labours and devotion of women Congregations like the "Little Sisters of the Poor," both foreign and Chinese. The largest church charities are to be found in Chihli, Chekiang, Kiangsu, Kiangsi, and Kwangtung. In several western provinces and especially in Inner Mongolia the work of the Roman Catholic Church is carried forward on large tracts of land, sometimes several hundred square miles in extent (e.g. the Ordos region), where the converts settle as colonizers. Large indemnity funds in the form of money or land account for these large mission compounds.

Between 50 and 60 Roman Catholic Church hospitals for Chinese are reported and probably more exist. As for dispensaries the returns are too incomplete to venture any summaries.

Characteristics of Roman Catholic Work—It is impossible to sum up in a single paragraph even the most salient characteristics of the work of these truly nationwide missions, but a few words may be said to indicate some of them.

(1) Before 1900, at all events in North China, possibly up to the present day in most of the provinces of China, the Church has shown a wonderful faculty for retaining the allegiance of her converts. Even in North China, such defections as have taken place in the last twenty years have been due almost entirely to the overhasty methods adopted to fill up the gaps in her ranks left by the Boxer persecution. But these methods were temporary, and are largely falling into disuse. While we have no wish even to seem to disparage the quality of Roman Catholic converts, we confess to a doubt how far they are *generally* earnest Christians. But against that doubt must be set the fact that, however nominal their Christianity may be in some cases, their allegiance to their Church remains unshaken. We are tempted to wonder how far it would be true to say that Protestant converts who remain loyal are on the whole more earnest Christians, while Roman Catholic converts who relapse into heathenism are incomparably fewer in proportion.

(2) Another characteristic may be mentioned, which tells in favour of the Roman Catholic convert. Go where you will in China, enter their churches when you will, you will almost invariably find someone at prayer. Or again, if you are passing a little country church at the hour of its daily mass, you will find on any week day a goodly few from the village gathered there for worship and joining in it.

(3) In the experience of not a few members of the Protestant Church the Chinese "Hsiensheng" stands between the converts and the foreign priest with results that are often disastrous. The latter does not know his flock, and he knows about them only through a very imperfect medium. This is far less true, we venture to think, of Protestant missions. The foreign missionary who stands in the same pastoral relation to his flock as the Roman Catholic priest, knows them and is known by them. Of course there are many exceptions—probably on both sides—but we believe in the main the criticism is a true one.

(4) Since 1900 there has been on the whole a wide and healthy decrease in the malign practice of interference in lawsuits, which in the closing years of the nineteenth century had so much to do with the hostility of the people towards Christian missions. We imagine this is true throughout China: it is emphatically true in North China.

In conclusion it must be said that the Protestant Church in China as yet knows little of the numerical strength and important work being accomplished by these 2,500 to 3,000 foreign men and women missionaries who have indeed left all to consecrate their lives to the most humble among the Chinese. They come from nine or more foreign countries, and side by side with their Chinese co-workers they spread their Faith from north to south and from east to west. While knowing very little of one another's field or work, and showing an immense variety in education and culture, the members of the different Congregations are one in spirit, even though they still lack a central unifying organization in China. Were this provided, the work of the Roman Catholic Church would undoubtedly be strengthened and exert a wider influence on the thought and life of the Chinese. As it is, no Protestant missionary ought to be ignorant of this gigantic and silent effort which once studied can never be unappreciated or ignored.

THE RUSSIAN ORTHODOX CHURCH MISSION IN CHINA

Brief Historic Statement of the Beginning of the Mission—The beginning of the Russian Orthodox Mission in China dates as far back as the end of the seventeenth century. During the reign of the Emperor Kang Hsi, the Chinese conquered Albazin, a fortress on the Amur River, taking 45 Russians prisoners. Among this number was a priest, Father Maximus Leontieff. The prisoners reached Peking near the end of the year 1685, bringing with them the thaumaturgical imagine of St. Nicolas, Bishop of Mirhkysk. Thus the first missionary of the Russian Orthodox Church, contrary to his own will yet by Providential leading, settled himself at the northeastern corner of the Manchu City of Peking where he lived for 20 years, serving the spiritual needs of his little flock. The services were conducted in a small chapel, transformed from a Chinese temple. In 1712, twenty-seven years after his arrival in Peking, Father Maximus died.

The formal establishment of the Mission, however, was not accomplished till 1716 when a Russian missionary party under the leadership of Archimandrite Hilarion and composed of 7 students, a deacon, and 2 priests, reached Peking.

Chinese official recognition of the Mission came in 1727 when the Kiachta Treaty was signed, and gifts of land were made by the Chinese Government to the Mission and official rank awarded to the foreigners. This rather marked friendliness of the Government continued until the Tientsin Treaty of 1858.

First Period (1712-1862)—Archimandrite Innocent, present head of the Russian Mission and its able historian, divides the history of the Russian Orthodox Mission in China into three distinct periods. The first, properly called the "preparative period," began with the death of Father Maximus Leontieff (1712) and extended to 1860, during which time the Mission was in reality the Russian Legation, its members acting as official ambassadors of their home government. The personnel of the Mission was changed approximately every ten years, usually including 4 ecclesiastical members and 6 laymen. The latter were students whose chief duty it was to learn the Chinese and Manchu languages, and thus act as interpreters for the Russian Ministry of Foreign Affairs, and afterwards as Russian Consuls. The finances for the Mission were provided by the Russian Government, and it was well understood that it was the wish of that Government that Russian political interests should be promoted through the medium of the missionary. Guided by such considerations, frequent official orders were issued and received, advising caution with reference to the preaching of Christianity, and at times strictly forbidding any evangelism among the people. Under such unfavourable conditions, the Word of the Lord was hindered, and the number of the baptized insignificant.

The number of mission stations established during this first period (1712-1860) was thirteen. Opportunities of communication with Russia were infrequent, being from two to four a year. The Mission was kept in continual fear for its existence because of the difficulty and uncertainty of getting money from Russia to China, because of the absence of any regular postal service, and because of the dependence upon caravans as the chief means of communication.

Innocent Kulchitsky was appointed head of the second Mission. He received his education in the Academy at Kieff, and was ordained a Bishop on March 5th, 1721. In the following year he arrived at the boundaries of Irkutsk where for ten years he preached to the natives of Siberia, suffering numerous hardships. His death followed in 1731 at Irkutsk, where his relics still remain in the Monastery of the Ascension. He has been canonized together with the Saints, and has become the protector of all Missions in the Far East.

Other important members of the Missions of the first period were the Archimandrites Ambrose Umatoff (1755-1771), Peter Kamensky (1820-1830), and Policarp Tongarinoff (1840-1849). These men experienced considerable success especially in maintaining amiable diplomatic relations between the two neighbouring empires. The following sinologues because of personal talents, obtained considerable reputation among Europeans: Archimandrite Ioakinf Bichorin (1806-1821), who left many compositions and translations of the Chinese language, together with valuable ethnographical and statistical information on China; Priest Daniel Siviloff (1820-1830), who began work on a Chinese dictionary and gave the first accounts of Chinese history; Priest Avvakum Chestnoy (1830-1840) who was for a long time Critic of Scientific Works in the Asiatic Department of the Russian Ministry of Foreign Affairs, and a member of various diplomatic commissions in the Far East. He compiled a China-Russian Dictionary, which, however, was never published and remains in its original manuscript form.

On the whole, these hard working missionaries of the first period did much in the way of bringing China and Europe into closer relations with each other and into better mutual understanding. They introduced into Europe a knowledge of the Chinese language and literature, Chinese customs and manner of living, Chinese flora and fauna, ethnography and medicine. There were 155 Russian missionaries all told during this first period of over 150 years. Each tried to contribute something to the treasury of knowledge of China and things Chinese. Their works consisted partly of reports on original observations and discoveries, but mainly of translations. These were sent to the various government departments concerned, where they were appreciatively received and reviewed. If this first period of the Russian Orthodox Mission were to be judged solely by its success in propagating Christianity, the judgment would not be favourable. In 1862, Peking was the only important missionary center, and here the Mission numbered less than 200 Christians, including the descendants of the Albazin prisoners.

Second Period (1861-1902)—The first period in the history of the Russian Orthodox Mission was theoretically brought to a close by the Tientsin Treaty of 1858, which admitted into China the representatives of Foreign Courts, and gave the right of residence to all Christian missionaries. From that year the second period of the Mission's history, lasting for over forty years, began. It was a period characterized chiefly by the translations of the Holy Books. Some one has said that the work of the Mission during the first two periods of its history was "less evangelistic than literary and scientific," resembling in this respect the history of the Roman Catholic Church during the same periods.

Prominent Leaders—The following members of the Mission during its second period with a summary of their more important activities will be both interesting and of value in understanding present conditions.

1. Archimandrite Gury Karpoff (1858-1864). During his stay in Peking the diplomatic and evangelical members and activities of the Mission were definitely and finally separated. He translated and printed the New Testament in Chinese, which later became the foundation of the Code of the Holy Orthodox Books. He corrected all the Orthodox Books written by his predecessors, many of which had been published in Peking, having been cut out on wooden blocks. His chief helper was a priest, Isaiah Pelikin, who was the first to use the Chinese spoken language in the translations of the Holy Books.

2. Archimandrite Pallady Kaffaroff. He was head of two Missions (1849-1859 and 1864-1878), and a renowned student of the Chinese language. Among the Holy Books translated into Chinese by Father Pallady were the Book of Psalms and the Book of Services. His chief interest and study was Buddhism and Chinese history. The chief work of Father Pallady was his Chinese-Russian Phonetic Dictionary, containing the explanation of 11,858 main characters and published after his death in 1889.

3. Father Flavian (1878-1884). He collected and edited in Chinese everything that had been done by his predecessors, over 40 books in all. He successfully conducted church services in Chinese which previously had been conducted in Slavonic.

4. Archimandrite Amfilohy Lontovinoff (1883-1896). During these 13 years little real progress was made in the Mission, due chiefly to insufficient money to enable the head of the Mission and his assistants to preach in places outside of Peking and thus extend the work of the Mission, and to the unfamiliarity of the 10 ecclesiastical assistants provided each year, many of whom were unsuited to the work. At the close of the second period in the history of the Russian Orthodox Mission, the number of the baptized was not more than five hundred. Two new churches had been opened, one in Hankow and the other in Kalgan, but neither of these was of any great missionary significance.

Boxer Uprising—The year 1900 brought its troubles for the Russian Orthodox Mission as well as for all Missions in China. The buildings in Peking, Tungtingang, and Kalgan were destroyed. The valuable library established by the Archimandrite Peter and filled with the rare works on Buddhism written by Father Pallady, was burned. More than 200 Chinese communicants out of a total of 700 were killed. At last when there seemed to be no hope of restoration in North China, a new Mission was begun elsewhere. In 1900, a church in Russian style and a school were built in Shanghai.

Third Period (1902-1922)—During the third period of the Mission's history, there has been an ever-widening expansion of pure missionary activity, largely to the credit of Bishop Innocent whose reforms of 1897 have borne much fruit. These reforms embraced "the introduction of a monastery, together with social regulations for the missionaries, daily services in Chinese, the establishment of industrial work in order to support some of the poor Albazins, the sending out of preachers from Peking into other parts of China to spread the Gospel, the organization of parish activities, and the establishment of local works of charity."

When Bishop Innocent returned to Peking in August 1902, accompanied by a number of ecclesiastical persons, his jurisdiction extended over all the churches built along the Chinese-Eastern Railway (a distance of about 3,000 miles). In reality all Chinese territory was under his control, for at that time the Russians were not only in Manchuria but also in Mongolia. In Peking, where the Mission was in ruins, restoration was urgent. This was made possible with indemnity money paid over by the Chinese Government.

Growth During Last Two Decades—Since 1900 it has seemed as if the special blessing of God has been upon the Mission. Places for preaching have been opened through all China. In Yungpingfu, Chihli, property with buildings has been bought, and a church and school erected. In the same province one Chinese priest has opened over 20 new places for the preaching of the Gospel. In Honan, an official of the fourth rank, by the name of Fang, has presented the Mission with a district in Weihwei, with buildings specially built by him for the purposes of evangelism. Here a church and school have been opened. From Weihwei the work of evangelism has been greatly extended over the province. The Russo-Japanese War hindered missionary work in the interior of China, although it stimulated the restoration of the Mission in Peking.

Statistical Summary—In 1916 the Russian Orthodox Mission in China had a foreign force of over 20, and maintained the following establishments: Monastery of Assumption in Peking, Hermitage of the Exaltation of the Holy Cross in the Western Hills near Peking, Nunnery in Peking, 21 churches and chapels, and over 40 evangelistic centers. There were 17 schools for boys and 3 for girls under the control of the Mission; also one Theological Seminary in Peking. Other establishments maintained by the Mission included a meteorological station, library (recently built), printing office (with more than 100 volumes of Chinese publications), lithographic works, galvanoplastical establishment, foundries, book binder's shop, paint shop, carpenter's shop, steam flour mill, candle factory, soap factory, weaver's workshop, beehive, dairy house, and brickkiln, etc.

The Mission had 33 male teachers in its schools, 4 of whom were Russians, and 5 female teachers, one of whom was Russian. The total enrollment of boys and girls exceeded 680. During 1915, 583 Chinese were baptized. The total communicant Chinese membership of the Mission in 1916 was 5,587.

Literature—The Translation Commission is continuing its work of publishing books in Chinese for the Mission. Thirty-five volumes in all have been done, and new translations of the Holy Books in Chinese are now being printed. The most important work of the Commission is the completion of the Chinese-Russian Dictionary, composed of the material of Father Pallady's Dictionary with additions and corrections from Giles' Dictionary and others. Each year the Mission publishes a Mission Calendar in three styles, Russian, English, and Chinese, and a Mission magazine "Chinese Good News."

Temporary Set-back—At present all stations outside Shanghai, Peking, Tientsin, Harbin, and Manchouli are closed, owing in large part to continued non-support from the Russian home-base. At Tungchow, Chihli, a Chinese missionary is conducting church services and a small day school. Peking has always been the seat of the Bishopric, and of the Pei Kwan or "Northern Hostelry" which is located in the northeast corner of the Tartar City.

Finance—During the earlier periods of its history the Mission's financial needs were supplied by the Russian Government. Home political conditions have always reacted directly and immediately upon the support of the work in China. Since 1902 the Mission has been supported by five "conventual churches" in Petrograd, Moscow, Harbin, Dalny, and Manchouli. Present disturbances in Russia have worked havoc with the Mission in China where in Peking only, because of its large industrial work evangelistic activities have been continued.

Industrial and other Activities—Inasmuch as the Russian monastic system favours making the Christian community self-supporting as quickly as possible, industrial work features largely in the Russian Orthodox Mission. "Monastic calm and unhurried industry" go hand in hand.

RUSSIAN ORTHODOX CHURCH MISSIONS

Province	Centers of Religious Work	Institutions	Number of Chinese Communicants
Chekiang ...	Hangchow	—	115
	Ningpo	—	119
	Shihpu	—	—
	Taichowfu	—	262
Chihli	Chochow	—	35
	Jaheling *	—	35
	Kalgan	—	—
	Montowtsung *	Church	100
	Peking	5 churches, 4 schools, and seminary	2,067
	Tientsin	Chapel	100
	Tungchow	Church	—
	Tungtingang *	School	167
	Western Hills	Hermitage and church	—
	Yungpingfu	Church	600
Honan	Changte	—	58
	Chihsien	—	80
	Kaifeng	—	144
	Ninglinghsien	—	28
	Taokow	—	39
	Weihwei	Church and school	154
Hupeh	Fengkow	—	1,081
	Hankow	Church	—
	Looling *	—	—
	Sinchikow *	—	—
	Siantaocheng *	—	—
	Yüantsiukow *	—	—
Kiangsu	Haimen	—	208
	Shanghai	Church	857
Kwangtung ...	Canton	—	—
Manchuria ...	Dairen	Chapel	—
	Harbin	Church	—
	Manchouli	Church	—
	Moukden	Church	—
Mongolia... ...	Badahanghow *	—	—
	Kobdo	Church	—
	Urga	Church	—
Sinkiang	Tihwafu(Urumtsi)	Church	—

* Romanization follows that supplied by Mission headquarters in Peking.

FINANCIAL STATUS OF SALARIED WORKERS (Supplementary to pages 382-385)

The average monthly salary of ordained ministers connected with the ABF is $45 Mex., maximum $100, minimum $30. The average monthly salary of unordained pastors and evangelists is approximately $22. Living quarters are provided, but no children's allowance is granted nor school fees remitted, nor scholarships granted to children of pastors. No provision is made for free medical treatment, life insurance, or retiring allowance. The salaries of evangelistic workers are between 20 and 30 per cent lower than salaries paid to Chinese educational workers. *J. I. Proctor.*

The BMS (Shantung Mission) averages $13 Mex. per month to ordained ministers, with $30 as the maximum and $10 as the minimum salary. Evangelists average slightly over $14 per month, city $18, rural $10.50. Twenty-five pastors are entirely supported by the Chinese Church. To quote from our correspondent, "Our church in Shantung is self-supporting and self-governing but is not offering salaries to keep the best men." Pastors are provided with living quarters by the church and evangelists by the mission. No children's allowances are made, but half the tuition fees in Middle and High Primary Schools are remitted to children of pastors. A compulsory contributory scheme for life insurance and a retiring allowance are in force. Free medical treatment is also granted. The salaries of evangelistic workers compare very unfavourably with those of educational workers. "In Middle Schools the salaries paid to teachers range from $20 to $40 per month, and in the University from $75 to $150, for men who in some cases have had three years less actual training for their work and whose work is far easier and more congenial than that of pastor or evangelist." *E. W. Burt.*

The SBC (Central China Mission) offers a maximum monthly salary of $50 and a minimum of $20 to married, and $12 to single ordained ministers. A monthly allowance of $1.50 is given for each child. Living quarters are provided with occasionally an additional grant for social needs. Tuition fees are remitted to children of pastors, but not board. Free medical treatment is had wherever a mission hospital is located. Salaries to evangelists are on the average a little lower than salaries paid to Chinese educational workers. *Frank Rawlinson.*

The ABCFM reports an average monthly salary to ordained ministers of approximately $45 ($70 maximum and $30 minimum). The average monthly salary of unordained pastors and evangelists is approximately $20. There are no special allowances for children. Living quarters are always provided. Applications for scholarship aid or for remission of school fees by pastors' children are treated individually. Assistance is given to pastors or their families in cases of sickness or special need, but this is inadequate and no uniform practice prevails. The salaries offered to evangelists are about equal to those offered to teachers of the same grade of educational preparation. *Robert E. Chandler.*

The average monthly salary of ordained ministers connected with the MES is approximately $24, with the maximum at $90. Monthly salaries of unordained pastors and evangelists range from $10 to $20. Living quarters are provided and a children's allowance of $2 for each child per month. The children of pastors are not charged school tuition fees, and in many cases additional assistance in education is given. There is provision also for free medical treatment and a retiring allowance. The salaries of evangelistic workers, ordained and unordained, are usually lower than the salaries of educational and medical workers. *J. C. Hawk.*

The report of the UMC is based on estimates rather than actual figures. The average monthly salary of ordained ministers is $25, the maximum being $30 and the minimum $20. Unordained pastors receive an average monthly stipend of $12. One dollar a month additional is allowed for each child. Living quarters are provided. Generally half of the school fees are remitted to the children of pastors. The mission provides for free medical treatment and a retiring allowance. The above salaries are roughly 50 per cent less than salaries received by teachers of English and Western subjects. They closely approximate salaries paid to teachers of Chinese subjects. *G. W. Sheppard.*

The average monthly salary of ordained ministers connected with the PCI in Manchuria is approximately $20, with $25 maximum and $15 minimum. The average monthly salary of unordained pastors and evangelists is $15. The size of each pastor's family is always taken into account when fixing upon his salary. School fees are usually remitted to children of pastors. No special provisions have been made for retiring allowances. Living quarters for ordained pastors are usually provided. The same salary is given to men of equal standing whether in evangelistic or educational work. *Andrew Weir.*

The average monthly salary of ordained ministers connected with the PN is approximately $30, and ranges from $100 to foreign-trained and $60 Chinese-trained per month to $12.50 per month. Those receiving the lowest salaries while ordained have not been given much training. Unordained pastors and evangelists average approximately $18 per month. Living quarters are provided but no children's allowances as a rule. School fees are usually remitted or scholarships are granted to children of pastors. Free medical treatment is given. The question of a retiring allowance is considered individually on its merits and no general rule or standard prevails. The salaries of educational workers are a trifle higher. *Charles E. Patton.*

The highest monthly salary paid to ordained Chinese connected with the CIM is $50, while the lowest salaries paid range from $12 to $15. The average, however, is not much above the lower figure. Unordained pastors and evangelists receive on an average from $8 to $10 per month. In some districts a child's allowance of 50 cents a month is granted. Living quarters are generally provided. Special grants toward education may be made to the children of pastors. A retiring allowance for evangelistic workers is provided for. The salaries of educational workers are slightly higher. *A. H. Broomhall.*

Monthly salaries of Chinese clergy and evangelists connected with the PE are as follows. (1) *Educated in Chinese,* deacons $35 monthly, priests $50 to $65 monthly according to term of service; (2) *Educated in English,* deacons $70 to $100 monthly according to term of service. In addition to above salaries paid by the Mission, certain amounts are to be paid by the congregations if able, bringing the range of salaries for priests educated in Chinese up to $50 to $80 per month, and for priests educated in English up to $75 to $125 per month. Catechists and Bible women are of three grades, the salaries for the former ranging from $18 to $28 and for the latter from $13 to $18 per month. In addition living quarters and free medical treatment are provided. No children's allowance is given but school fees are remitted for scholarships granted to children of pastors. A pension fund exists for widows and children. Clergy salaries are better than salaries offered to teachers, if we except those in university work. *Rt. Rev. F. R. Graves.*

Ordained ministers connected with the PCC average approximately $14 per month ($18 maximum and $10 minimum). Unordained pastors average $10 per month. No extra allowances are reported. Those who are not college graduates receive the same salary, whether teachers or pastors. *Hugh Mackenzie.*

All ministers connected with the WMMS receive $40 per month, "with proper scaled increase." The salary of district preachers ranges from $30 to $13 per month according to the amount of training received. These salaries are also increased with length of service. A monthly allowance of $2 per child is given, and living quarters are provided in all cases. School fees are remitted and provision is made for benefits and retiring allowances, although the organization for this is still incomplete. Preachers are better paid than teachers. *G. G. Warren.*

Information received from the MEFB and FS correspondents is insufficient for publication here. Several societies very kindly offered to supply information but were unable to do so within the limitations of time. The correspondent of one large society refused any information whatsoever.

The above information is given as a supplement to that appearing on pages 382-385. It was collected while the last few pages of the volume were being printed, and hence is only suggestive of what might have been gathered had more time been given. Less than 15 societies were written to. The above represents all returns received to date.

PART XV

CORRIGENDA

Typographical and textual errors are inevitable in any Report such as this. The great amount of statistical material here brought together, the limitations of time under which the work has been done, our dependence upon untrained workers both in the office and at the press, few of whom understand English and none of whom have sufficient knowledge to arrest inaccuracies, are factors which, in spite of most painstaking precautions, have greatly increased the possibilities of error.

Both in collecting and in presenting its material, the Committee has aimed at the highest possible degree of accuracy. The cost and importance of this Survey to the entire missionary body has made any lower aim unthinkable. Accordingly, both before and after the various sections of this Report were printed, reprints of the manuscript were either read before specially chosen committees, or before local missionary associations, or were mailed to individuals in each province specially qualified to pass criticism upon such work. In every case, every inaccuracy noted by these reviewers has been gratefully acknowledged, and if not already incorporated in the text has been fully entered below.

The process of translation from English into Chinese has further subjected large sections of this Report to most careful checking, especially Parts III-VII. In this process the manuscript has passed through at least four hands, and many of the corrections referred to below were thus brought to our notice. Moreover, in preparation for the National Christian Conference, members of the different Commissions have studied selected parts of this Report, and in a few cases have kindly called the attention of the Committee to necessary changes.

In order to present the most accurate Report possible, all errors, even those of minor importance, whether in maps, tables, or letterpress, are here listed. Reasons and excuses for these errors are unnecessary. Occasionally changes were made in statistical tables after the accompanying graphs and letterpress, based on the original tables, had been prepared, and in a few instances these changes were unfortunately not carried over. Frequently the change of a single figure for one society has involved from five to ten subsequent changes in related maps, tables, or letterpress. A decimal point in the wrong place, the dropping of type at the press after a final O.K., followed by wrong substitutions, the confused and inconsistent Romanization of Chinese place-names, suffice to suggest in part the nature of the difficulties ever in the way of complete accuracy of first page impressions. Only those who have attempted to put through a work of this kind in China, with limited assistance, know of the infinite possibilties of error, and the need of "eternal vigilance."

It is important that all corrections of a serious nature be embodied in the text itself. Those discovering inaccuracies not noted below will enhance the value of this Report as a future reference, by communicating them at once to the Committee.

The following organizations and individuals among others, have very kindly reviewed certain sections of this Report, checking the same for inaccuracies. *Anhwei*—Du Bois S. Morris, D. T. Huntington, G. W. Gibb; *Chekiang*—A. Miller, J. V. Latimer, H. J. Molony, Ningpo Missionary Association; *Chihli*—R. E. Chandler, J. D. Liddell, J. W. Lowrie; *Fukien*—J. Hind; *Honan*—W. C. White; *Hunan*—G. G. Warren; *Hupeh*—L. H. Roots, H. B. Rattenbury, M. B. Birrell, J. Wallace Wilson; *Kansu*—G. Andrew, M. Botham, H. F. Ridley; *Kiangsi*—F. R. Brown, E. A. Hoose; *Kiangsu*—L. I. Moffett (in part); *Kwangsi*—R. A. Jaffray, H. O. T. Burkwall; *Kwangtung*—C. E. Patton, W. W. Clayson, C. G. Fuson, H. O. T. Burkwall, Board of Cooperation; *Kweichow*—G. W. Gibb, D. F. Pike; *Shansi*—W. O. Pye; *Shantung*—A. H. Smith, P. R. Abbott, R. C. Wells, Miss M. Rankin; *Szechwan*—C. J. P. Jolliffe, R. G. Jolliffe, J. Vale; *Yünnan*—C. G. Gowman, R. B. Wear, Yünnan Missionary Association; *Manchuria*—G. Douglas, F. W. S. O'Neill; *Mongolia*—G. W. Shepherd.

Page Col. Line

41 (II—18) Change "There are 5 cities" to "There are 4 cities."
(II—20) Delete "Ningkwofu."
(II—21) Change "12 cities" to "14 cities."

43 (II—7) Change "between men and women" to "between women and men."
(II—Diagram) Extend bar for MEFB to 8, FCMS to 5, and SBC to 3.

46 (I—bottom) Add "If private, unregistered schools were included, the proportion in mission schools would be much smaller."

47 (Map X) Delete Government Middle School at Susung.
(I—5/7) Insert "primary" before "Education" and "schools."

49 (I—44) Change "1,322" to "1,447."
(I—66) Delete "Tsientang River valley," and substitute "country between Hangchow and Ningpo."

50 (II—4) Change "80" to "84."
(II—38) Delete "Taichowfu."
(II—52/53) Change "China Evangelistic Society" to "China Evangelization Society."

51 (II—Diagram) Change scale to read: "80, 40, 0, 40, 80, 120, 160, 200, 240, 280, 320, 360."

52 (II—9/11) Change "The CIM have a training school. . . . . other centers" to "The CIM have a training school for workers in Hangchow and short-term Bible study classes in almost all mission stations."
(II—12/14) Change "The CMS have . . . . . and Ningpo" to "The CMS have a Bible training school at Ningpo, the PN at Yiiyao, the ABF at Shaohingfu and Huchowfu."

53 (I—43) Change "literary" to "literacy."

54 (II—18/19) Change "one more" to "two less."
(II—24/25) Change "communicants" to "communicants."

55 (I—9) Change "if" to "It."
(I—10) After "40 per cent" add "of these higher primary students."
(I—20) Delete last sentence and substitute "Some normal training is carried on by the CMS at Ningpo and at the Hangchow Christian College in Hangchow."

56 (Map XI) Two private hospitals employing Christian doctors and located at Tientai and Chenghsien should be added. The hospital at Tzeki is not wholly under mission control.
(I—2) Change "patients" to "beds."
(Table VI) Statistics for UMC, Cols. 5/6, change "394" to "375" and "5,149" to "5,146."

57 (I—16) After "four tao" add "plus Chingchao."

58 (I—7) Change "27,285,673" to "27,312,673."
(II—23/29) Change "Tungchow" to "Tangshan," and refer to Appendix G for revised estimates of other cities.

59 (I—77) Change "SAM" to "SvAM."
(Map III) Change "ABFMS" in the field immediately southwest of Peking to "ABCFM."

60 (I—Table) Add "Presbyterian" directly before "PN."

63 (II—5) Change "ABCFM" to "PN."
(II—17) Change "Map V" to "Map VII."

67 (Table IV) Statistics for YMCA, Col. 10, change "432" to "423."

69 (I—5) Change "368" to "388."

70 (I—14) Change "43" to "442."

71 (I—4) Change "RCA" to "PE."
(II—16) Change "Evangelstic" to "Evangelistic."

75 (I—31) Change "indicate" to "indicates."
(II—"Higher Education") Change to read: "Facilities in Fukien for higher education of a Christian character consist of the Fukien Christian University (CMS, ABCFM, MEFB, and RCA) and the Women's College of South China (MEFB) in Foochow, and Talmage College (RCA) in Amoy. Trinity College (CMS) and the Anglo-Chinese College (MEFB) are of middle school grade."

76 (Table VI) Statistics for ABCFM, Col. 6, change "2,195" to "3,195."

77 (II—13/14) Change "3 hours" to "7 hours."

80 (II—13) Change "AFM" to "FMA."

81—88 (Maps) Change 涼德 to 彰德

83 (II—10) Change "Less than" to "Over."

85 (II—33) Change "communicants" to "inhabitants."

89 (I—9) After "hospital" add "except Honanfu."
(II—Note) Change "Map IX" to "Map XI."

90 (II—18) Before "constructed" insert "the latter originally."
(II—25) Change "Chaling" to "Anjen."
(II—51) Change "varities" to "varieties."
(II—59) Change "Yiyang" to "Ichang."
(II—71/72) Delete "belonging to the Miao family" and substitute "who call themselves 'Yao.'"

91 (I—42) Delete "Ningsiang 80,000," and see Appendix G for revised estimates.
(II—1) Before "L.(CIM)" add "PN and."
(II—26/27) Change to read: "The FMS reports an agreement reached at Changsha in 1903, whereby the northwestern section of the province was taken over by that mission as its special evangelistic responsibility."

92 (II—32) Change "CMS" to "CMA."

93 (I—41) Change "Map VI" to "Maps V and VII."
(II—26) Change "stating" to "starting."
94 (II—5) Change "foreign" to "women."
(II—14) Change "Melodist" to "Methodist."
95 (I—43) Change "athough" to "although."
100 (Table VI—Grand Total, Col. 3) Change "29,528,272" to "29 519,272."
102 (Map II) Density circles for the Wuhan cities are too large—Compare Appendix G.
(I—16) Change 'exeted ' to "exceed."
104 (II—15) Omit "combined."
(II—30) Delete "Knsaoshu (WMMS)."
(II—32) Change "in terms of evangelistic centers" to "in terms of square miles per evangelistic center."
105 (II—9) Change "station" to "center."
106 (II—6) After "CIM" add "CSFM."
109 (II—42) Change "Chuchow" to "Suichow."
110 (Map IX) Add one full-grade Middle School to Hankow.
(II—32/33) Omit "and Suichow (WMMS)."
(II—34) Change "34" to "32."
112 (Table VI—Grand Total, Col. 3) Change "28,578,822" to "28,574,322."
113 (I—4) Change first sentence to read: "Kansu is the third largest province in China and ranks next to Szechwan and Yünnan. . . Norway." Delete the next sentence.
114 (2) Change "principle" to "principal."
116 (5) Change "608" to "6,083."
122 (II—55) Change "Kwangsi" to "Kiangsi."
(II—61) Change "Liangking" to "Liangkow."
(II—62) Change "Chiencliang" to "Kienchangfu."
123 (I—32/33) Change "Suishui" to "Sinshui" and "Tayu" to "Tayü."
124 (II—17) Change "Fuchow River" to "Fu River."
127 (Table III) Statistics for CMML, Cols. 4/5, change "126" to "326," and "95" to "225"; also Grand Total, Cols. 4/5, change "4,438" to "4,638", and "3,059" to "3,189."
128 (Under "Communicants per 10,000," II—21/22) Change "NLK" to "NKM", and "CMML, 1" to "CMML, 2."
130 (Under "Middle Schools," I—3) Change "Wuchang" to "Wucheng."
(I—last line) Change "PE 44" to "EPM 44."
(II—56) Change 'Jachow" to "Jaochow."
(II—63) Omit "one higher normal school."
131 (I—6) After "widely known" add "than foreign missionaries."
(Ii—2) Change "Siao River" to "Sin River."
132 (II—40) Change "one" to "0.1."
(Table VI) Statistics for CMS, Col. 5, insert "3."
133 (I—8) Delete "of."
(I—31) Change "visted" to "visited."
135 (I—12) Change "respensibiltiy" to "responsibility."
136 (Diagram at bottom of Col. 1) Change "Snd", "IMS", and "LDB", to "Ind", "LMS", and "SDB", respectively.
141 (Table III) Statistics for MES, Col. 4, change "41,793" to "4,793."
142 (I—5) Change "four" to "five."
146 (I—15) Change "600 miles" to "425 miles."
(II—8) Change "not uncommon" to "very uncommon."
(II—29) Change to read: "4 principal types: the aborigines, the Cantonese, the Hakka, and the native Kwangsi."
147 (I—23) Change to read: "Chinese-built motor launches run as far inland as Linchowfu, Poseh, and Lungchow."
(I—24) Change "10 months" to "12 months."
(II—23) Change "Yülinfu" to "Watlam."
148 (I—35) Before "Kweilin" add "Nanning."
(I—37) Delete "Nanning." For revised estimates see Appendix G.
(I—44/45) Change "3 American" to "4 American," and "2 International" to "1 International."
(II—5) Change "colpoteurs" to "colporteurs"; also before "areas" insert "small."
(II—8) Change "three-seventh" to "three-sevenths."
149 (II—7) Change "agreements" to "agreements."
(II—11) Change "ABF" to "SBC."
151 (Under "Reasons for Inadequate Occupation," II—7/8) Delete "for there are. . . .fertile plain."
(II—15) Delete (").
(II—16) Change "Only recently steam" to "Since 1900 motor."
153 (II—8) Change both words "Department" to "Development."
156 (I—3/5) Change to "Medical work in Nanning is carried on by a Chinese Baptist Association and is independent of SBC missionaries or SBC control."
157 (I—13) Change "5 tao" to "6 tao."
(I—15 and elsewhere) Change "Kwangchow" to "Kwangchow-wan."
(I—21) Change "an island" to "a peninsula."
(II—20) Change "very changeable" to "sub-tropical."
(II—34) After "yearly" add "The third crop generally consists of wheat or vegetables."
(II—38) Change "black tea" to "fruits."
158 (I—4) Change "Koming" to "Linchow."
(I—25) Change "Kungkas" to "Tongka."
(I—28/29) Delete the sentence: "In antecedents. . . .other races."
(I—33) Change "Lao" to "Loi."
(I—37) Change "race" to "division."
(I—39) Change "4,000,000" to "8,000,000."
(I—44) Change "West River delta" to "Pearl-West River delta."
(II—26) Change "78" to "87."
(II—31) Change "30" to "23."
159 (I—14) After "Hoikang" add "(or Hoihong), Süwen."
(I—15) After "promontory" add "and Fongcheng."
(II—21) Change "38" to "28."
160 (I—31) Change "6,000 sq.mi." to "16,000 sq.mi."
(II—4) Change "1918" to "1917."
(II—35) Change "Shaohing" to "Shinhing."
161 (I—86) Change "H. B. Noyes" to "H. V. Noyes."
(I—88) Change "Fati Boarding School" to "Union Middle School."
(II—7/8) Change "T. H. Hamburg" to "Th. Hamberg."
(II—21) Change "Kuster" to "Küster."
162 (I—1) Change "J. Shuck" to "J. L. Shuck."
(II—1) Change "following table" to "preceding table."
(II—5) Change "evengelistic" to "evangelistic."
163 (I—2) Change "three" to "four."
(I—37/38) Delete "and certainly. . . .environs of Canton."
(II—10/11) Delete "well over a thousand" and substitute "several hundred."
(II—30) Change "east" to "west."
167 (I—11) Change "not one man" to "not one foreign missionary."
168 (I—18) Change "Kiukiang" to "Kükiang."
169 (I—23) Change "An advanced program" to "A program of advance."
170 (II—bottom) Add: "The Hackett Medical College for Women, with its associated institutions the David Gregg Hospital and the Turner Training School for Nurses, was established in 1898. It was then the only medical school for women in China. At present the College has a teaching staff of 7 foreigners and 10 Chinese, and 41 medical students are in attendance from many of the provinces of China. There are 17 nurses in training. The hospital contains 50 beds. In 1920 the Hackett Medical College was selected to become one of the two A-grade medical colleges for women in China, the other to be located in Peking. The PN has undertaken the responsibility of staffing the school, with the expectation that other Boards working in South China will cooperate along union lines."
177 (Last line of Note under Map) Change "Kweilin" to "Kweiyang."
179 (I—6) Change "six" to "five."
(Map V) For "Protestant Mission Stations to be opened within the next five years" see Appendix E.
180 ("New Stations to Le Opened") See Appendix E for later information.
181 ("Chinese Force," I—10) Change "then" to "than."
(II—12) Change "second column" to "first column."
182 (II—40) Change "1,000" to "10,000."
184 (I—Diagram) Change "6,000" and "8,000" of scale to "4,000" and "5,000" respectively.
(I—1) Change "more" to "most."
(I—2) Change "2 doctors" to "0.2 doctors."
185 (I—78/80) Delete "and no great increase.....unlettered."
189 (I—34) Change "engage" to "engaged."
198 (II—21) Change "li" to "miles."
(II—39) Change "20 years" to "23 years."
(II—40/43) Change these sentences to read: "The ABCFM began work in Shantung first at Pangchwang (1880) as a result of famine work in 1878, and later at Lintsingchow (1886) situated at the juncture of the Wei River and the Grand Canal. Dr. and Mrs. Henry D. Porter, Dr. and Mrs. A. H. Smith, and Miss Mary H. Porter were appointed to Pangchwang, and Rev. and Mrs. F. M. Chapin were the first missionaries allocated to Lintsingchow."
(II—50) Change "SBM" to "Gospel or Direct China Mission."
199 (I—8) Add: "Taianfu is the only station of this mission at the present time."
(II—7) Change "10" to "9."
201 (Table I) Grand Total, Col. 6, change "103" to "193."
202 (II—Table) Transpose headings over the two columns of figures.
203 (II—10) Change "5 hsiens" to "6 hsiens."
204 (Table III) Grand Total, Col. 1, change "6" to "62." After "Societies without Organized Work or Church Constituency" delete the figure "4."
210 (I—48) Change "Five" to "Six."
(I—62) After "YMCA" add "Swedish Independent Baptists."
212 (II—5) Change "Kwanyintang" to "Hanyinting."
213 (II—44/45) Change to read: "Fourteen per cent . . . in the 6 cities of 50,000 inhabitants and over."
214 (Map VIII) See corresponding map on page 204 for key to shading.
217 (II—66) After "received" add "A small middle school is also conducted by the Chung Hua Sheng Kung Hui."
220 (I—35) Delete "of."
221 ("Large Cities") For revised estimates of population see Appendix G.
(II—6) Change "six" to "four."
(II—7/8) Delete "Luchow 125,000" and "Hochow 100,000."
(II—9) Change "nine" to "ten."
222 (II—7 and 14) Change "FMMA" to "FFMA."
223 (I—8) Change "advisibility" to "advisability."
(II—10) Change "Francis" to "Frances."
224 (II—3) Change "Kansu" to "Kiangsu."
227 (II—First Diagram) Change "DFMP" to "DFMB."
232 (II—11/12) Change "two law schools" to "three law colleges."

235 (II—18) Change "Honan" to "Hunan."
236 (I—62) Delete "by steamer."
(I—69) Change "3¼ days" to "3 days."
(I—73) Change "80 miles east" to "80 miles west."
(I—74) Change "southeast" to "southwest."
(I—79) After "finished" add "(Nov. 1921)."
(II—55) Change "Five" to "Six."
237 (I—16) Change "Chenpien" to "Kenheng or Chiengrung (根恒)."
239 (I—22) Change "1,000" to "2,000."
240 (Map V) and 241 (Maps VI & VII) Change "Chenpien" to "Kenheng" and move symbol southeast to the left bank of the Mekong River, about 20 miles from the border.
241 (I—15) Change "Chenpien" to "Kenheng or Chiengrung."
242 (II—5) Change "Kiangsi" to "Kiangsu."
246 (I—37) Change "hopsital" to "hospital."
(II—2) Change "4 foreign" to "0.2 foreign."
247 (I—14) Change "34 hsiens" to "31 hsiens and 8 other divisions."
248 (I—42) Change "then" to "their."
(I—60) Change "Merghen" to "Nünkianghsien (Mergen)."
(I—70) Delete "inland."
(I—71) After "navigable" add "by junks."
(II—17) Delete "along the Peking-Mcukden Railway."
(II—18) Delete "Ichow."
(II—50) Change "unclaimed" to "unentered."
252 (II—17) Change "mission" to "missions."
253 (II—26) Change "56 per cent" to "36 per cent."
257 (II—11) Change "Milliard's" to "Millard's."
258 (Map XI) Delete hospital symbols for Chaoyangchen and Panshihhsien. A dispensary is now located at the latter place.
264 (26) Change "Buddists" to "Buddhists."
267 (I—10) Change "6,943,000" to "6,743,000."
(I—12) Change "1,155,000" to "1,037,000."
(I—43) Change "Chtngtehfu" to "Chengtehfu."
(I—82) Change "parallelled" to "paralleled."
268 (I—5) Change "unused" to "used."
(I—59) Delete "The advance.....per annum."
(I—67) Change "Kaglan" to "Kalgan."
269 (Map, and elsewhere in this chapter) Change "SwAM (CIM)" to "SvAM (CIM)."
(II—33) Change "1000" to "1900."
270 (I—26) Delete "well wooded."
(I—33) Change "buts" to "huts."
(I—45/46) Change "Chengtehful" to "Chengtehfu."
(I—84) After "Dr. Case" add "CMML."
(II—1) Change "Pukow" to "Pakow."
271 (II—39) "Dolon Nor" should appear under separate heading "Chahar," not under "Jehol."
274 (Table VI) Grand Total, Col. 3, Change "6,943,000" to "6,743,000." This Table takes no account of Outer Mongolia.
276 (II—33) Change "in" to "is."
277 ("Towns" under Map, and II—7) Change "Siangcheng" to "Siangchen."
279 (I—50) Change "resultted" to "resulted."
295 Map based on Map VII for each province in Part III.
299 (II—Table) Change headings to read: "Percentage.....in Cities under 50,000 and Rural Districts."
304 (II—39/42) Delete: "The following.....pages lxviii-lxxix."
305 ("Christian Hospitals," line 10) Delete "missions have been discovered" and substitute "necessary statistics were lacking."
307 (Diagram) The bar for Honan should extend to 21 per cent only, not to 80 per cent.
308 (II—20) Change "8,866" to "8,886."
(II—24/25) Change "900 and 1,000" to "9,000 and 10,000."
310 (Map and Table, Col. 1) Change "Minhow-tao" to "Minhai-tao."
312 (II—2) Change "Table VIII" to "Table XVII."
(II—19) Change "21 provinces" to "19 provinces."
(II—34) Change "eases" to "cases."
315 (I—19) Change "exeed" to "exceed."
319 (Diagram) Change the second "FMS" to "SMF."
320 (II—14) Change "Table XIX" to "Table XVIII."
(II—16 and 24) Change "1899" to "1889."
323 (Next to last paragraph in Col. II) Change 1st sentence to read: "The first five societies report fewer evangelistic centers than lower primary schools, while the last three report considerably more."
328 (Table XIX) "j, k" in Col. V opposite UFS should appear in the same column oppesite PS, and "d" should appear in their place.
("List of Union Institutions") Under "Canton" add "Union Middle School (PN, ABCFM, UB, and Chinese Church)."
The "Anglican School of Theology" entered under "Wusih" has as yet not been organized as a union institution.
329 (I—10) Delete "be."
330 (I—6) After "to the" add "zeal of the."
331 (Table XX) Under Col. "MAB" add "1 ... x" opposite MEFB, Change "1 ... ..." opposite PN to "2 ... x," and delete "2 ... ..." opposite PS.
335 (59) Change "Syned" to "Synod."
(87) Change "pemanent" to "permanent."
336 (24) Change "NMS" at end of sentence to "SKM."
382—385 (Chapter on "Status of Chinese Pastors") See page 465 for salaries paid to Chinese ordained ministers and evangelists as reported by a number of larger societies.
382 (I—55) Before "holding" insert "several."
394 (I—12/20) This paragraph is based on the CCEA Survey of Middle and Higher Primary Schools conducted by H. W. Luce. Compare paragraph 2 on page 408. Note that in the CCEA Survey, 416 (or 31 per cent) non-Christian Chinese teachers are reported for a total of 1,329, (658 of these are M.S.), whereas CCC Statistics for 1920 (see Appendix H) give 760 (or 6 per cent) non-Christian for 12,776 teachers (8,575 of these are L.P. & H.P.).

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i. ("Grand Total," Col. 20) Change "10 per cent" to "9.5 per cent."
("Hwaining," Col. 3) Change "1889" to "1869."
("Tsienshan," Col. 9) Change "3.0" to "0.3."
("Taiping," Col. 1) Add "PE."
("Kweichih," Col. 1) Delete "PE."
(Total for WUHU TAO, Col. 4) Change "53" to "54."
ii. ("ANKING TAO," Col. 7) Change "213" to "211."
("WUHU TAO," Col. 7) Change "211" to "213."
("Grand Total," Col. 20) Change "10 per cent" to "9.5 per cent."
iii. (Total for TSIENTANG TAO, Col. 15) Change "43.7" to "45.7."
("Wenling," Col. 1) Add "CIM."
(Total for KWAIKI TAO, Cols. 17/18) Change "10,885" and "114,263" to "10,886" and "114,264" respectively.
v. ("Grand Total," Col. 9) Change "6.5" to "8.2."
("Grand Total," Col. 20) Change "0.2 per cent" to "2.3 per cent."
vii. ("KOWPEH TAO," Col. 11) Change "91" to "9."
("Grand Total," Col. 9) Change "6.5" to "8.2."
("Grand Total," Col. 20) Change "0.2 per cent" to "2.3 per cent."
viii. ("Minhow (Foochow)") Change 候 to 侯
viii./ix. Change "MINHOW TAO 閩侯" to "MINHAI TAO 閩海."
ix. ("MINHOW TAO," Col. 20) Change "48.3 per cent" to "41.6 per cent."
("AMOY TAO," Col. 20) Change "47.3 per cent" to "45.2 per cent."
("KIENAN TAO," Col. 19) Change "21.2" to "21.7."
Add "*Incomplete returns" below Hsien Table for Fukien.
x. ("Grand Total," Col. 12) Change "5,840" to "5,850."
("Grand Total," Col. 20) Change "0.3 per cent" to "3.3 per cent."
xi. (Total for JUYANG TAO, Col. 9) Change "59.4" to "5.9."
("KAIFENG TAO," Col. 15) Change "47" to "77.7."
("HOPEH TAO," Col. 20) Change "0.5 per cent" to "2.6 per cent."
("HOI.O TAO," Col. 15) Change "42.3" to "60.7."
("JUYANG TAO," Col. 20) Change "11.6 per cent" to "4.1 per cent."
("Grand Total," Col. 20) Change "0.3 per cent" to "3.3 per cent."
xiv. ("Tayeh") Change 治 to 冶
xvi./xvii. ("Grand Total," Col. 19) Change "60.5" to "65.5."
xviii./xix. ("Grand Total," Col. 8) Change "7,497" to "7,827." This addition of 330 communicants should be distributed among the hsiens claimed by the CMML. See Table III for Kiangsi, page 127.
xx. ("Shanghai," Col. 1) Delete "CA."
xx./xxi. ("Grand Total," Col. 5) See Note below Table III on page 141.
xxii./xxiii. (Cols. 16/20) Government education figures for Kwoteh, Tuan, Suilu, and Lungshan are included in figures given for Wuming, Lungan, Funan, and Eulung respectively. Similarly, figures for the last 3 hsiens of CHENNAN TAO are included in the figures given for Yangli, Tungcheng, and Ningming hsiens respectively.
xxix. ("Taiyüan") Change 源 to 原
xxxii. ("Fushan," Col. 3) Change "1879" to "1839."
("Laiyang," Col. 3) Change "1900" to "1870."
("Tsimo," Col 3) Change "1901" to "1870."
("Haiyang," Col. 3) Change "1912" to "1885."
xxxiii. ("Sanyüan") Change 源 to 原
("Chunhwa") Change 淳 to 醇
xxxv./xxxvii. Totals in Cols. 4/15 are slightly lower than the totals for similar columns appearing in Tables I-VI (pages 219-234) due to the inclusion there of FCMS work at Batang (Chwanpien).
xxxviii/xxxix. ("Grand Total," Cols. 6/7) Change "146" and "236" to "154" and "244" respectively, to agree with Cols. 4 & 13, Table II, page 242 (see not (a)).
Society initials in Col. 1, and all mission statistics in Cols. 3/15 for "Iliang" and "Yiliang" hsiens should be interchanged.
Delete "RPC" from Col. 1 of the Hsien Table for Yünnan, since latest information shows that no attempt has been made by that mission to occupy the field under consideration in 1918.
lvi. (Table) Change "Hunnan" to "Hunan."
lxxv. ("Fukien," line 7) Change "AFCFM" to "ABCFM."
lxxxi. (Under Shantung—1919) Change "CN" to "PCN."
lxxxii. (Under Szechwan) Delete "1920 Mienyang: CMS."
(Under Yünnan—1917) Change "Puertu" to "Puerhfu."
lxxxviii. (II—23) Change "estimatng" to "estimating."
xcii. (Under "Unclassified") Change "CN" to "PCN."

APPENDIX A

PROVINCIAL STATISTICAL TABLES

ANHWEI—Christian Occupation by Hsiens

ADDITIONAL CORRIGENDA

4 Delete last paragraph (repetition of footnote).
6 (I—note) Change "roft" to "fort."
14 (I—first line of "Railroad Communications") Delete asterisk.
15 (II—74) Add "to" after "not."
365 ("The Blind of China," I—26) Change "498" to "488."
395 ("Conference Centers," II—11) Change "Stwart" to "Stewart."
426 (I 64) After "business people" add "attending the school is constantly increasing."
452 ("Union Versions," line 7) Delete "in equal proportions" and substitute "in the following proportions: ABS and BFBS two-fifths each, NBSS one-fifth."
("Union Versions," line 13) Substitute "December 1903" for "July 28, 1908."
("Colloquial Versions") Under Shaowu delete "Genesis, Haggai Malachi"; under Hainan add "Genesis, Haggai-Malachi."
("Languages of Aboriginal Tribes") Seventh line from bottom, change "1912" to "1907"; sixth line from bottom, add "1912"; fifth line from bottom, delete "John, Acts."
lxxxi. (II—5) "MEFB, AFO, AAM, PS" belong under Nanking, and not under Tsingkiangpu.
lxxxii. (Col. III, under Kwangtung) Delete "Kochow PN."
lxxxviii. Delete "Kashing, Che 80,000."
lxxxix. Delete "Yüanchow, Hun 40,000."

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
											Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
											318	1,016	5,334	105	41,074	9,998	51,072	25.5	10%
											248	196	444	114	1404	568	1972	42.8	18%
											93	...	93	238	1285	317	1602	18.4	5%
											93	...	93	98.8	60	58	118	3.9	44%
											120	7	127	73.4	415	202	617	16.2	17%
											53	...	53	311	129	402	531	9.6	9%
											16	...	16	59.2	73	10	113	4.9	12%
											149	47	196	16.6	1188	839	2027	16.7	9%
											..	...	...	...	323	267	590	13.7	...
											23	...	23	21.7	1238	409	1647	48.4	1%
											40	10	50	42.7	1271	308	1579	38.5	3%
											130	28	158	113	740	52	792	14.7	16%
											218	39	257	115	631	149	780	32.5	25%
											43	...	143	96	345	75	420	18.3	25%
											22	...	22	81.5	940	310	1250	26.0	2%
											..	...	...	...	114	42	156	9.1	...
											38	...	38	140	832	253	1085	41.7	3%
			7,118,142		37	49	64	211	1,653	2.3	4,376	101	1,386	327	1,713	103	10,988	4,291	15,279	21.4	11%

WUHU TAO 蕪湖道

Wuhu	蕪	湖	(AAM, CMA, CIM, FCMS, MEFB, PE, SDA	250,000	1888	11	3	41	99	564	22.5	988	45	442	235	677	127	680	328	1008	10.3	3%
Fanchang	繁	昌	CMA, CIM, PE, MEFB	171,276	1898	2	4	4	7	107	6.2	210	4	120	...	120	112	555	133	688	40.5	15%
Tangtu	當	塗	CIM, MEFB	354,769	...	...	2	...	...	...	...	...	...	...	...	...	...	610	194	804	22.9	...
Kwangteh	廣	德	CIM	146,438	1890	1	3	1	1	50	3.4	170	...	...	...	...	...	1633	80	1713	114.2	...
Langki	郎	溪	CIM	125,079	1894	2	1	2	3	46	3.6	141	1	13	...	13	28.2	238	122	360	28.0	3%
Shehsien	歙	縣	CIM, MEFB	413,273	1875	1	3	2	4	35	.8	155	2	58	...	58	16.5	1168	217	1385	33.7	4%
Ihsien	黟	縣		83,785	...	...	...	...	...	...	...	...	...	...	...	...	...	699	105	804	100.5	...
Siuning	休	寧	CIM, MEFB	157,999	1904	3	6	2	2	42	2.6	310	...	120	...	120	28.5	673	119	792	49.5	13%
Wuyüan	婺	源		217,002	...	...	...	...	...	...	...	...	...	...	...	...	...	718	411	1129	51.3	...
Kimen	祁	門		130,464	...	...	...	...	...	...	...	...	...	...	...	...	...	403	198	601	46.2	...
Chiki	績	溪	CIM	101,585	...	...	1	...	...	...	...	...	...	...	...	...	...	1075	104	1179	117.9	...
Süancheng	宣	城	CMA, CIM, MEFB	123,195	1874	10	7	13	30	262	21.2	541	17	151	87	238	90.8	1346	168	1514	126.2	13%
Nanling	南	陵	CMA, CIM, MEFB, PE	196,998	1895	2	5	8	22	154	7.8	302	12	129	55	184	119	771	79	850	42.5	18%
Ninghsien	寧	縣	CMA, CIM, PE	195,754	1896	10	9	7	11	113	5.7	520	4	127	...	127	112	420	51	471	23.5	20%
Taiping	太	平	CMA	68,367	...	2	1	2	4	58	8.2	123	2	57	...	57	98.3	463	...	463	66.1	11%
Tsingteh	旌	德	CIM	50,110	1907	1	3	...	...	13	2.6	43	...	...	...	...	...	384	87	471	94.2	...
Ningkwo	寧	國	CIM	105,859	1908	2	3	...	...	40	3.7	107	...	...	...	...	...	443	52	495	45.0	...
Kweichih	貴	池	CMA, CIM, PE	310,209	1874	1	3	2	10	27	8.7	62	8	53	53	106	390	642	111	753	24.3	12%
Tungling	銅	陵	CMA, CIM, PE	168,374	1892	3	4	5	6	47	2.7	136	1	22	...	22	46.8	433	143	576	33.9	4%
Shihtai	石	埭	CMA	41,066	1910	...	...	2	3	14	3.4	24	1	15	...	15	107	20	16	36	9.0	30%
Tungliu	東	流		88,560	...	...	...	...	...	...	...	...	...	...	...	...	...	94	52	146	16.2	...
Chinpu	秋	浦		98,754	...	...	...	...	...	...	...	...	...	...	...	...	...	438	81	519	51.9	...
Tsingyang	青	陽	CMA, PE	205,485	1896	3	6	4	11	138	6.7	378	7	109	12	121	87.6	445	51	496	23.6	20%
				3,804,401		53	64	95	213	1,710	4.5	4,210	104	1,416	442	1,858	108	14,351	2,902	17,253	45.4	10%

235 (II—18) Change "Honan" to "Hunan."
236 (I—62) Delete "by steamer."
(I—69) Change "3¼ days" to "3 days."
(I—73) Change "80 miles east" to "80 miles west."
(I—74) Change "southeast" to "southwest."
(I—79) After "finished" add "(Nov. 1921)."
(II—55) Change "Five" to "Six."
237 (I—16) Change "Chenpien" to "Kenheng or Chiengrung (根恒)."
239 (I—22) Change "1,000" to "2,000."
240 (Map V) and 241 (Maps VI & VII) Change "Chenpien" to "Kenheng" and move symbol southeast to the left bank of the Mekong River, about 20 miles from the border
241 (I—15) Change "Chenpien" to "Kenheng or Chiengrung."
242 (II—5) Change "Kiangsi" to "Kiangsu."
246 (I—37) Change "hopsital" to "hospital."
(II—2) Change "4 foreign" to "0.2 foreign."
247 (I—14) Change "34 hsiens" to "31 hsiens and 8 other divisions."
248 (I—42) Change "then" to "their."
(I—60) Change "Merghen" to "Nünkianghsien (Mergen)."
(I—70) Delete "inland."
(I—71) After "navigable" add "by junks."
(II—17) Delete "along the Peking-Mcukden Railway."
(II—18) Delete "Ichow."
(II—50) Change "unclaimed" to "uncntered."
252 (II—17) Change "mission" to "missions."
253 (II—26) Change "56 per cent" to "30 per cent."
257 (II—11) Change "Milliard's" to "Millerd's."
258 (Map XI) Delete hospital symbols for Chaoyange hsien. A dispensary is now located i
264 (26) Change "Buddists" to "Buddhists."
267 (I—10) Change "6,943,000" to "6,743,000."
(I—12) Change "1,155,000" to "1,037,000."
(I—43) Change "Chtngtehfu" to "Chengtehfu."
(I—82) Change "parallelled" to "paralleled."
268 (I—5) Change "numsed" to "used."
(I—59) Delete "The advance.....per annum."
(I—67) Change "Kaglan" to "Kalgan."
269 (Map, and elsewhere in this chapter) Change " "SvAM (CIM)."
(II—33) Change "1000" to "1900."
270 (I—26) Delete "well wooded."
(I—33) Change "huts" to "hnts."
(I—45/46) Change "Chengtehful" to "Chengtehf
(I—84) After "Dr. Case" add "CMML."
(II—1) Change "Pukow" to "Pakow."
271 (II—39) "Dolon Nor" should appear nnder "Chahar," not nnder "Jehol."
274 (Table VI) Grand Total, Col. 3, Change "6,943,00 This Table takes no account of Ontc
276 (II—33) Change "in" to "is."
277 ("Towns" under Map, and II—7) Change ' "Siangchen."
279 (I—50) Change "resnltted" to "resulted."
295 Map based on Map VII for each province in Part I
299 (II—Table) Change headings to read: "Percent Cities under 50,000 and Rural Distric
304 (II—39/42) Delete: "The following.....pages
305 ("Christian Hospitals," line 10) Delete "missio covered" and substitnte "necessar lacking "
307 (Diagram) The bar for Honan should extend to 21 per cent only, not to 80 per cent.
308 (II—20) Change "8,866" to "8,886."
(II—24/25) Change "900 and 1,000" to "9,000 and 10,000."
310 (Map and Table, Col. 1) Change "Minhow-tao" to "Minhai-tao."
312 (II—2) Change "Table VIII" to "Table XVII."
(II—19) Change "21 provinces" to "19 provinces."
(II—34) Change "enses" to "cases."
315 (I—19) Change "exeed" to "exceed."
319 (Diagram) Change the second "FMS" to "SMF."
320 (II—14) Change "Table XIX" to "Table XVIII."
(II—16 and 24) Change "1899" to "1889."
323 (Next to last paragraph in Col. II) Change 1st sentence to read: "The first five societies report fewer evangelistic centers than lower primary schools, while the last three report considerably more."
328 (Table XIX) "j, k" in Col. V opposite UFS should appear in the same column opposite PS, and "d" should appear in their place.
("List of Union Institutions") Under "Canton" add "Union Middle School (PN, ABCFM, UB, and Chinese Church)." The "Anglican School of Theology" entered under "Wusih" has as yet not been organized as a union institution.
329 (I—10) Delete "be."
330 (I—6) After "to the" add "zeal of the."
331 (Table XX) Under Col. "MAB" add "1 ... x" opposite MEFB, Change "1 ... ..." opposite PN to "2 ... x," and delete "2 ... ..." opposite PS.
335 (59) Change "Synod" to "Synod."
(87) Change "pcmanent" to "permanent."
336 (24) Change "NMS" at end of sentence to "SKM."
382—385 (Chapter on "Status of Chinese Pastors") See page 465 for salaries paid to Chinese ordained ministers and evangelists as reported by a number of larger societies.
382 (I—55) Before "holding" insert "several."
394 (I—12/20) This paragraph is based on the CCEA Survey of Middle and Higher Primary Schools conducted by H. W. Luce. Compare paragraph 2 on page 408. Note that in the CCEA Survey, 416 (or 31 per cent) non-Christian Chinese teachers are reported for a total of 1,329, (658 of these are M.S.), whereas CCC Statistics for 1920 (see Appendix H) give 760 (or 6 per cent) non-Christian for 12,776 teachers (8,575 of these are L.P. & H.P.).

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i. ("Grand Total," Col. 20) Change "10 per cent" to "9.5 per cent."
("Hwaining," Col. 3) Change "1889" to "1869."
("Tsiensban," Col. 9) Change "3.0" to "0.3."
("Taiping," Col. 1) Add "PE."
("Kweichih," Col. 1) Delete "PE."
(Total for WUHU TAO, Col. 4) Change "53" to "54."
ii. ("ANKING TAO," Col. 7) Change "213" to "211."
("WUHU TAO," Col. 7) Change "211" to "213."
("Grand Total," Col. 20) Change "10 per cent" to "9.5 per cent."
iii. (Total for TSIENTANG TAO, Col. 15) Change "43.7" to "45.7."
("Wenling," Col. 1) Add "CIM."
(Total for KWAIKI TAO, Cols. 17/18) Change "10.88" and

given for Wuming, Lungan, Funan, and Enhung respectively. Similarly, figures for the last 3 hsiens of CHENNAN TAO are included in the figures given for Yangli, Tungcheng, and Ningming hsiens respectively.

xxix. ("Taiyüan") Change 源 to 原
xxxii. ("Fushan," Col. 3) Change "1879" to "1859."
("Laiyang," Col. 3) Change "1900" to "1870."
("Tsimo," Col 3) Change "1901" to "1870."
("Haiyang," Col. 3) Change "1912" to "1885."
xxxiii. ("Sanyüan") Change 源 to 原
("Chunhwa") Change 湾 to 潭
xxxv./xxxvii. Totals in Cols. 4/15 are slightly lower than the totals for similar columns appearing in Tables I-VI (pages 219-234), due to the inclusion there of FCMS work at Batang (Chwanpien).
xxxviii./xxxix. ("Grand Total," Cols. 6/7) Change "146" and "236" to "154" and "244" respectively, to agree with Cols. 4 & 13, Table II, page 242 (see not (a)).
Society initials in Col. 1, and all mission statistics in Cols. 3/15 for "Iliang" and "Yiliang" hsiens should be interchanged.
Delete "RPC" from Col. 1 of the Hsien Table for Yünnan, since latest information shows that no attempt has been made by that mission to occupy the field under consideration in 1918.
lvi. (Table) Change "Hunnan" to "Hunan."
lxxv. ("Fukien," line 7) Change "AFCFM" to "ABCFM."
lxxxi. (Under Shantung—1919) Change "CN" to "PCN."
lxxxii. (Under Szechwan) Delete "1920 Mienyang: CMS."
(Under Yünnan—1917) Change "Puertu" to "Puerhfu."
lxxxviii. (II—23) Change "estimatng" to "estimating."
xcii. (Under "Unclassified") Change "CN" to "PCN."

APPENDIX A

PROVINCIAL STATISTICAL TABLES

ANHWEI—Christian Occupation by Hsiens

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Grand Total		**20,002,166**		**127**	**189**	**240**	**623**	**5,070**	**2.5**	**11,608**	**301**	**4,318**	**1,016**	**5,334**	**105**	**41,074**	**9,998**	**51,072**	**25.5**	**10%**
ANKING TAO 安慶道																				
Hwaining (Anking)	懷寧	CIM, PE		455,450	1889	6	8	14	91	399	8.7	923	37	248	196	444	114	1404	568	1972	42.8	18%
Tungcheng	桐城	CIM, PE, CMA		875,000	1905	3	4	4	8	39	.4	266	4	93	...	93	238	1285	317	1602	18.4	5%
Susung	宿松	MEFB, PE		305,618	1904	5	5	4	10	94	3.0	370	6	93	...	93	98.8	60	58	118	3.9	44%
Taihu	太湖	MEFB, PE		380,609	1903	4	5	7	12	172	4.5	975	5	120	7	127	73.4	415	202	617	16.2	17%
Tsienshan	潛山	PE		550,000	1914	2	1	2	5	17	3.0	85	3	53	...	53	311	129	402	531	9.6	9%
Wangkiang	望江	PE		232,927	1908	1	1	1	2	27	1.1	120	1	16	...	16	59.2	73	40	113	4.9	12%
Hofei	合肥	FCMS		1,210,216	1896	2	3	7	24	118	.9	128	11	149	47	196	16.6	1188	839	2027	16.7	9%
Lukiang	廬江	CMA		437,963	...	...	...	...	...	...	...	...	...	...	...	...	...	323	267	590	13.7	...
Shucheng	舒城	CIM, FCMS		340,326	1904	1	2	1	2	106	3.1	216	1	23	...	23	21.7	1238	409	1647	48.4	1%
Chaohsien	巢縣	AAM		407,154	1901	2	3	7	12	117	2.9	157	5	40	10	50	42.7	1271	308	1579	38.5	3%
Wuwei	無爲	AAM, CMA, FCMS, MEFB		537,266	1900	3	3	6	15	140	2.6	248	9	130	28	158	113	740	52	792	14.7	16%
Hohsien	和縣	AAM, MEFB		240,110	1917	4	7	9	24	222	...	431	15	218	39	257	115	631	149	780	32.5	25%
Hanshan	含山	AAM, MEFB		233,774	1900	2	5	2	5	148	6.4	173	3	143	...	143	96	345	75	420	18.3	25%
Liuan	六安	CIM		476,059	1890	1	1	...	1	27	.5	217	1	22	...	22	81.5	940	310	1250	26.0	2%
Yingshan	英山			173,~71	...	...	...	...	...	...	...	...	...	...	...	...	...	114	42	156	9.1	...
Hwoshan	霍山	CIM		261,799	1910	1	1	...	...	27	1.0	67	...	38	...	38	140	832	253	1085	41.7	3%
				7,118,142		37	49	64	211	1,653	2.3	4,376	101	1,386	327	1,713	103	10,988	4,291	15,279	21.4	11%
WUHU TAO 蕪湖道																				
Wuhu	蕪湖	AAM, CMA, CIM, FCMS, MEFB, PE, SDA		250,000	1888	11	3	41	99	564	22.5	988	45	442	235	677	127	680	328	1008	40.3	3%
Fanchang	繁昌	CMA, CIM, PE, MEFB		171,276	1898	2	4	4	7	107	6.2	210	4	120	...	120	112	555	133	688	40.5	15%
Tangtu	當塗	CIM, MEFB		354,769	...	...	2	...	...	...	...	...	...	...	...	...	...	610	194	804	22.9	...
Kwangteh	廣德	CIM		146,438	1890	1	3	1	1	50	3.4	170	...	...	...	...	...	1633	80	1713	114.2	...
Langki	郎溪	CIM		125,079	1894	2	1	2	3	46	3.6	141	1	13	...	13	28.2	238	122	360	28.0	3%
Shehsien	歙縣	CIM, MEFB		413,273	1875	1	3	2	4	35	.8	155	2	58	...	58	16.5	1168	217	1385	33.7	4%
Ihsien	黟縣			83,785	...	...	...	...	...	...	...	...	...	...	...	...	...	699	105	804	100.5	...
Siuning	休寧	CIM, MEFB		157,999	1904	3	6	2	2	42	2.6	310	...	120	...	120	28.5	673	119	792	49.5	13%
Wuyiian	婺源			217,002	...	...	...	...	...	...	...	...	...	...	...	...	...	718	411	1129	51.3	...
Kimen	祁門			130,464	...	...	...	...	...	...	...	...	...	...	...	...	...	403	198	601	46.2	...
Chiki	績溪	CIM		101,585	...	...	1	...	...	...	...	...	...	...	...	...	...	1075	104	1179	117.9	...
Süancheng	宣城	CMA, CIM, MEFB		123,195	1874	10	7	13	30	262	21.2	511	17	151	87	238	90.8	1346	168	1514	126.2	13%
Nanling	南陵	CMA, CIM, MEFB, PE		196,998	1895	2	5	8	22	154	7.8	302	12	129	55	184	119	771	79	850	42.5	18%
Kinghsien	涇縣	CMA, CIM, PE		195,754	1896	10	9	7	11	113	5.7	520	4	127	...	127	112	420	51	471	23.5	20%
Taiping	太平	CMA		68,367	...	2	1	2	4	58	8.2	123	2	57	...	57	98.3	463	...	463	66.1	11%
Tsingteh	旌德	CIM		50,110	1907	1	3	...	...	13	2.6	43	...	...	...	...	...	384	87	471	94.2	...
Ningkwo	寧國	CIM		105,859	1908	2	3	...	...	40	3.7	107	...	...	...	...	...	443	52	495	45.0	...
Kweichih	貴池	CMA, CIM, PE		310,209	1874	1	3	2	10	27	8.7	62	8	53	53	106	390	642	111	753	24.3	12%
Tungling	銅陵	CMA, CIM, PE		168,374	1892	3	4	5	6	47	2.7	136	1	22	...	22	46.8	433	143	576	33.9	4%
Shihtai	石埭	CMA		41,066	1910	...	...	2	3	14	3.4	24	1	15	...	15	107	20	16	36	9.0	30%
Tungliu	東流			88,560	...	...	...	...	...	...	...	...	...	...	...	...	...	94	52	146	16.2	...
Chiupu	秋浦			98,754	...	...	...	...	...	...	...	...	...	...	...	...	...	438	81	519	51.9	...
Tsingyang	青陽	CMA, PE		205,485	1896	3	6	4	11	138	6.7	378	7	109	12	121	87.6	445	51	496	23.6	20%
				3,804,401		53	64	95	213	1,710	4.5	4,210	104	1,416	442	1,858	108	14,351	2,902	17,253	45.4	10%

ANHWEI—Christian Occupation by Hsiens *(Continued)*

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
HWAISZE TAO 淮泗道																				
Fengyang 鳳陽	PN, SDA	293,885	1912	1	6	5	11	64	2.2	156	6	94	...	94	146	1330	298	1628	56.2	6%
Tingyüan 定遠	FCMS, PN	297,053	...	1	2	...	...	25	.8	25	...	...	...	..	...	463	94	557	18.6	...
Fengtai 鳳臺	CIM, PN, SDA	609,090	1912	2	7	3	10	108	1.7	198	7	102	...	102	94.4	526	80	606	9.9	15%
Hwaiyüan 懷遠	PN	587,318	1901	1	8	11	51	223	3.7	416	28	480	115	595	266	485	113	598	10.1	50%
Lingpi 靈壁	PN	237,454	1918	...	1	...	...	3	.1	3	...	...	...	...	...	774	72	846	35.2	...
Showhsien 壽縣	CIM, PN	815,410	1887	1	5	5	7	97	1.1	162	2	44	...	44	45.3	1283	247	1530	18.8	3%
Suhsien 宿縣	PN	853,199	...	1	5	4	19	67	.7	97	11	210	50	260	388	1062	108	1170	13.7	19%
Fuyang 阜陽	CIM, SDA	1,492,797	1897	3	4	8	9	139	.9	330	1	22	...	22	15.8	1936	407	2343	15.7	9%
Yingshang 潁上	CIM, SDA	348,905	1904	6	6	7	10	142	4.0	218	3	48	...	48	33	1395	129	1524	43.5	3%
Taihe 太和	CIM, SDA	529,442	1892	3	1	4	.7	77	1.4	117	3	25	...	25	32.4	1320	42	1362	25.7	2%
Hwokiu 霍邱	CIM	359,652	1914	2	4	...	1	18	.5	83	1	12	...	12	66.6	130	132	262	7.3	4%
Mengcheng 蒙城	PN	339,520	1911	...	7	3	10	89	2.6	271	7	111	...	141	158	301	66	367	11.1	28%
Kwoyang 渦陽	PN, SBC	496,089	...	...	1	...	...	...	...	...	...	...	...	...	...	291	143	434	8.7	...
Pohsien 亳縣	SBC	400,655	1904	1	2	10	20	80	2.0	130	10	52	8	60	75	268	46	314	7.8	16%
Chuhsien 滁縣	FCMS	136,528	1889	6	4	11	28	272	19.4	340	11	96	40	136	50	867	135	1002	71.5	12%
Chüantsiao 全椒	AAM, FCMS	201,537	1900	3	6	3	5	151	7.5	224	2	61	27	88	58.2	540	167	707	35.3	7%
Wuho 五河	PN	130,123	1917	...	1	...	1	17	1.3	28	1	19	...	19	111	273	81	354	27.2	75%
Chuyi 盱眙	PN, CIM	249,480	...	...	...	...	...	...	...	...	...	...	...	...	...	517	102	619	24.7	...
Tienchang 天長	SBC, CIM	124,566	1904	2	2	4	4	53	4.4	53	...	26	...	26	49	457	101	558	46.5	4%
Laian 來安	CIM, FCMS	67,785	1899	3	3	1	1	82	11.7	167	...	...	...	...	...	491	69	560	80.0	...
Szehsien 泗縣	PN	511,135	...	...	1	2	5	...	...	4	3	81	7	91	...	1026	175	1201	23.5	7%
		9,079,623		36	76	81	199	1,707	1.8	3,022	96	1,516	247	1,763	103	15,735	2,805	18,540	20.4	9%
TOTALS																				
ANKING TAO 安慶道		7,118,142		37	49	64	213	1,653	2.3	4,376	101	1,386	327	1,713	103	10,988	4,291	15,279	21.4	11%
WUHU TAO 蕪湖道		3,804,401		54	64	95	211	1,710	4.5	4,210	104	1,416	442	1,858	108	14,351	2,902	17,253	45.4	10%
HWAISZE TAO 淮泗道		9,079,623		36	76	81	199	1,707	1.8	3,022	96	1,516	247	1,763	103	15,735	2,805	18,540	20.4	9%
Grand Total...		**20,002,166**		**127**	**189**	**240**	**623**	**5,070**	**2.5**	**11,608**	**301**	**4,318**	**1,016**	**5,334**	**105**	**41,074**	**9,998**	**51,072**	**25.5**	**10%**

CHEKIANG—Christian Occupation by Hsiens

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
Grand Total		22,309,822		859	918	977	1,807	27,902	12.5	48,079	596	7,872	1,746	9,618	34.5	288,578	31,144	319,722	139.5	3%
TSIENTANG TAO 錢塘道																				
Hangh sien (Hangchow)... 杭縣	ABF, CIM, CMS, PN, PS, SDA, YMCA, YWCA	884,027	1859	18	25	49	257	1832	20.8	2387	105	1131	541	1672	91.2	8694	1295	9989	113.5	14 %
Haining ..... 海寧	PN, PS	348,345	1892	6	7	6	8	114	3.3	195	2	49	...	49	43	4495	281	4776	136.4	1 %
Fuyang ..... 富陽	CIM, CMS	177,686	1896	14	15	20	34	318	17.6	1556	14	90	...	90	53.2	1553	210	1763	97.9	4 %
Yihang ..... 杭	CIM, PS	108,847	1872	5	5	4	4	65	5.9	102	...	...	...	...	...	1301	229	1530	139.0	...
Linan ..... 臨安	ABF, CIM	58,282	1891	1	2	2	3	73	12.1	91	1	25	...	25	34.2	1135	170	1305	217.5	2 %
Yütsien ..... 於潛	CMS	41,883	...	1	1	1	2	23	5.7	42	1	20	...	20	86.9	1328	54	1382	345.5	1 %
Sinteng ..... 新登	CIM, CMS	47,507	1889	4	4	1	2	105	22.0	150	1	15	...	15	14.3	911	79	990	198.0	1 %
Changhwa	CMS	75,560	...	1	1	...	...	4	.5	20	...	...	...	...	...	1378	101	1479	181.9	...
Kashing ..... 嘉興	PS	640,643	1892	10	11	14	80	520	8.1	664	34	219	109	328	63	6070	726	6796	106 1	5 %
Kashan ..... 嘉善	LMS, PS	254,096	1894	2	4	4	6	82	3.3	186	2	45	...	45	54.8	3679	425	4104	164.1	1 %
Haiyen ..... 海鹽	PS	221,402	1904	2	2	2	4	82	3.7	107	2	61	...	61	74.4	2007	179	2186	99.3	3 %
Chungteh ..... 崇德	MES, PN	256,218	1901	3	4	8	9	278	10.2	585	1	25	...	25	9.3	2095	221	2316	89.1	1 %
Pinghu	LMS, SDA	289,998	1891	2	7	7	7	93	3 2	199	...	...	...	...	...	3511	436	3947	136.1	...
Tungsiang ..... 桐鄉	MES, PS	177,743	1901	4	4	19	24	373	21.1	880	5	118	...	118	31.9	2269	240	2509	139.3	5 %
Wuhing ..... 吳興	ABF, MES, PS	1,175,944	1890	15	28	57	105	1447	12.3	3158	26	336	175	511	35.5	4927	190	5417	45.9	9 %
Changhing ..... 長興	MES	275,249	...	8	8	20	22	560	20.4	2316	2	54	...	54	9.6	3004	263	3267	116.6	2 %
Tehtsing ..... 德清	PN, PS	179,743	1866	9	10	4	12	483	26.8	536	8	119	...	119	24.6	1962	144	2106	117.0	5 %
Wukang ..... 武康	ABF, MES	75,569	...	9	8	20	24	697	92.9	2080	4	68	...	68	9.9	992	26	1018	127.2	6 %
Anki ..... 安吉	CIM, MES	83,070	1873	2	3	1	6	52	6.2	300	5	68	...	68	13	713	35	748	93.5	8 %
Siaofeng ..... 孝豐	ABF	67,433	...	2	1	2	4	68	10.0	93	2	52	...	52	76.4	807	64	871	124 1	6 %
		5,439,245		118	150	241	613	7,269	13.4	15,648	215	2,495	825	3,320	43.7	52,831	5,668	58,499	107.5	5 %
KWAIKI TAO 會稽道																				
Kinhsien (Ningpo)... 鄞縣	ABF, AFM, CIM, CM, CMS, PN, UMC, YMCA	874,930	1840	37	41	73	201	2890	33.2	4014	100	1000	384	1384	47.7	9597	658	10255	117.8	12 %
Tzeki ..... 慈谿	CMS, PN	355,707	1857	8	7	11	18	261	7.2	632	7	172	...	172	65.9	4339	324	4663	129.5	4 %
Fenghwa ..... 奉化	ABF, CIM, UMC	309,944	1866	8	10	13	15	257	8.3	376	2	54	...	54	21	8325	471	8796	283.8	0.1 %
Chenhai ..... 鎮海	ABF, CMS, UMC	429,075	1880	11	13	10	17	314	7.3	517	7	221	15	236	75	5895	741	6636	154.3	3 %
Siangshan ..... 象山	UMC	111,961	1880	18	12	5	8	402	36.5	790	3	35	12	47	11	2290	321	2611	237.3	0.1 %
Nantien ..... 南田	UMC	21,137	...	3	9	1	1	98	49.0	218	...	...	...	...	...	164	...	164	82.0	...
Tinghai ..... 定海	ABF	378,733	...	2	3	5	10	119	3.1	148	5	82	16	98	87.1	1632	78	1710	45.0	5 %
Shaohing ..... 紹興	ABF, CIM, CMS	1,153,692	1861	13	13	26	81	675	5.9	946	47	443	106	549	80.7	9313	1088	10401	90.3	6 %
Sinoshan ..... 新昌	ABF, CIM, CMS	507,509	1866	8	6	4	6	567	11.1	778	2	57	...	57	10	2973	338	3311	64.9	2 %
Chuki ..... 諸暨	CIM, CMS, SDA	489,105	1877	33	28	19	37	653	13.3	1246	18	310	16	326	50.1	14725	1833	16558	337.9	2 %
Yüyao ..... 餘姚	PN, UMC	642,025	1861	9	16	22	40	1187	18.5	1421	16	449	16	465	38.7	5034	325	5359	21.2	26 %
Shangyü ..... 上虞	PN, UMC	307,044	1866	5	10	5	14	204	6.6	263	9	140	...	140	68.6	4215	279	4494	144.9	3 %
Chenghsien ..... 嵊縣	CIM	370,501	1869	5	10	6	6	206	5.5	315	...	...	...	...	...	7797	1167	8961	242.2	...
Sinchang ..... 新昌	CIM	285,120	1870	3	4	4	7	130	4.5	185	3	...	39	39	30	4113	472	4585	163.7	1 %
Linhai ..... 臨海	CIM, CMS	570,557	1867	16	15	17	44	436	7.6	637	8	106	9	115	26.7	6299	402	6701	117.5	2 %
Hwangyen ..... 黃巖	CIM, CMS	399,620	1896	15	16	18	25	479	11.9	631	7	98	2	100	20.8	4981	776	5757	143.4	2 %
Tientai ..... 天台	CIM, CMS	431,317	1870	16	15	12	21	344	8.0	610	9	134	16	150	44.1	2229	558	2787	64.8	5 %
Sienkü ..... 仙居	CIM, UMC	339,109	1874	13	13	15	19	185	5.5	474	4	69	16	85	46	2505	303	2808	82.5	3 %
Ninghai ..... 寧海	CIM	557,101	1868	12	12	14	20	615	10.9	787	6	68	18	86	14.3	3493	285	3778	67.4	2 %
Wenling ..... 溫嶺	CMS	529,614	1898	14	11	19	24	428	8.1	643	5	62	...	62	14.4	3459	466	3925	74.0	2 %
		9,063,801		249	264	299	614	10,450	11.5	15,631	258	3,500	665	4,165	39.6	103,378	10,885	114,263	126.1	3.1 %
KINHWA TAO 金華道																				
Lanchi ..... 蘭溪	ABF, CIM	209,457	1890	9	8	10	12	222	10.5	248	2	30	10	40	18	12374	716	13090	623.3	3 %
Kinhwa ..... 金華	ABF, CIM	216,346	1875	6	5	10	35	240	10.9	304	17	173	95	268	11.1	6486	730	7216	328.0	4 %
Tungyang ..... 東陽	PN	453,707	1878	7	5	5	7	121	2.6	172	2	33	...	33	27.2	4940	1623	6563	145.8	5 %
Iwu ..... 義烏	CMS, PN	239,937	1900	6	6	6	7	60	2.6	89	1	20	...	20	33.3	5101	1036	6137	256.1	3 %
Yungkang ..... 永康	CIM	251,789	1882	4	4	5	5	130	5.2	170	...	...	...	...	...	8759	1715	10474	418.9	...
Wuyi ..... 武義	CIM	83,123	...	2	2	1	1	70	8.7	110	...	...	...	...	...	2245	272	2517	313.8	...
Pukiang ..... 浦江	CIM, CMS, PN	205,714	1888	6	5	5	5	84	4.0	95	...	...	...	...	...	4294	788	5082	242.0	...
Tangki ..... 湯溪	ABF	104,016	...	1	3	4	4	21	2.1	33	...	...	...	...	...	4048	203	4251	425.1	...
Chühsien ..... 蘭縣	CIM	269,976	1872	4	4	2	4	136	5.0	151	...	...	...	...	...	4512	394	4936	182.8	...
Lungyu ..... 龍游	CIM, GCAM (CIM)	135,747	1896	2	2	1	1	48	3.4	52	...	...	...	...	...	3640	311	3951	282.2	...
Kiangshan ..... 江山	CIM	302,546	...	2	2	1	1	23	.8	27	...	...	...	...	...	5651	307	5958	198.6	...
Changshan ..... 常山	CIM	135,145	1878	3	3	5	5	101	7.2	116	...	...	...	...	...	2225	140	2365	168.9	...
Kailwa ..... 開化	CIM	139,326	1880	1	2	1	1	28	2.1	28	...	...	...	...	...	1201	70	1274	91.0	...
Kienteh ..... 建德	CIM	94,867	1902	2	2	2	3	58	6.4	89	1	15	...	15	25.8	1828	245	2073	230.3	1 %
Shunan ..... 遂安	CIM	395,572	...	...	4	1	1	52	1.3	52	...	...	...	...	...	4142	201	4343	108.5	...
Tunglu ..... 桐廬	CIM, CMS	107,128	1889	3	6	...	2	25	2.2	57	2	33	...	33	132	2450	190	2640	240.0	1 %
Suian ..... 遂安	CIM	170,845	...	...	1	1	1	10	.6	10	...	...	...	...	...	2659	219	2878	169.3	...
Fenshui ..... 分水	CIM	29,647	...	1	1	1	2	30	10.0	50	1	15	...	15	50	1071	68	1139	379.6	1 %
Showchang ..... 壽昌	CIM	72,689	1910	1	1	3	3	16	2.3	41	...	...	...	...	...	712	104	816	116.5	...
		3,617,577		60	66	64	100	1,475	4.0	1,894	26	319	105	424	28.7	78,371	9,332	87,703	242.2	0.5 %

CHEKIANG—Christian Occupation by Hsiens *(Continued)*

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
OWHAI TAO 甌海道																				
Yungkia (Wenchow) 永嘉	CIM, SDA, UMC	1,755,193	1867	175	178	174	239	3445	19.5	6413	55	734	49	783	22.3	7638	775	8413	47.8	7%
Lishui 瑞水	GCAM (CIM)	357,472	1875	10	10	10	16	285	7.9	316	6	76	33	109	38.2	2815	261	3076	85.4	3%
Tsingtien 清田	CIM, GCAM (CIM), UMC	223,234	1888	37	38	35	36	483	21.9	1036	1	32	...	32	6.6	2006	431	2437	110.8	1%
Tsinyün 縉雲	GCAM (CIM)	156,132	1898	2	2	5	8	42	2.6	50	3	61	...	61	145	5030	510	5540	346.2	1%
Sungyang 松陽	GCAM (CIM)	209,261	1896	8	8	6	9	227	10.8	247	3	40	20	60	26.4	3346	310	3656	174.0	0.6%
Suichang 遂昌	GCAM (CIM)	102,604	1902	4	4	2	2	170	17.0	182	...	...	...	...	...	2283	176	2459	245.9	...
Lungchüan 龍泉	GCAM (CIM)	125,105	1894	12	12	9	16	380	29.2	400	7	126	24	150	39.4	1411	183	1594	123.1	0.9%
Kingyüan 慶元	GCAM (CIM)	97,620	1902	3	3	1	1	131	13.1	139	...	24	...	24	18.3	1664	199	1863	186.3	1%
Yünhwo 雲和	GCAM (CIM)	95,705	1895	4	4	7	11	180	18.0	200	4	35	25	60	30.6	1485	154	1639	163.9	5%
Süanping 宣平	GCAM (CIM)	121,789	1905	2	2	1	1	92	7.6	100	...	...	...	...	...	1691	96	1787	148.9	...
Kingming 景寧	GCAM (CIM)	102,038	1908	6	6	4	4	110	11.0	128	...	30	...	30	27.2	1709	151	1860	186.0	2%
Juian 瑞安	CIM, UMC	370,877	1876	45	57	26	35	1120	30.2	1852	9	161	...	161	14.3	6381	912	7293	197.1	2%
Lotsing 樂清	CIM, SDA, UMC	383,841	1885	63	52	47	52	921	24.2	2082	5	143	...	143	15.9	4912	338	5250	138.2	3%
Pingyang 平陽	CIM, SDA, UMC	431,683	1875	46	45	29	32	933	21.7	1277	3	80	...	80	8.5	9138	594	9732	226.3	1%
Taishun 泰順	CIM	130,120	1897	2	3	3	3	80	6.1	102	...	...	...	...	...	1635	103	1738	133.7	...
Yühwan 玉環	CMS, UMC	126,525	1899	13	14	14	15	109	9.1	382	1	16	...	16	14.6	854	65	919	76.5	2%
		4,789,199		432	438	373	480	8,708	18.1	14,906	97	1,558	151	1,709	19.5	53,998	5,258	59,256	123.7	2.8%
TOTALS																				
TSIENTANG TAO 錢塘道		5,439,245		118	150	241	613	7,269	13.4	15,648	215	2,495	825	3,320	45.7	52,831	5,668	58,499	107.3	5.0%
KWAIKI TAO 會稽道		9,063,801		249	264	299	614	10,450	11.5	15,631	258	3,500	665	4,165	39.6	103,378	10,886	114,264	126.1	3.4%
KINHWA TAO 金華道		3,617,577		60	66	64	100	1,475	4.0	1,894	26	319	105	424	28.7	78,371	9,332	87,703	242.2	0.5%
OWHAI TAO 甌海道		4,789,199		432	438	373	480	8,708	18.1	14,906	97	1,558	151	1,709	19.5	53,998	5,258	59,256	123.7	2.8%
Grand Total...		**22,909,822**		**859**	**918**	**977**	**1,807**	**27,902**	**12.5**	**48,079**	**596**	**7,872**	**1,746**	**9,618**	**34.5**	**288,578**	**31,144**	**319,722**	**139.5**	**3.0%**

CHIHLI—Christian Occupation by Hsiens

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
Grand Total		27,312,673		365	471	753	1726	22,283	6.5	37,089	713	8,554	3,188	11,742	52.7	472,645	32,078	504,723	184.9	0.2%

TSINHAI TAO 津海道

Tientsin	天津	ABCFM, LMS, MEFB, SA, SPG*, UMC, YMCA, YWCA	827,787	1860	15	20	55	206	1643	17.6	3421	120	821	709	1530	95	13149	2576	15725	189.4	8.2%
Tsinghsien	青縣	MEFB, UMC	211,123	1905	1	3	4	6	43	2.0	43	2	60	...	60	139	1138	188	1326	63.1	4.3%
Tsanghsien	滄縣	LMS	410,457	1899	3	3	6	14	208	5.0	234	3	58	...	58	29	3629	1024	4653	113.4	1.2%
Yenshan	鹽山	LMS	278,035	1878	7	4	1	5	188	6.7	188	4	167	64	231	121	3201	2115	5416	122.0	6.5%
Kingyün	慶雲	LMS	123,270	...	3	3	1	1	73	6.1	73	...	29	...	29	40	1552	144	1666	138.8	1.7%
Nanpi	南皮	MEFB, UMC	174,064	1897	2	4	4	6	46	1.3	49	2	45	...	45	100	1143	136	1279	75.2	3.4%
Tsinghai	靜海	ABCFM, LMS, MEFB, UMC*	227,041	1899	3	3	5	6	134	5.7	173	1	28	...	28	22	1500	215	1715	74.5	1.6%
Hokien	河間	LMS, SPG	348,539	1878	7	7	6	19	211	6.0	300	7	167	...	167	81	3373	162	3535	101.0	4.5%
Sienhsien	獻縣	LMS, SPG	312,689	1903	4	5	3	7	190	6.1	303	4	72	...	72	38	1705	210	1915	61.7	3.6%
Suning	肅寧	ABCFM, SPG	142,279	1915	...	2	2	2	7	0.1	25	...	...	...	...	...	3231	93	3324	237.4	...
Jenkiu	任邱	SA	201,142	1918	1	1	2	2	...	...	...	...	...	...	...	...	3614	235	3849	192.4	...
Fowcheng	阜城	LMS*, MEFB*	105,316	...	...	...	...	...	...	...	...	...	...	...	...	...	1675	128	1803	163.9	...
Kiaoho	交河	MEFB	259,800	1904	3	3	5	7	67	2.5	143	2	95	...	95	141	4657	288	4945	190.1	1.9%
Ningtsing	寧津	UMC	451,197	...	6	19	7	16	200	4.4	233	9	140	...	140	70	7922	280	8202	182.2	1.8%
Kinghsien	景縣	LMS	229,118	1892	1	1	1	1	54	2.3	80	...	...	...	...	...	5483	392	5875	255.4	...
Wukiao	吳橋	LMS*	203,417	...	...	...	...	...	...	...	...	...	...	...	...	...	6252	249	6501	320.2	...
Kucheng	故城	LMS	115,151	1890	8	8	3	8	186	15.5	243	5	86	...	86	45	2625	100	2725	227.1	3.6%
Tungkwang	東光	LMS*, MEFB*, UMC*	269,552	...	1	3	2	4	60	2.2	60	2	50	...	50	83	4051	152	4203	155.6	1.1%
Luhing	盧龍	MEFB, UMC	136,150	1890	11	12	16	27	406	3.0	616	10	244	...	244	40	2853	171	3024	216.0	0.4%
Tsienan	遷安	MEFB, UMC (see also Luhing)	368,587	1890	10	9	22	26	815	25.1	1141	4	65	...	65	8	7966	714	8680	231.5	0.8%
Funing	撫寧	MEFB	248,514	1885	5	5	8	13	185	7.4	185	5	85	...	85	44	5100	99	5199	208.0	1.6%
Changli	昌黎	MEFB, UMC*	371,655	1885	4	4	17	39	370	10.0	525	19	128	166	294	79	5253	112	5365	145.0	5.1%
Lwanhsien	灤縣	MEFB, UMC	518,047	1890	22	38	49	74	1425	27.5	2288	25	590	150	740	43	5829	361	6190	119.0	10.1%
Loting	樂亭	MEFB	254,659	...	6	6	6	13	387	15.2	505	7	120	...	120	30	6645	302	5947	277.8	1.7%
Linyü	臨榆	MEFB	223,694	1885	7	7	18	50	516	23.4	808	27	338	83	421	84	2535	198	2733	128.2	13.1%
Tsunhwa	遵化	MEFB	225,006	1890	12	10	19	22	728	31.6	976	3	99	51	150	21	2820	104	2924	127.1	4.8%
Fengjun	豐潤	MEFB, UMC	509,441	1890	9	27	23	25	640	4.7	806	2	8	...	8	1.2	7098	719	7817	153.2	0.1%
Yutien	玉田	MEFB	268,192	1910	4	4	8	9	292	10.8	366	1	17	...	17	6	4006	187	4193	155.3	0.4%
Wenan	文安	ABCFM, MEFB	170,000	1895	3	3	5	8	61	3.5	87	3	94	10	104	173	1495	143	1638	96.3	7.3%
Tacheng	大城	MEFB	140,000	1889	3	3	5	8	193	13.7	344	3	80	...	80	42	3727	161	3888	277.7	2.0%
Sinchen	新鎮	ABCFM	30,000	1870	2	2	1	1	30	10.0	67	...	...	...	...	...	131	9	140	46.6	...
Ningho	寧河	UMC	320,000	...	1	5	2	2	55	1.7	55	...	..	...	...	...	1089	151	1240	38.7	...
			8,673,922		164	224	306	627	9,413	10.8	14,337	270	3,686	1,233	4,919	52	126,447	10,188	136,635	157.7	3.5%

PAOTING TAO 保定道

Tsingyüan (Paotingfu)	清苑	ABCFM, PN, SA, YMCA	404,260	1873	9	6	25	102	653	38.5	1412	38	363	171	534	82	4928	1056	5984	149.6	8.2%
Mancheng	滿城	PN	87,489	1895	1	2	1	2	95	10.5	108	1	20	...	20	21	3295	231	3526	391.7	0.6%
Sushui	徐水	PN	85,000	1909	...	2	1	4	22	2.4	30	3	47	...	47	213	1745	125	1870	207.7	2.4%
Tinghing	定興	PN	151,349	1907	...	2	2	4	38	2.1	43	2	35	...	35	92	1825	139	1964	131.0	1.7%
Sincheng	新城	ABCFM	193,326	1896	1	1	1	1	27	1.4	47	...	...	...	...	...	1764	128	1892	99.5	...
Tanghsien	唐縣	ABCFM, PN	229,511	1907	...	2	1	1	55	2.3	57	...	...	...	...	...	1753	102	1855	80.6	...
Poyeh	博野	ABCFM, SPG	87,262	...	6	2	2	2	205	23.6	309	2	14	...	14	7	2741	90	2831	314.5	0.5%
Wangtu	望都	ABCFM	74,568	...	1	...	...	...	35	4.7	35	...	...	...	...	...	2045	72	2117	302.4	...
Jungcheng	容城	PN	65,938	1905	...	2	2	3	15	2.1	20	1	5	...	5	33	1197	52	1249	178.4	0.4%
Wanhsien	完縣	PN	118,234	1898	...	1	1	1	25	2.1	31	...	...	...	...	...	3321	166	3487	290.5	...
Lihsien	蠡縣	ABCFM	181,936	...	3	1	3	5	150	8.3	150	2	30	...	30	20	5759	270	6029	336.9	0.5%
Hiunghsien	雄縣	PN	85,521	1918	...	1	1	1	4	.4	9	...	...	...	...	...	1616	126	1742	193.5	...
Ankwo	安國	SPG	197,818	...	1	1	1	5	22	1.1	44	4	92	...	92	417	7065	622	7687	384.3	1.1%
Shulu	束鹿	ABCFM, LMS	306,573	1914	6	5	2	4	120	3.3	174	2	42	...	42	35	6745	195	6940	227.0	0.6%
Kaoyang	高陽	ABCFM	126,198	...	...	1	...	...	5	.4	5	...	...	...	...	...	2642	139	2781	213.7	...
Chengting	正定	AG, SA	189,371	1918	2	3	3	3	5	.2	60	...	...	...	...	...	3357	214	3571	187.9	...
Hwaihi	懷鹿	CIM	265,506	1887	1	1	2	4	26	.9	34	2	20	...	20	77	4626	246	4872	180.4	0.4%
Tsingsing	井陘	CIM	189,975	1913	1	1	1	1	20	1.1	30	...	...	...	...	...	2264	174	2438	128.4	...
Fowping	阜平	PN*	90,464	...	...	...	...	...	...	...	...	...	...	...	...	...	630	92	722	80.2	...
Lwancheng	欒城	AG	72,226	...	1	1	1	1	37	5.2	37	...	...	...	...	...	1074	66	1140	162.8	...
Singtang	行唐	CIM	140,887	1903	1	1	1	1	29	2.1	41	...	...	...	...	...	1988	275	2263	161.6	...
Lingshow	靈壽	CIM	96,840	1904	2	2	1	1	38	3.9	53	...	...	...	...	...	2015	122	2137	222.6	...
Pingshan	平山	CIM	198,654	1903	1	1	1	1	52	2.6	77	...	...	...	...	...	3117	176	3293	164.7	...
Yüanshih	元氏	CIM	127,827	1908	1	1	1	1	11	.8	13	...	...	...	...	...	2176	132	2308	176.7	...
Tsanhwang	贊皇	CIM	64,424	1905	1	1	1	1	36	5.6	49	...	...	...	...	...	465	49	514	85.6	...
Tsinhsien	晉縣	LMS	161,333	1908	1	1	1	1	28	1.7	40	...	...	...	...	...	6054	241	6295	393.4	...
Wuki	無極	ABCFM	151,139	...	2	1	2	2	90	6.0	90	...	...	...	...	...	3516	105	3621	241.4	...
Kaocheng	藁城	ABCFM, Ind§	233,457	...	1	1	...	...	30	1.2	30	...	...	...	...	...	3800	251	4051	176.1	...
Shulo	新樂	ABCFM, AG	130,353	...	1	2	1	1	50	3.8	50	...	...	...	...	...	1228	72	1300	100.0	...
Yihsien	易縣	PN	162,542	1909	...	2	3	3	35	2.1	53	...	...	...	...	...	2803	119	2922	182.6	...

CHIHLI—Christian Occupation of Hsiens *(Continued)*

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
PAOTING TAO *(Continued)* 保 定 道																				
Laishui 淶水	AGS	132,869	...	...	1	...	...	...	...	...	...	...	...	...	...	600	44	644	49.5	...
Laiyuan 淶源	PN	90,926	1906	...	2	1	2	45	5.0	53	1	10	...	10	20	1634	117	1751	194.5	0.6%
Tinghsien 定縣	ABCFM	297,847	...	1	1	3	3	140	4.7	140	...	...	...	...	...	10812	643	11455	527.7	...
Küyang 曲陽	PN*	128,277	...	...	...	...	...	...	...	...	...	...	...	...	...	2635	77	2712	208.6	...
Shentseh 深澤	ABCFM, SPG	112,241	...	2	2	5	5	107	.6	123	...	...	...	...	...	2934	183	3117	283.3	...
Shenhsien 深縣	ABCFM, LMS	349,848	1855	1	1	1	1	107	2.3	331	...	...	...	...	...	12164	406	12570	359.3	...
Wukiang 武強	LMS*, MEFB*	120,387	...	...	...	...	...	...	...	...	...	...	...	...	...	2445	127	2572	214.3	...
Jaoyang 饒陽	ABCFM	177,074	...	...	...	...	...	10	.6	10	...	...	...	...	...	4116	127	4243	235.7	...
Anping 安平	ABCFM, SPG	149,768	...	2	1	3	5	45	3.0	105	2	70	...	70	155	4151	136	4287	285.8	1.6%
Ansin 安新	PN	197,818	1908	...	1	2	4	9	.4	16	2	90	...	90	1000	1448	110	1558	111.2	5.6%
		6,427,636		50	57	77	176	2,421	3.8	3,909	62	838	171	1,009	41.7	130,493	7,817	138,310	216.0	0.7%
TAMING TAO 大 名 道																				
Taming 大名	SCM	446,256	1902	2	1	3	9	109	2.4	109	6	135	9	141	130	8093	621	8714	193.6	1.7%
Nanlo 南樂	SCM*	183,867	..	...	...	...	...	...	...	...	...	...	...	...	...	3672	209	3881	215.6	..
Tsingfeng 清豐	SCM	311,484	1915	1	1	2	2	20	.6	20	...	...	...	...	...	3409	205	3614	116.9	...
Tungming 東明	MGC	231,532	1916	1	1	3	3	15	.7	25	...	...	...	...	...	920	82	1002	43.5	...
Puyang 濮陽	MGC	263,870	1911	1	1	9	13	42	1.6	92	4	75	16	91	217	3451	235	3686	141.7	2.4%
Changyüan 長垣	MGC	273,322	1917	...	1	2	2	15	.6	15	...	92	...	92	680	1757	252	2009	74.4	4.3%
Singtai 邢古	CIM, PN	257,843	1888	2	3	7	31	175	6.7	185	9	...	20	20	11	6780	242	7022	270.7	0.3%
Shaho 沙河	CIM	144,445	1912	1	1	1	1	21	1.5	26	...	...	...	...	...	2271	137	2408	172.0	...
Nanho 南和	CIM	111,629	1906	1	1	1	1	21	1.9	26	...	...	...	...	...	2570	88	2658	211.6	...
Kwangtsung 廣宗	ABCFM, PN	94,699	1905	...	3	3	3	45	5.0	122	...	...	...	...	...	3764	213	3977	441.8	...
Küln 鉅鹿	PN	137,238	1905	...	1	5	6	12	.8	142	1	25	...	25	208	4182	367	4549	324.2	0.5%
Tangshan 唐山	PN*	76,760	...	...	...	...	...	...	...	...	...	...	...	...	...	1283	81	1364	170.5	...
Neikiu 內邱	CIM	112,374	1905	1	1	...	...	15	1.3	15	...	...	...	...	...	1020	59	1079	98.1	...
Jenhsien 任縣	PN	118,643	1904	...	1	3	3	12	1.0	72	...	...	...	...	...	3444	172	3616	216.0	...
Yungnien 永年	SCM	267,201	1905	2	2	4	8	35	1.2	35	4	106	...	106	302	6898	285	7183	266.0	1.1%
Küchow 曲周	ABCFM, SCM*	217,555	1905	...	1	...	...	45	2.0	45	...	...	...	...	...	5282	159	5441	247.3	..
Feisiung 肥鄉	SCM*	129,209	1905	1	1	1	3	...	...	...	2	48	...	48	...	3473	159	3632	279.3	0.8%
Kitseh 雞澤	SCM	71,294	1914	...	1	...	...	15	2.1	15	...	...	...	...	...	1440	80	1520	217.1	...
Kwangping 廣平	SCM	61,967	1905	1	1	3	3	210	35.0	210	...	...	...	...	...	1485	127	1612	268.6	...
Hantan 邯鄲	SCM*	171,824	1911	1	1	1	1	...	...	...	...	...	...	...	...	2954	191	3145	185.0	...
Chengan 成安	PCC, SCM	81,763	1906	1	2	2	2	65	8.1	117	...	...	...	...	...	1960	109	2069	258.6	...
Weihsien 威縣	ABCFM, SCM	153,689	1902	3	4	2	4	204	13.6	207	2	20	...	20	10	5194	355	5549	37.0	0.3%
Tsingho 清河	ABCFM	146,554	1901	1	1	1	1	36	2.2	40	...	...	...	...	...	1884	56	1940	129.3	...
Tzehsien 磁縣	PCC	209,457	1898	...	5	4	5	375	17.8	375	1	14	...	14	3.6	5932	203	6135	292.1	0.2%
Kihsien 冀縣	LMS	289,006	1890	3	3	1	1	48	1.6	75	...	...	...	...	...	6436	144	6580	226.9	...
Hengshui 衡水	LMS	143,202	1890	2	2	1	1	13	3.1	67	..	...	...	...	...	5077	154	5231	373.6	...
Nankung 南宮	ABCFM, LMS	261,491	1894	5	6	3	4	133	5.1	281	1	15	...	15	12	10991	393	11384	437.8	0.1%
Sinho 新河	LMS*	102,189	...	...	...	...	...	...	...	...	...	...	...	...	...	3281	97	3378	337.8	...
Tsnokiang 棗強	LMS	317,548	1888	2	2	5	17	272	8.5	347	8	14	39	53	19	10205	224	10429	325.9	0.5%
Wuyi 武邑	LMS	190,678	1908	1	1	1	1	28	1.4	37	...	...	...	...	...	4359	101	4460	234.7	...
Chaobsien 趙縣	ABCFM	211,298	...	1	..	...	1	100	4.8	100	1	20	...	20	20	4159	153	4312	205.3	0.4%
Paisiang 柏鄉	ABCFM*	71,252	...	...	...	...	...	...	...	...	...	...	...	...	...	852	85	937	133.8	...
Lungping 隆平	LMS*	113,338	...	...	...	...	...	...	...	...	...	...	...	...	...	1549	107	1656	150.5	...
Lincheng 臨城	ABCFM	87,154	...	1	...	...	1	35	4.0	35	1	16	...	16	46	1909	143	2052	227.0	0.8%
Kaoyi 高邑	ABCFM, AGS	60,811	...	3	2	4	4	80	13.2	80	...	...	...	...	...	1404	102	1506	268.0	...
Ningtsin 寧晉	LMS	305,636	1890	6	7	3	4	204	6.5	322	1	14	...	14	7	3638	269	3907	226.0	0.3%
Pingsiang 平鄉	PN*	100,425	1904	...	1	3	3	...	...	80	...	...	...	...	...	2906	94	3000	300.0	...
		6,531,523		41	59	78	138	2,430	3.7	3,320	41	594	84	678	28	139,884	6,753	146,637	223.9	0.1%
KOWPEH TAO 口 北 道																				
Shanhwa 宣化	MP, NCM	472,862	1889	6	8	9	12	215	4.5	250	3	82	...	82	37	2921	146	3067	65.2	2.6%
Chihcheng 赤城	NCM S	41,148	...	...	3	...	...	...	...	...	...	...	...	...	...	1295	40	1335	333.7	...
Wanchuan 萬全	MP, NCM, SA	193,901	1867	3	4	10	15	143	7.5	319	3	25	16	41	29	3126	65	3191	167.9	1.3%
Lungkwan 龍關	NCM	66,436	1910	1	1	2	3	17	2.4	17	1	44	...	44	259	1118	86	1204	172.0	3.6%
Hwailai 懷來	MEFB, NFEM	163,564	1896	2	3	8	9	40	2.5	99	1	13	...	13	33	2716	199	2915	182.1	0.4%
Yangyüan 陽原	MP*, NFEM S	134,946	...	...	...	...	...	...	...	...	...	...	...	...	...	1664	136	1800	138.4	...
Hwaian 懷安	MP	145,711	1913	...	1	2	2	33	2.2	67	...	...	...	...	...	4036	137	4173	278.2	...
Yühsien 蔚縣	MP, NFEM S	202,409	1902	...	4	3	3	87	4.3	94	...	...	...	...	...	5627	243	5870	293.5	0.1%
Yenkiang 延慶	MEFB	103,148	1890	3	3	5	6	33	3.1	80	1	18	...	18	54	1056	72	1128	112.8	...
Cholu 涿鹿	NCM, NFEM S	84,044	1910	1	1	2	2	34	4.7	34	...	...	...	...	...	2186	109	2295	277.2	...
		1,608,169		16	28	41	52	502	3.1	960	9	182	16	198	39.6	25,745	1,233	26,978	167.6	0.7%

CHIHLI—Christian Occupation by Hsiens *(Continued)*

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
KINGCHAO DISTRICT 京兆																				
Tabing 大興	LMS, MEFB	130,923	1870	6	7	7	14	233	14.0	374	3	92	...	92	40	899	60	959	73.7	8.3%
Wanping 宛平縣	ABCFM, MEFB, SPG	159,546	1898	6	5	7	17	141	8.8	206	10	199	25	224	160	1315	152	1467	91.8	13.3%
Cholsien 涿縣	ABCFM	156,161	1878	3	6	8	10	93	5.8	115	2	19	...	19	20	1725	89	1814	113.3	1.0%
Liangsiang 良鄉	ABCFM	62,768	1892	4	4	6	9	96	15.5	127	3	53	...	53	53	1112	110	1552	258.6	3.3%
Fangshan 房山	ABCFM	149,146	1893	1	1	2	3	24	1.6	44	1	15	...	15	63	1455	107	1562	104.1	0.9%
Tunghsien 通縣	ABCFM, LMS, SA	262,847	1867	9	8	20	36	739	28.4	1027	12	187	120	307	11	2633	127	2760	106.1	9.6%
Sanho 三河	PN	208,542	1895	...	5	7	10	95	4.5	123	3	40	3	43	44	1137	108	1245	59.2	3.3%
Paoti 寶坻縣	ABCFM, PN	316,879	1907	3	1	8	8	91	2.9	143	...	...	...	...	...	1103	101	1204	37.6	...
Kihsien 薊縣	PN	256,347	1907	...	2	2	3	15	.5	29	1	10	...	10	80	1528	71	1599	61.5	0.7%
Sianghe 香河	ABCFM	144,906	1903	1	1	2	3	56	4.0	56	1	20	...	20	34	410	44	454	34.0	4.0%
Wutsing 武清	ABCFM	241,186	...	3	4	3	4	100	1.1	129	1	52	...	52	52	2371	277	2648	210.3	1.9%
Antze 安次	LMS, MEFB	119,235	1880	7	7	10	11	337	22.4	551	1	58	...	58	17	1705	86	1791	119.4	3.2%
Yungtsing 永清	LMS, MEFB, SPG	106,464	1860	10	10	14	20	348	31 6	786	15	267	15	282	80	1055	155	1210	110.0	17.8%
Kuan 固安	ABCFM, MEFB	137,917	1904	6	6	9	12	117	8.3	268	3	48	...	48	27	1292	106	1398	99.8	3.4%
Pahsien 霸縣	ABCFM, MEFB	125,264	1890	3	3	3	3	119	9.1	179	...	20	...	20	16	2071	185	2259	173.7	0.9%
Pingku 平谷	PN	50,676	1914	1	2	3	4	64	1.3	72	1	18	...	18	28	285	40	325	65.0	6.0%
Shunyi 順義	ABCFM, MEFB	171,349	1890	2	2	2	4	30	1.7	56	2	18	...	18	60	2798	109	2907	171.0	6.2%
Miyün 密雲	MEFB	91,917	1897	3	3	3	6	79	8.7	180	3	56	...	56	68	1069	53	1122	124.6	5.1%
Hwaijn 懷柔	MEFB	48,086	1910	1	1	3	4	15	3.0	55	1	13	...	13	86	528	30	558	111.6	2.1%
Changping 昌平	MEFB	165,741	1910	4	4	9	11	87	5.3	157	2	39	...	39	45	2149	47	2196	129.1	1.7%
Peking City 北京城	ABCFM, LMS, MEFB, PN, SA, SDA, SPG, YMCA, YWCA, UMC	932,540	1864	18	18	123	532	4637	49.9	9886	266	2030	1521	3551	76	21073	4030	25103	269.9	13.3%
		4,071,423		91	103	251	733	7,517	18.5	14,563	331	3,254	1,684	4,938	66	50,076	6,087	56,163	135.5	8.2%
TOTALS																				
TSINHAI TAO ..... 津海道		8,673,922		164	224	306	627	9,413	10.8	14,337	270	3,686	1,233	4,919	52.	126,447	10,188	136,635	157.7	3.5%
PAOTING TAO ..... 保定道		6,427,636		50	57	77	176	2,421	3.8	3,909	62	838	171	1,009	41.7	130,493	7,817	138,310	216.0	0.7%
TAMING TAO ..... 大名道		6,531,523		44	59	78	138	2,430	3.7	3,320	41	594	84	678	28.	139,881	6,753	146,637	223.9	0.4%
KOWPEH TAO ..... 口北道		1,608,169		16	28	41	52	502	3.1	960	91	182	16	198	39.6	25,715	1,233	26,978	167.6	0.7%
KINGCHAO DISTRICT ..... 京 兆		4,071,423		91	103	251	733	7,517	18.5	14,563	331	3,254	1,684	4,938	66.	50,076	6,087	56,163	135.5	8.2%
Grand Total...		**27,312,673**		**365**	**471**	**753**	**1,726**	**22,283**	**6.5**	**37,089**	**713**	**8,554**	**3,188**	**11,742**	**52.7**	**472,645**	**32,078**	**504,723**	**184.9**	**0.2%**

FUKIEN—Christian Occupation by Hsiens

NAME OF HSIEN		Missions at work	1 Population Estimate	2 Date when work first begun	3 Organized Congregations	4 Evangelistic Centers	5 Employed Pastors, Evangelists and Bible Women	6 Total Employed Chinese Force (all forms of work)	7 Total Christian Communicants	8 Communicants per 10,000 Population	9 Total Christian Constituency	10 Total Chinese Educational Force	11 Lower Primary Students	12 Higher Primary Students	13 Total Lower and Higher Primary Students	14 Primary Students per 100 Christian Communicants	15 Govt. Lower Primary Students	16 Govt. Higher Primary Students	17 Govt. Lower and Higher Primary Students	18 Total Govt. Primary Students per 10,000	19 Percentage of Total Primary Students in Mission Primary Schools
Grand Total			**17,067,277**		**944**	**1,164**	**1,571**	**3,590**	**38,584**	**22.6**	**86,094**	**1,699**	**25,568**	**4,612**	**30,180**	**78.2**	**49,687**	**14,436**	**64,123**	**37.5**	**32.1%**
MINHOW TAO 閩候道																					
Minhow (Foochow)	閩侯	ABCFM, CMS+CEZMS, Ind, MEFB, SDA, YMCA	1,337,000	1840	67	44	193	715	3655	27.3	7506	393	3680	1475	5155	140	5555	1747	7302	54.6	41.1%
Kutien	古田	MEFB, CMS+CEZMS	259,584	1870	72	84	120	297	2165	83.2	4695	166	1621	233	1854	85.8	310	110	420	16.1	81.6%
Pingnan	屏南	CMS+CEZMS	83,811	1885	11	27	10	30	298	37.2	717	20	210	8	218	72.7	169	69	238	28.7	47.8%
Mintsing	閩清	MEFB	192,346	...	19	22	39	128	1294	68.1	2261	82	1217	98	1315	101.2	1773	200	1973	103.8	40.0%
Diongloh	長樂	ABCFM	367,461	1875	18	18	22	44	529	14.2	742	22	410	70	480	90.5	958	65	1050	28.3	31.4%
												18	151	12	166	51.8	123	177	300	13.5	35.6%
Lienkong	連江	CMS+CEZMS	222,008	1866	16	17	14	37	322	14.6	894										
Loyüan	羅源	CMS+CEZMS	157,138	1868	8	8	13	22	307	20.2	718	9	205	6	211	70.3	314	45	359	22.9	37.0%
Yungtai	永泰	ABCFM, MEFB, CMS	271,436	1864	16	26	16	47	433	16.1	1507	30	568	90	658	153	...	...	...	...	...
Futsing	福清	MEFB, CMS+CEZMS	570,569	...	64	63	96	163	4419	80.4	9182	62	1221	136	1357	30.8	...	...	...	...	...
Siapu	霞浦	CMS+CEZMS	230,616	...	5	12	8	45	223	9.6	914	21	88	113	201	91.3	692	292	984	42.6	17.0%
Futing	福鼎	CMS+CEZMS, CIM	176,981	1904	2	6	5	6	40	2.2	159	1	22	...	22	55	502	87	589	32.7	3.6%
Ningteh	寧德	CMS+CEZMS	172,529	...	2	17	14	22	352	20.7	1115	8	115	17	132	37.7	1208	60	1268	74.5	9.4%
Fuan	福安	CMS+CEZMS	355,813	...	1	7	3	5	62	1.8	247	2	44	...	44	70.9	1811	212	2023	56.1	2.1%
Pingtan	平潭	CMS+CEZMS, MEFB	82,150	...	16	17	35	66	1277	159.6	3804	31	558	48	606	47 7	575	38	613	76.6	50.0%
Showning	壽寧	CMS+CEZMS	120,769	...	1	3	2	3	8	.6	52	1	22	...	22	275	273	50	323	26.9	6.4%
			4,580,211		318	371	590	1,630	15,384	33.6	34,513	866	10,135	2,306	12,441	80.9	14,290	3,152	17,442	38.	41.6%
AMOY TAO 廈門道																					
Szeming (Amoy)	思明	LMS, YMCA, SDA, RCA, EPM*	212,089	1841	17	12	44	187	1585	75.4	3276	140	2282	623	2905	183.8	2364	314	2678	127.5	52.5%
Sienyu	仙遊	MEFB, CMS+CEZMS	484,671	1869	113	129	120	183	3107	70.9	6247	45	1391	172	1566	46	873	495	1368	28.5	54.0%
Putien	莆田	MEFB, CMS+CEZMS, YMCA	576,447	1851	176	170	191	398	4099	71.1	10542	140	2440	330	2770	67.5	1339	579	1918	33.1	59.1%
Tsinkiang	晉江	EPM*	914,351	1859	...	18	51	123	1002	11.0	2163	72	1054	156	1210	121	1404	487	1891	20.7	39.0%
Naman	南安	EPM*	322,936	1860	...	10	21	28	425	13.2	1000	7	240	...	240	57.1	1154	247	1401	43.7	14.6%
Hweian	惠安	LMS	587,416	1866	26	26	38	74	1054	17.8	1691	30	561	44	605	57.6	461	325	786	13.2	46.5%
Anki	安溪	RCA, EPM*	394,391	1892	3	15	11	18	243	6.2	684	7	133	...	133	55 4	730	377	1107	27.6	11.1%
Tungan	同安	RCA, LMS	536,561	1962	19	22	18	61	636	11.7	1196	43	861	84	948	150.4	873	193	1066	20.1	47.1%
Yungchun	永春	MEFB, EPM	160,880	1870	20	23	31	66	736	46.0	1685	33	727	105	832	114.8	1019	262	1281	80.0	39.4%
Tehwa	德化	MEFB, EPM*	212,315	1874	24	36	17	35	633	30 1	997	18	483	...	483	76.6	470	82	552	26.2	48.3%
Tatien	大田	MEFB, EPM*	360,000	1869	30	34	22	36	909	25.2	1250	14	279	...	279	31	100	134	234	6.5	55.8%
Quemoy	金門	EPM, Chinese Church, LMS	14,100	1866	3	6	5	9	153	109.2	311	4	135	...	135	90	337	30	367	262.1	26.9%
			4,776,157		431	501	569	1,218	14,882	31.1	31,042	553	10,592	1,514	12,106	81.4	11.124	3,525	14,649	30.5	45.2%
TINGCHANG TAO 汀漳道																					
Lungyen	龍巖	RCA	147,610	...	3	3	4	5	63	4.2	141	1	26	4	30	47.6	2014	949	2963	201.6	1.0%
Changting	長汀	LMS*	228,328	1892	4	4	6	23	130	5.7	202	12	140	33	173	133.1	1547	448	1995	86.7	7.8%
Ninghwa	寧化	LMS	175,480	...	2	2	2	3	54	3.0	59	1	30	...	30	55.5	652	217	869	48.2	3.3%
Shanghang	上杭	EPM, LMS, MBM	282,980	1904	3	9	35	39	292	10.4	601	1	36	...	36	12.4	1780	562	2342	83.6	1.5%
Wuping	武平	EPM, MBM	152,282	1904	...	4	1	1	4	.2	4	...	...	...	...	...	514	350	864	57.6	...
Kweihwa	歸化	MEFB	133,221	1912	2	3	2	2	29	2.2	60	...	...	...	...	...	305	38	343	26.3	...
Engteng	永定	EPM, MBM	218,923	1902	3	5	3	6	110	5.0	110	3	107	...	107	97.2	3939	1432	5371	244.1	1.9%
Yünsiao	雲霄	EPM*	169,861	1892	...	6	6	12	69	4.1	151	6	100	75	175	250	350	22	372	21.8	31.8%
Lungki	龍溪	RCA, LMS	393,103	1861	15	14	24	64	861	22.1	1727	40	641	131	772	89.8	1910	191	2101	53.9	26.6%
Changpu	漳浦	EPM*	289,742	1854	...	17	36	65	697	24.8	1685	25	802	95	897	128.1	246	75	321	11.1	74.7%
Nantsing	南靖	RCA	366,828	...	3	11	8	11	179	4.8	381	3	53	...	53	29.4	436	89	525	14.1	8.8%
Changtai	長泰	LMS	134,838	1873	8	9	6	13	258	19.8	496	7	161	...	161	61.9	211	63	274	21.1	40.2%
Pinghwo	平和	RCA, EPM	183,739	...	12	16	23	42	461	25.6	953	13	201	32	233	50.6	449	139	588	32.6	29.1%
Chaoan	詔安	EPM, ABFMS	287,595	1889	4	4	4	4	56	1.9	75	...	...	...	...	...	410	211	621	21.4	...
Haiteng	海澄	EPM*, LMS	393,515	1857	6	18	7	15	224	5.9	371	8	161	...	161	73.1	836	106	942	23.9	14.6%
Tsingliu	清流	LMS	82,590	...	...	...	...	...	...	...	...	...	...	...	...	...	349	198	547	68.3	...
Changping	漳平	RCA	151,000	...	6	10	15	29	246	16.4	562	14	187	36	223	89.2	350	242	592	39.4	27.3%
Ningyang	寧洋	RCA	24,822	...	1	6	3	3	66	33.0	117	...	...	...	...	...	176	41	217	108.5	...
Liencheng	連城	LMS	171,836	...	1	5	3	9	127	7.4	183	6	92	19	111	85.3	997	707	1704	100.2	6.1%
Tungshan	東山	ABFMS, EPM, Chinese Church	27,918	1900	1	3	3	4	60	21.4	136	1	30	...	30	50	383	50	433	15.4	6.0%
			4,016,241		74	149	191	350	3,986	9.9	8,014	141	2,767	425	3,192	80.2	17,854	6,133	23,987	59.9	11.7%

FUKIEN—Christian Occupation by Hsiens *(Continued)*

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
KIENAN TAO 建安道																				
Nanping (Yenpingfu)... 南平	MEFB*	196,163	1880	27	34	47	101	1095	55.9	3070	35	404	165	569	51.7	589	152	741	37.1	43.5%
Tsianglo ..... 將樂	ABCFM*	171,449	1873	3	3	5	9	21	1.2	72	1	63	...	63	300	214	42	256	15.1	19.8%
Shahsien ..... 沙縣	MEFB*	291,826	1880	13	14	28	34	234	8.1	1257	5	113	...	113	49.1	106	115	221	7.6	37.6%
Yuki ..... 尤溪	MEFB	297,417	1880	20	28	31	37	1017	33.9	3526	6	133	...	133	13.3	136	45	181	60.3	44.3%
Shunchang ..... 順昌	MEFB, ABCFM*	248,056	1885	11	16	17	36	476	19.1	1269	17	310	...	310	65.1	268	59	327	13.1	51.6%
Yungan ..... 永安	MEFB*	191,663	1900	6	7	6	11	111	5.8	273	5	111	...	111	100	608	113	721	37.9	13.8%
Kienow ..... 建甌	ABCFM*, CMS+CEZMS*	833,022	1873	7	8	21	40	356	4.2	917	15	365	90	455	130	521	268	789	9.5	37.0%
Kienyang ..... 建陽	ABCFM, CMS+CEZMS	110,234	1891	3	4	9	10	89	8.1	292	1	...	...	...	...	249	...	249	22.6	...
Chungan ..... 崇安	CMS+CEZMS	117,618	1904	8	3	9	13	54	4.5	127	4	80	...	80	148.2	812	93	905	75.4	8.0%
Pucheng ..... 浦城	CMS+CEZMS	176,742	1900	3	2	7	12	69	3.8	157	5	60	10	70	101.4	891	220	1111	61.7	5.8%
Chengho ..... 政和	CMS+CEZMS	74,240	1902	1	1	2	2	20	2.8	70	...	...	...	...	...	363	137	500	6.7	...
Sungki ..... 松溪	CMS+CEZMS	58,023	1903	1	1	6	8	33	5.5	83	2	20	...	20	60.6	229	96	325	5.6	5.8%
Shaowu ..... 邵武	ABCFM	291,126	1872	15	15	22	55	575	19.7	1082	33	301	102	406	70	927	115	1042	35.9	29.0%
Kwangtseh ..... 光澤	ABCFM	209,089	1895	2	2	3	5	48	2.2	92	2	13	...	13	27	63	100	163	7.7	6.5%
Taining ..... 泰寧	ABCFM*	175,000	1894	4	4	3	5	63	3.5	147	2	41	...	41	65	132	39	171	9.5	20.5%
Kienning ..... 建寧	ABCFM	250,000	1897	2	1	5	8	71	2.8	91	3	57	...	57	80.3	311	32	343	13.7	14.2%
		3,694,668		121	143	221	392	4,332	11.7	12,525	139	2,074	367	2,441	56.7	6,419	1,626	8,045	21.7	23.5%
TOTALS																				
MINHOW TAO ..... 閩侯道		4,580,211		318	371	590	1,630	15,384	33.6	34,513	866	10,135	2,306	12,441	80.9	14,290	3,152	17,442	38.0	48.3%
AMOY TAO ..... 厦門道		4,776,157		431	501	569	1,218	14,882	31.1	31,042	553	10,592	1,514	12,106	81.4	11,124	3,525	14,649	30.5	47.3%
TINGCHANG TAO ..... 汀漳道		4,016,241		74	149	191	350	3,986	9.9	8,014	141	2,767	425	3,192	80.2	17,851	6,133	23,987	59.9	11.7%
KIENAN TAO ..... 建安道		3,694,668		121	143	221	392	4,332	11.7	12,525	139	2,074	367	2,441	56.7	6,419	1,626	8,045	21.2	23.5%
Grand Total...		17,067,277		944	1,164	1,571	3,590	38,584	22.6	86,094	1,699	25,568	4,612	30,180	78.2	49,687	14,436	64,123	37.5	32.1%

HONAN—Christian Occupation by Hsiens

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first begun	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
Grand Total		**32,547,366**		**247**	**455**	**614**	**1,106**	**12,418**	**3.8**	**20,636**	**409**	**5,840**	**982**	**6,832**	**55**	**185,360**	**12,554**	**197,914**	**60.8**	**0.3%**

KAIFENG TAO 開封道

Kaifeng	開封	MSCC, FMA, SBC, CIM, YMCA	922,362	1901	1	7	21	96	455	4.9	1116	57	614	282	896	199.1	1619	361	2010	21.8	32.3%
Chenliu	陳留	FMA	298,941	1912	2	3	7	7	30	1.0	30	...	...	...	...	...	683	36	719	24.1	...
Kibsien	杞縣	FMA	450,000	1905	2	4	7	12	40	.9	10	1	20	...	20	50	2492	100	2592	57.6	0.8%
Tungsi	通許	SBC, CIM	281,372	1901	2	4	3	3	60	2.1	68	...	15	...	15	25	3479	94	3573	127.2	0.1%
Yüshih	尉氏	SBC	254,771	1912	...	2	2	3	5	.2	5	1	70	...	70	1400	1954	48	2002	80.1	3.8%
Weichwan	洧川	CIM	149,604	1910	1	1	3	3	10	.7	20	...	...	...	...	...	815	72	887	59.1	...
Yenling	鄢陵	CIM	278,141	1917	1	1	1	1	22	.8	27	...	...	...	...	...	451	52	503	19.9	...
Chungmow	中牟	CIM	229,289	1901	1	1	...	...	13	.6	17	...	...	...	...	...	327	35	362	15.7	...
Lanfeng	蘭封	MSCC, ChMMS	183,553	1915	1	2	3	4	7	.4	50	1	35	...	35	500	1713	143	1856	103.1	1.8%
Yübsien	尉縣	ELAng	452,143	...	1	3	5	15	119	2.6	250	10	183	20	203	170	1799	66	1865	41.1	9.1%
Mihsien	密縣	SBC	289,074	1912	...	1	1	2	41	1.4	51	1	7	...	7	17	1078	70	1148	39.6	7.0%
Sincheng	新鄭	SBC	197,913	1906	...	1	1	3	65	3.2	83	2	29	...	29	44 6	1841	86	1927	96.3	1.4%
Shangkiu	商邱	MSCC, SBC, LBM	340,000	1908	3	7	12	25	215	6.3	659	11	207	26	233	105.9	761	74	835	24.5	21.1%
Ningling	寧陵	ChMMS, SBC	122,206	1912	2	1	8	11	...	..	12	3	...	...	...	...	240	50	290	21.1	...
Luyi	鹿邑	CIM, SBC	796,665	1904	1	3	1	2	41	2.0	41	1	14	...	14	34.1	369	45	414	5.1	3.5%
Sinyi	夏邑	MSCC	300,000	1913	...	4	2	3	2	.07	23	1	28	...	28	1400	2125	68	2193	73.1	1.2%
Yungcheng	永城	MSCC, SBC	1,250,000	1903	2	3	4	9	34	.3	121	5	122	...	122	358.8	1666	50	1716	13.9	6.1%
Yncheng	虞城	MSCC, ChMMS	179,109	1913	2	3	9	10	19	1.0	31	1	43	...	43	226.3	160	43	203	11.2	17.2%
Suihsien	睢縣	FMA, LBM, MSCC, ChMMS	601,617	1907	2	5	8	10	26	.4	63	2	151	...	151	577.7	748	68	816	13.6	15.6%
Kaocheng	考城	ChMMS	152,702	1916	1	2	3	3	15	1.0	15	...	...	...	...	...	480	31	514	34 2	...
Checheng	柘城	CIM, LBM, SBC	109,250	1913	...	4	3	5	12	.3	44	2	40	...	40	333.3	309	61	370	9.0	10.0%
Hwaiyang	淮陽	CIM, SDA	1,572,958	1884	6	11	11	19	319	2.0	345	4	41	10	51	15.9	579	104	683	4.3	7.3%
Shangshui	商水	CIM	230,121	1902	5	2	12	16	158	6.8	358	4	40	...	40	25	381	30	411	17.8	8.9%
Sihwa	西華	CIM, SDA	369,297	1899	12	9	7	7	250	6 7	372	...	...	...	...	...	463	103	566	15.3	...
Siangcheng	項城	CIM, SDA	302,909	1910	2	9	2	2	31	1.0	51	...	...	...	...	...	113	18	131	1.3	...
Shenkiu	沈邱	CIM, SDA	287,281	1889	6	4	4	8	153	5.2	286	4	37	...	37	24.6	1113	134	1247	43.0	2.9%
Taikang	太康	CIM	414,699	1895	7	6	5	7	216	5.3	216	2	42	...	42	19.3	2275	119	2394	58.3	1.7%
Fukow	扶溝	CIM, SDA	225,669	1903	5	8	6	7	138	6.0	154	1	19	...	19	13.7	1466	119	1585	68.9	1.1%
Hsiehsing	許昌	ELAng, CIM	290,053	1901	2	2	7	19	111	3.8	207	6	96	...	96	86.4	2082	127	2209	76.1	4.1%
Linying	臨潁	CIM	249,782	1907	3	4	1	1	117	4.6	117	...	...	...	...	...	3428	145	3573	112.9	...
Hiangcheng	襄城	CIM	179,628	1892	4	4	6	12	230	12.8	290	6	44	33	77	33.4	1750	83	1833	101.8	4.0%
Yencheng	鄢城	CIM, SDA	267,627	1902	6	5	10	23	306	11.3	306	9	92	44	136	44.4	2041	125	2166	80.2	5.9%
Changko	長葛	ELAng	199,662	...	...	1	1	1	9	.5	9	...	...	...	...	...	1770	32	1802	90.1	...
Chenghsien	鄭縣	MSCC, SBC	246,079	1904	2	3	9	19	129	5.1	193	10	228	13	241	170	890	65	955	38.2	20.0%
Jungyang	滎陽	SBC	179,313	1907	...	3	...	1	15	.8	22	1	26	...	26	173.3	2060	210	2270	126.1	1.1%
Hoyin	河陰	FMA	60,000	1903	2	2	4	5	37	6.1	37	1	20	...	20	54.1	641	55	699	116.5	2.8%
Jungtseh	滎澤	FMA	50,000	1906	2	1	5	12	75	15.0	75	3	43	...	43	57.3	1293	61	1354	270.8	3.0%
Szeshui	汜水	SBC	123,430	1907	...	1	...	1	8	.6	15	1	11	...	11	137.5	950	97	1047	87.2	1.0%
			13,387,200		92	137	197	387	3,533	2.5	5,822	151	2,317	428	2,745	77.7	48,437	3,283	51,720	38.6	0 5%

HOPEH TAO 河北道

Kibsien (Weihwei)	汲縣	PCC	137,107	1902	1	3	7	29	101	7.4	148	18	130	65	195	195	693	115	808	57.7	19.5%
Sinsiang	新鄉	PCC	214,072	1907	1	2	1	2	103	4.8	173	1	15	...	15	14.5	719	113	832	39.6	1.8%
Hwokia	獲嘉	PCC	134,015	1905	1	2	1	2	50	3.8	77	1	12	...	12	24	1167	43	1210	93.0	1.0%
Chihsien	淇縣	PCC	89,513	1911	...	1	1	1	22	2.4	33	...	...	...	...	...	748	82	830	92.2	...
Hweibsien	輝縣	PCC	201,016	1912	...	1	1	1	9	4.5	33	...	...	...	...	...	1042	67	1109	55.4	...
Yentsing	延津	PCC	91,116	1911	...	1	...	...	12	1.3	17	...	...	...	...	...	547	71	618	68.6	...
Sünhsien	滎縣	PCC	281,114	1903	1	3	5	12	59	2.1	76	7	65	...	65	110.1	1752	248	2000	71.4	3.1%
Hwahsien	滑縣	PCC	794,886	1901	...	2	2	3	30	.3	59	1	20	...	20	66.6	1336	146	1482	18.5	1.3%
Fengkiu	封邱	PCC	127,751	1904	1	2	1	3	44	3.5	70	2	31	...	31	70.4	541	82	623	47.1	5.1%
Anyang	安陽	PCC, SDA	294,253	1891	10	8	17	49	390	13.3	583	22	256	100	356	91.2	3640	416	4056	139.8	8.1%
Tangyin	湯陰	PCC	190,309	1894	1	4	...	...	77	4.1	77	...	...	..	...	...	1348	153	1501	79.0	...
Linchang	臨漳	PCC	150,977	1900	...	4	3	5	212	14.1	432	2	29	...	29	13.8	1199	45	1244	82.9	2.9%
Linhsien	林縣	PCC	315,629	1908	...	4	2	3	75	2.3	75	1	16	...	16	21.3	631	104	738	23.1	2.3%
Neihwang	內黃	PCC	184,024	1 03	1	1	3	5	400	21.7	494	2	24	...	24	6	706	95	801	44.5	3.0%
Wuan	武安	PCC	316,121	1906	2	2	10	17	89	2.2	259	5	62	..	62	69.6	1867	97	1964	61.3	3.1%
Shehsien	涉縣	PCC	148,720	1906	2	2	2	2	29	1.9	97	...	...	...	...	...	645	44	689	45.9	...
Tsinyang	沁陽	PCC	482,629	1903	2	6	5	11	98	2.0	189	4	79	12	91	92.8	2175	458	2633	54.8	3.3%
Tsiyüan	濟源	PCC	241,412	1907	1	5	4	6	56	2.3	76	2	10	...	10	17.8	2219	294	2513	104.7	0.4%
Yüanwu	原武	PCC	52,853	1913	...	1	1	1	9	1.8	21	...	...	...	...	...	497	73	570	114.0	...
Siuwu	修武	PCC	166,612	1908	2	3	6	6	66	3.8	99	...	15	15	30	50	1258	100	1358	79.8	2.1%
Wuchih	武陟	PCC	296,490	1908	...	2	...	...	27	.9	67	...	...	...	...	...	3604	140	3744	124.8	...
Menghsien	孟縣	PCC	213,134	1913	...	3	3	5	16	.7	44	2	40	...	40	250	2911	103	3014	143.5	1.2%
Wenhsien	溫縣	PCC	183,393	1909	1	2	3	3	46	2.5	84	...	...	...	...	...	2842	94	2936	163.1	...
Yangwu	陽武	PCC	115,786	1915	...	1	1	1	53	4.4	86	...	...	...	...	...	428	57	485	40.4	...
			5,422,732		27	68	79	167	2,073	3.8	3,369	70	804	192	996	45.5	34,518	3,240	37,758	69.6	2.6%

HONAN—Christian Occupation by Hsiens *(Continued)*

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
HOLO TAO 河洛道																				
Loyang (Honanfu)	洛陽	ELAng, SMC (CIM)	591,022	1901	5	5	13	21	156	3.1	217	9	123	39	162	103.8	4633	168	4801	81.3	3.2%
Yenshih	偃師	CIM	191,067	1908	2	4	2	2	31	1.6	39	...		...	...	...	4162	351	4513	237.5	...
Kunghsien	鞏縣	CIM, SBC	278,558	1907	...	1	1	1	37	1.3	47	...	...	...	...	...	7772	238	8010	286.1	...
Mengtsing	孟津	CIM	112,029	1914	...	1	...	...	5	.5	6	...	...	...	...	...	4357	192	4549	413.5	...
Yiyang	宜陽	CIM	189,188	1917	...	4	1	1	36	1.3	41	...	...	...	...	...	2318	54	2372	118.6	...
Tengfeng	登封	ELAng	212,740	...	...	...	...	...	...	...	...	...	...	...	...	...	1461	92	1553	73.0	...
Loning	洛寧	CIM	150,000	1900	5	6	8	3	96	6.4	96	...	...	...	...	...	1312	40	1352	9.0	...
Sinan	新安	CIM	107,963	1897	...	2	3	5	75	6.8	93	2	58	7	65	86.6	1983	75	2058	187.0	3.1%
Mienchih	澠池	CIM	89,352	1903	3	2	4	8	163	18.1	163	4	51	...	51	31.8	2759	102	2861	317.8	1.7%
Sunghsien	嵩縣	ELAng, CIM	309,553	1912	...	3	1	1	9	.3	12	...	...	...	...	...	4212	143	4355	140.4	...
Shanhsien	陝縣	CIM	143,177	...	1	2	...	...	15	1.1	15	...	...	...	...	...	1719	331	2050	146.4	...
Lingpao	靈寶	CIM	125,504	1916	...	1	4	4	15	1.1	23	...	...	...	...	...	1602	133	1735	133.4	...
Wensiang	閿鄉	CIM	55,500	1910	...	...	...	...	5	.8	5	...	...	...	...	...	1389	92	1481	269.5	...
Lushih	盧氏	CIM	211,220	...	...	...	...	...	...	...	...	...	...	...	...	...	1312	74	1386	66.0	...
Linju	臨汝	ELAng, NLK	423,841	1911	2	2	8	20	148	3.5	239	12	83	14	97	64.6	879	138	1017	24.2	8.9%
Lushan	魯山	ELAng, NLK	189,582	1907	1	4	13	22	72	3.7	221	9	79	15	94	125	1943	60	2003	105.4	4.5%
Kiahsien	郟縣	ELAng	230,223	...	1	1	6	16	36	1.5	62	10	95	15	110	305.5	912	44	956	41.5	10.0%
Paofeng	寶豐	ELAng, CIM, NLK	151,602	1913	2	4	1	2	76	5.1	114	1	13	...	13	17.1	604	39	643	42 9	2.0%
Iyang	伊陽	ELAng, CIM	142,129	...	...	...	...	...	...	...	..	...	...	...	...	...	1612	93	1705	121.7	...
			3,917,250		22	42	60	109	975	2.4	1,393	47	502	90	592	60.7	46,941	2,1 9	49,100	126.9	1.2%
JUYANG TAO 汝陽道																				
Sinyang	信陽	LBM, LUM	394,445	1900	5	15	26	45	698	17.9	1261	16	292	85	377	53.8	2810	388	3198	82 0	1.5%
Junan	汝南	LUM	500,000	1898	6	9	14	34	273	5.4	497	20	233	53	286	104.7	6855	214	7069	141.4	3.8%
Chengyang	正陽	LUM	205,664	1910	1	8	14	20	66	3.1	201	6	103	...	103	156	1342	162	1504	71.6	6.4%
Shangtsai	上蔡	CIM, LUM, SDA	500,000	1895	10	15	17	17	315	6.3	393	...	...	...	...	...	2563	109	2672	53.4	...
Sintsai	新蔡	LUM	287,932	1910	1	2	1	1	35	1 2	61	...	...	...	...	...	1099	76	1175	40.5	...
Siping	西平	CIM	200,000	1908	1	1	1	1	39	1.9	39	...	...	...	...	...	1988	195	2183	109.1	...
Suiping	遂平	LUM	233,903	1912	1	4	9	15	119	5.1	175	6	66	14	80	66.6	1461	78	1539	66.9	5.0%
Kioshan	確山	LUM	209,094	1899	3	9	13	37	257	12.2	437	7	98	20	118	45.9	1864	77	1911	93.4	5.6%
Loshan	羅山	LUM	372,791	1908	2	9	17	25	251	6.8	371	8	131	8	139	55.6	3042	300	3342	90.3	3.9%
Nanyang	南陽	CIM, LUM, NLK	657,714	1903	2	6	16	24	318	4.8	455	8	127	10	137	43	2730	78	2808	42.6	4 7%
Piyüan	泌遠	EbM, LUM, CIM, ILM, LB	450,000	1903	8	11	21	22	464	10.3	735	1	92	...	92	19.8	2526	188	2714	60.3	3.3%
Miyang	泌陽	CIM, EbM	283,897	1904	10	12	18	21	256	9.1	611	6	51	6	57	23.2	451	17	468	16.7	10.9%
Tungpeh	桐柏	LB	185,933	1912	1	4	6	11	33	1.2	54	5	140	...	110	608.7	689	128	817	43.0	14.0%
Tenghsien	鄧縣	LUM, NLK	587,363	1903	4	21	29	51	694	11.7	1011	22	352	22	374	53.9	2962	104	3066	51.9	11 0%
Neisiang	內鄉	NLK	396,990	1904	1	2	4	4	36	.9	51	...	...	...	...	...	1088	123	1211	3 2	...
Sinyeh	新野	LUM	406,132	1903	1	9	6	13	203	5.1	258	7	50	24	74	36.4	2158	260	2418	58.9	2.9%
Fangcheng	方城	CIM, SDA	423,593	1886	7	4	9	11	199	4.7	343	2	21	...	21	12	694	60	754	17.9	3.0%
Wuyang	舞陽	CIM	347,230	1900	2	5	1	1	78	2.2	78	...	10	...	10	12.8	2540	66	2606	74.4	0.4%
Yehsien	葉縣	CIM	247,509	1903	2	5	2	2	38	1.6	58	...	...	...	...	...	1317	37	1354	55.1	...
Hwangchwan	潢川	CIM, LUM	355,487	1899	21	26	15	26	870	24.1	1727	7	182	20	202	23.2	1631	142	1776	49.3	10.1%
Kwangshan	光山	LUM	670,970	...	1	9	9	13	62	.9	82	4	47	10	57	91.9	6248	59	6307	94.1	0.9%
Kushih	固始	CIM, LUM	606,335	...	8	4	5	5	292	4.8	587	...	35	...	35	12.1	1279	150	1429	23.4	2.3%
Sihsien	息縣	LUM	360,000	...	1	2	3	5	54	1.5	141	2	55	...	55	101.8	1237	120	1357	37.6	3.9%
Shangcheng	商城	CIM	195,950	...	2	5	...	...	...	...	...	...	...	...	...	...	1062	68	1130	56.5	...
Sichwan	淅川	NLK	130,993	1904	1	5	10	18	68	5.2	193	8	90	...	90	132.3	1785	99	1884	134.8	4.5%
Nanchao	南召	NLK	181,827	1909	...	2	3	3	22	1.2	52	...	...	...	...	...	556	199	755	42.0	...
Chenping	鎮平	NLK	416,432	1904	1	4	9	15	101	2.4	145	6	49	...	49	47.1	1486	75	1561	37.5	3.0%
			9,820,184		106	208	278	443	5,837	59.1	10,052	141	2,227	272	2,499	4.2	55,464	3,572	59,036	19.3	4.1%
TOTALS																				
KAIFENG TAO 開封道			13,387,200		92	137	197	387	3,533	2.5	5,822	151	2,317	428	2,745	47.	48,437	3,283	51,720	38.6	0.5%
HOPEH TAO 河北道			5,422,732		27	68	79	167	2,075	3.8	3,369	70	804	192	996	45.5	34,518	3,240	37,758	69.6	0.5%
HOLO TAO 河洛道			3,917,250		22	42	60	109	975	2.4	1,393	47	502	90	592	42.3	46,941	2,459	49,100	126.0	1.2%
JUYANG TAO 汝陽道			9,820,184		106	208	278	443	5,837	5.9	10,052	141	2,227	272	2,499	1.2	55,464	3,572	59,036	19.3	11.6%
Grand Total...			**32,547,366**		**247**	**455**	**614**	**1,166**	**12,418**	**3.8**	**20,636**	**409**	**5,850**	**982**	**6,832**	**55.**	**185,360**	**12,554**	**197,914**	**60.8**	**0.3%**

HUNAN—Christian Occupation by Hsiens

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
Grand Total		29,519,272	*	235	409	549	1,229	11,018	3.7	22,383	504	6,432	1,594	8,026	72.9	175,881	31,780	207,661	70.3	4.3%

SIANGKIANG TAO 湘 江 道

Changsha	長 沙	CMA, L (CIM), NMS, PE, PN, SDA, UE, WMMS, YM, YMCA, YWCA	1,271,903	1898	28	37	79	248	2129	16.8	5642	108	1679	493	1572	74.9	22657	2407	25074	197.4	9.9%
Siangyin	湘 陰	WMMS	539,245	1902	2	4	4	4	93	1.7	93	...	...	...	...	...	2988	61	3049	56.4	...
Liuyang	瀏 陽	L (CIM), SDA, WMMS	897,858	1899	5	9	8	16	212	2.4	450	8	188	...	188	89.5	14983	1222	16205	180.1	1.2%
Liling	醴 陵	SDA, UE	713,482	1904	7	7	11	36	194	2.7	330	12	109	60	169	88.9	3454	575	4029	56.7	4.1%
Siangtan	湘 潭	CMS, L (CIM), PN, SDA, UE	300,000	1803	12	16	25	60	416	13.9	737	21	322	89	411	97.5	8305	1119	9424	314.1	4.2%
Ningsiang	寧 鄉	NMS, SDA	600,000	1904	9	11	14	34	306	5.1	576	20	340	66	406	131.0	861	611	1472	24.5	21.6%
Yiyang	益 陽	NMS, SDA, WMMS	894,800	1902	20	22	39	114	1077	12.1	2047	70	724	128	852	78.9	2860	855	3715	41.7	18.7%
Siangsiang	湘 鄉	L (CIM), PN	1,069,207	1906	4	8	9	12	115	1.1	263	3	24	44	60	56.7	7235	729	7964	74.4	0.8%
Yuhsien	攸 縣	UE	325,016	1908	4	9	8	19	106	3.2	180	9	91	29	120	109.1	1270	371	1641	49.7	6.8%
Anhwa	安 化	NMS	814,366	1905	10	4	18	34	401	5.0	1005	16	267	36	303	75.8	976	138	1414	17.5	17.6%
Chaling	茶 陵	UE	200,000	1909	1	4	6	9	41	2.1	146	3	69	...	69	168.3	2586	480	3066	153.3	2.5%
Paoking	寶 慶	L (CIM), WMMS	1,085,745	1902	19	18	22	42	467	4.3	700	10	116	15	131	27.9	1189	788	1977	18.1	6.6%
Sinhwa	新 化	NMS	842,780	1904	10	14	17	37	259	3.2	710	20	286	16	302	116.2	2176	555	2731	32.5	9.9%
Wukang	武 岡	L (CIM)	386,421	1908	3	6	10	11	69	1.8	259	1	19	...	19	27.1	2211	1539	3750	96.2	0.5%
Sinning	新 寧	L (CIM)	250,000	1910	1	2	1	1	13	0.5	28	...	...	...	...	...	83	151	234	9.4	...
Chengpu	城 步		200,000	...	...	...	...	...	...	...	...	...	...	...	...	...	500	64	564	28.2	...
Yoyang	岳 陽	RCUS*, SDA	579,610	1902	3	5	15	60	243	4.2	377	25	205	95	300	125.0	2531	857	3388	58.4	8.1%
Pingkiang	平 江	WMMS	587,403	1899	5	10	11	30	454	7.7	701	15	160	43	203	45.2	11671	822	12493	211.7	1.6%
Linsiang	臨 湘	RCUS*	310,189	1910	...	6	7	18	90	2.9	325	11	100	47	147	163.3	968	388	1356	43.7	9.8%
Hwajung	華 容	CIM, RCUS*	7,000	1905	1	3	3	4	46	65.7	97	1	36	...	36	78.3	280	90	370	370.0	8.9%
			11,875,025		144	195	307	789	6,734	5.7	14,666	353	4,135	1,161	5,296	78.7	89,794	14,122	103,916	87.5	4.9%

HENGYANG TAO 衡 陽 道

Hengyang (Hengchow)	衡 陽	CMS, L(CIM), PN, SDA	1,670,000	1905	6	19	27	55	614	3.7	1166	22	224	59	283	46.4	3297	993	4290	25.7	6.2%
Hengshan	衡 山	L(CIM), PN, UE	420,000	1905	4	12	10	17	125	3.0	172	7	113	...	113	86.9	1972	164	2436	58.0	4.4%
Anjen	安 仁	PN	195,709	1905	...	3	3	6	40	2.0	55	3	50	...	50	125.0	124	253	377	18.9	11.7%
Leiyang	耒 陽	PN	570,553	1905	...	6	6	12	71	1.2	90	6	89	...	89	127.1	1356	300	1656	29.1	5.1%
Changning	常 寧	PN	350,081	1905	...	6	6	12	74	2.1	89	6	95	...	95	135.7	1018	575	1593	15.5	5.6%
Ninghsien	寧 縣	PN	118,350	1906	...	3	3	6	36	3.0	46	3	47	...	47	117.5	1072	232	1304	108.7	3.5%
Lingling	零 陵	CMS, WMMS	517,287	1902	3	3	11	28	127	2.6	236	13	80	104	184	141.5	575	318	893	17.2	17.1%
Kiyang	祁 陽	L(CIM), WMMS	910,754	1907	3	4	1	4	36	0.4	109	...	46	...	46	115.0	562	405	967	10.6	4.5%
Tungan	東 安	WMMS	150,000	1917	1	1	1	1	1	0.1	21	...	...	...	...	...	922	360	1282	85.4	...
Taohsien	道 縣	CMS	338,721	1912	1	1	2	3	33	1.0	81	1	20	...	20	60.6	404	186	590	17.4	3.3%
Ningyüan	寧 遠	CMS	295,744	1916	1	1	3	3	13	0.4	14	...	...	...	...	...	6575	811	7386	246.2	...
Yungming	永 明	CMS	150,000	...	...	...	...	No	work	reported		...	...	...	...	...	547	166	713	17.5	...
Kiangwa	江 華	CMS	200,000	1917	1	1	2	2	2	0.1	8	...	...	...	...	...	2211	123	2334	116.7	...
Sintien	新 田	CMS	339,000	...	...	...	...	No	work	reported		...	...	...	...	...	1284	88	1372	40.4	...
Chenhsien	郴 縣	PN	326,190	1903	1	6	8	24	337	10.	565	11	29	100	129	37.9	2292	586	2878	87.2	4.3%
Yunghing	永 興	PN	334,832	1903	...	6	3	3	35	1.1	62	...	...	...	...	...	649	265	914	27.7	...
Tzehing	資 興	PN	151,120	1903	...	5	2	3	50	3.1	86	1	32	...	32	64.0	4497	648	5145	321.5	0.6%
Ichang	宜 章	PN	245,165	1906	...	1	3	4	42	1.7	131	1	20	...	20	50.0	984	628	1612	64.5	1.2%
Jucheng	汝 城		138,720	...	...	...	...	...	...	...	...	...	...	...	...	...	1618	607	2225	158.9	...
Kweiyang	桂 陽	PN	483,800	1905	...	6	2	3	50	1.0	95	1	20	...	20	40.0	1248	247	1495	31.1	1.3%
Linwu	臨 武	PN	135,000	1894	1	2	1	1	60	4.3	75	...	...	...	...	...	1626	147	1773	126.6	...
Lanshan	藍 山	PN	174,239	1905	...	4	1	1	34	2.0	39	...	...	...	...	...	1509	399	1908	112.2	...
Kinho	嘉 禾	PN	167,485	1898	1	3	1	4	90	5.3	127	3	16	14	30	33.3	18	110	128	7.5	19.0%
Kweitung	桂 東		219,384	...	...	...	...	...	...	...	...	...	...	...	...	...	2523	429	2952	134.1	...
			8,612,134		23	93	99	192	1,870	2.2	3,300	78	881	277	1,158	61.9	38,883	9,340	48,223	56.0	2.3%

CHENYÜAN TAO 辰 沅 道

Chihkiang (Yüanchow)	芷 江	L (CIM)	280,351	1903	3	7	7	7	147	5.3	226	...	...	...	...	...	570	400	970	34.6	...
Fenghwang	鳳 凰	EA	193,497	...	...	...	...	No	work	reported		...	...	...	...	...	1456	201	1657	87.2	...
Yüanling	沅 陵	EA, RCUS	570,000	1901	2	2	19	40	137	2.4	182	15	263	52	315	225.	2024	568	2592	45.5	10.8%
Chenki	辰 谿	EA	270,000	1913	...	1	1	1	5	0.2	6	...	...	...	...	...	1898	284	2182	80.8	...
Sipu	溆 浦	EA	513,408	1913	...	1	2	2	5	0.1	5	...	...	...	...	...	946	757	1703	33.4	...
Kienyang	黔 陽	L (CIM)	300,508	1916	1	2	1	1	13	0.4	36	...	...	...	...	...	546	165	711	23.7	...
Mayang	麻 陽	EA	180,490	...	...	...	...	No	work	reported		...	...	...	...	...	1563	261	1824	101.3	...
Yungshun	永 順	FMS, RCUS	276,300	1908	4	6	5	5	53	1.9	145	...	12	...	12	24.	717	110	82	29.5	1.4%
Paotsing	保 靖	RCUS*	150,000	1915	...	2	2	2	4	0.3	10	...	20	...	20	500.	632	58	690	46.0	2.8%
Lungshan	龍 山	FMS	253,794	...	...	...	...	No	work	reported		...	...	...	...	...	673	220	893	35.7	...

HUNAN—Christian Occupation by Hsiens *(Continued)*

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
CHENYÜAN TAO 辰沅道 *(Continued)*																				
Sangchih ..... 桑植	FMS	200,300	...	...	...	...	...	...	...	...	...	...	...	...	...	2857	157	3014	150.7	...
Kuchang ..... 古丈	RCUS	86 533	...	...	...	...	...	...	...	...	...	...	...	...	...	1411	77	1488	165.3	...
Tsinghsien ..... 靖縣	L (CIM)	96,870	1911	1	3	3	4	59	5.9	89	1	20	...	20	33.3	75	66	141	14.1	13.0%
Suining..... 會同	L (CIM)	150,000	...	...	...	...	...	...	...	...	...	...	...	...	...	1254	447	1701	113.4	...
Hweitung	L (CIM)	210,824	1912	1	2	3	7	54	2.6	84	...	...	...	...	...	1760	290	2050	97.6	...
Tungtao ..... 通道	L (CIM)	64,800	...	...	...	...	...	...	...	...	...	...	...	...	...	286	20	306	51.0	...
Luki ..... 盧溪	RCUS	189,824	1909	...	2	4	5	10	0.5	21	1	18	...	18	180.0	747	120	867	45.6	0.2%
Yungsui ..... 永綏縣	RCUS	85,832	...	...	...	...	...	...	...	...	...	...	...	...	...	1670	186	1856	206.2	...
Hwanghsien..... 晃縣	L (CIM)	135,000	1913	2	2	...	...	22	1.6	47	...	...	...	...	...	1333	170	1503	107.4	...
Kienchang ..... 乾城	RCUS	130,000	...	...	...	...	...	...	...	...	...	...	...	...	...	387	63	450	34.6	...
Changteh ..... 常德	CHM, CIM, SDA, CMA, PE, PN	662,655	1896	7	11	19	47	456	6.9	726	10	148	57	205	44.5	2427	665	3092	46.9	6.2%
Taoyüan ..... 桃源	CIM, PN	1,012,847	1909	2	2	10	19	36	0.4	162	9	170	...	170	425.0	8610	822	9432	93 1	1.8%
Hanshow ..... 漢壽	CMA	302,222	1914	1	2	6	7	103	3.4	246	1	30	...	30	30.0	4262	454	4716	157.2	0.7%
Yüankiang ..... 沅江	FMS	116,419	1905	5	7	10	16	119	9.9	319	6	110	...	110	91.6	423	117	540	45.0	16.9%
Lihsien ..... 澧縣	FMS	454,287	1903	12	19	17	37	494	11.0	762	16	368	40	408	83.2	2456	440	2896	63.5	12.4%
Shihmen ..... 石門	FMS	346,448	1908	3	6	3	4	119	3.4	249	1	45	...	45	37.5	994	602	1596	45.6	2.3%
Tzeli ..... 慈利	FMS	382,892	1907	7	14	9	12	140	3.7	263	3	45	...	45	32.1	1532	157	1689	44.4	2.6%
Ansiang..... 安鄉	CHM, CIM, FMS	548,589	1906	3	4	4	5	34	0.6	78	1	52	...	52	173.3	1314	118	1162	26.6	3.4%
Linli ..... 臨澧	FMS	449,292	1908	2	5	2	2	55	1.2	97	...	...	...	...	...	1330	90	1420	31.5	...
Tayung ..... 大庸	FMS	183,398	1905	8	13	12	19	178	9.9	424	7	79	7	86	47.8	112	66	178	9.9	3.3%
Nanhsien ..... 南縣	CHM, CIM, SDA	234,733	1904	4	5	4	6	170	7.1	240	2	36	...	36	21.2	939	137	1076	44.8	2.2%
		9,032,113		68	121	143	248	2,414	2.7	4,417	73	1,416	156	1,572	65.2	47,204	8,318	55,522	61.4	2.3%
TOTALS																				
SIANGKIANG TAO ..... 湘江道		11,875,025		144	195	307	789	6,734	5.7	14,666	353	4,135	1,161	5,296	78.7	89,794	14,122	103,916	87.5	4.9%
HENGYANG TAO..... 衡陽道		8,612,134		23	93	99	192	1,870	2.2	3,300	78	881	277	1,158	61.9	38,883	9,340	48,223	56.0	2.3%
CHENYÜAN TAO..... 辰沅道		9,032,113		68	121	143	248	2,414	2.7	4,417	73	1,416	156	1,572	65.2	47,204	8,318	55,522	61.4	2.3%
Grand Total...		**29,519,272**		**235**	**409**	**549**	**1,229**	**11,018**	**3.7**	**22,383**	**504**	**6,432**	**1,594**	**8,026**	**72.9**	**175,881**	**31,780**	**207,661**	**70.3**	**3.8%**

ERRATUM: The Grand Total for Col. 20 on the previous page (xii.) should read 3.8% to correspond with that given on this page.

HUPEH—Christian Occupation by Hsiens

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Grand Total		**28,574,322**		**262**	**344**	**538**	**1,347**	**14,725**	**5.2**	**26,364**	**572**	**8,049**	**2,185**	**10,234**	**69.6**	**215,736**	**10,256**	**225,992**	**79.1**	**4.3%**

KIANGHAN TAO 江 漢 道

Wuchang 武 昌	{LMS, YMCA, PE, CA, SMF, WMMS	588,019	1867	21	10	51	245	1284	21.8	2564	122	776	465	1241	95.5	2021	57	2081	35.2	37.3%
Echeng 鄂 城	SMF	488,617	1897	1	3	2	4	83	1.7	95	2	54	...	54	65.0	592	156	748	15.2	6.7%
Kiayü 嘉 魚	LMS, PE	182,844	1890	2	1	4	5	128	7.1	192	1	25	...	25	19.2	1776	108	1884	104.6	1.3%
Puchi 蒲 圻	PE, WMMS	498,223	1885	3	3	4	7	96	1.9	135	3	66	...	66	66.0	2047	189	2236	44.7	2.9%
Sienning 咸 寧	LMS	190,482	1890	1	1	2	3	35	1.8	43	1	15	...	15	43.0	619	142	761	40.0	1.9%
Tsungyang 崇 陽	WMMS	195,571	1898	3	2	2	5	58	3.0	90	3	36	8	44	75.9	1942	220	2162	111.3	2.0%
Tungshan 通 山	LMS	121,786	1912	...	1	1	1	8	0.7	13	...	...	...	...	...	872	154	1026	85.5	...
Tungcheng 通 城	WMMS	183,423	1897	1	1	1	2	25	1.4	14	1	21	...	21	84.0	2514	150	2664	143.6	0.8%
Tayeh 大 冶	WMMS	421,605	1870	5	5	3	13	136	3.2	189	5	77	2	79	58.0	12692	266	12958	308.5	0.7%
Yangsin 陽 新	WMMS	542,764	1875	2	2	3	5	76	1.4	151	2	40	6	46	60.5	619	166	785	14.5	5.5%
Hanyang 漢 陽	LMS, PE, WMMS	504,698	1874	9	10	14	34	428	8.6	774	20	344	86	430	100.0	2087	156	2243	44.9	16.1%
Siakow 夏 口	{PE, LMS, WMMS, ELM, YMCA	289,804	1861	19	8	59	225	1274	44.0	1272	92	1364	674	2038	157.0	2018	375	2393	82.5	46.0%
Hanchwan 漢 川	PE, WMMS	426,086	1880	5	4	5	13	242	5.6	624	8	136	65	201	83.8	696	33	729	16.9	21.6%
Hwangpei 黃 陂	PE, LMS, LUM	823,391	1906	4	9	14	30	162	2.0	539	8	159	71	230	143.7	6328	248	6576	80.2	3.4%
Siaokan 孝 感	LMS	724,809	1894	1	7	12	28	385	5.3	548	5	49	40	89	23.4	3049	190	3239	45.0	2.7%
Mienyang 沔 陽	WMMS, LMS, PE	839,821	1899	4	10	12	17	362	4.3	640	5	113	1	114	31.7	1135	84	1219	14.5	8.6%
Hwangkang 黃 岡	SMF, LMS	1,044,591	1899	8	10	14	30	298	2.9	419	13	261	41	302	100.7	3666	262	3928	37.8	7.1%
Hwangan 黃 安	LMS	435,789	1906	...	2	2	2	20	0.5	90	...	...	...	...	...	6102	159	6261	143.6	...
Hwangmei 黃 梅	MEEB	435,270	...	4	5	8	17	113	2.7	416	9	176	...	176	160.0	3350	110	3460	39.5	4.8%
Kichun 蘄 春	WMMS	534,843	1880	5	5	5	7	143	2.6	214	2	48	...	48	34.3	2645	218	2863	54.0	1.6%
Kishui 蘄 水	SMF	526,248	1905	2	5	4	7	57	1.1	69	3	80	...	80	133.3	6371	187	6558	123.3	1.2%
Macheng 麻 城	SMF	908,662	1898	4	4	8	16	106	1.2	128	4	119	...	119	119.0	1033	112	1145	12.6	9.4%
Lotien 羅 田	SMF	187,159	1919	...	1	1	1	...	...	...	...	...	...	...	...	604	116	720	385.0	...
Kwangtsi 廣 濟	WMMS	363,106	1870	5	5	4	11	130	3.6	195	4	78	36	114	87.7	5840	266	6106	17.0	1.8%
Anlu 安 陸	WMMS, PE	252,475	1875	5	5	6	36	192	7.7	393	4	81	15	96	50.5	1706	192	1898	75.9	4.8%
Suihsien 隨 縣	WMMS	1,177,045	1890	12	10	6	17	255	2.2	391	11	250	31	281	110.0	4428	278	4706	39.8	5.6%
Yünmeng 雲 夢	LMS, WMMS, PE	221,634	1897	4	5	6	10	123	5.6	420	4	86	...	86	70.0	516	47	563	25.6	13.2%
Yingshan 應 山	WMMS, LMS	557,038	1897	2	10	13	13	349	6.3	490	...	...	...	...	...	1294	259	1553	27.7	...
Yingcheng 應 城	WMMS, LMS, PE	358,061	1885	4	8	8	9	166	4.6	273	1	16	...	16	9.4	796	192	988	27.4	1.6%
		14,023,864		136	152	277	813	6,734	4.8	14,389	333	4,470	1,541	6,011	89.3	79,361	5,092	84,453	60.2	6.6%

SIANGYANG TAO 襄 陽 道

Siangyang 襄 陽	LUM, NLK, SEMC	685,076	1892	18	34	38	95	2076	30.3	2,626	48	779	151	930	44.8	7582	288	7870	114.4	10.6%
Chungsiang 鍾 祥	SEMC, WMMS	560,811	1892	10	9	8	27	317	5.7	497	10	214	32	246	79.4	7765	368	8133	145.2	2.9%
Kingshan 京 山	WMMS, LMS	442,356	1899	5	15	16	20	471	10.7	583	4	71	...	71	15.1	7658	156	7814	177.6	0.9%
Tsienkiang 潛 江	SMF	383,053	1919	...	1	1	1	...	...	...	...	...	...	...	...	3244	128	3372	88.7	...
Tienmen 天 門	LMS	813,469	1899	2	6	12	22	250	3.1	380	8	35	30	65	26.0	4211	102	4313	53.2	1.5%
Kingmen 荊 門	SEMC, PE	759,699	1906	7	11	11	23	223	2.9	423	12	259	30	289	131.4	9495	104	9599	125.5	2.9%
Tangyang 當 陽	SMF, CSFM, SEMC	316,622	1897	7	7	7	11	365	11.6	464	4	60	...	60	16.6	2971	112	3083	97.5	1.9%
Yüanan 遠 安	SMF	81,420	1904	2	2	2	2	38	4.8	46	...	...	...	...	...	1714	43	1757	181.0	...
Icheng 宜 城	SEMC	396,548	1906	4	7	5	7	299	7.6	374	2	70	...	70	23.3	572	71	643	16.2	9.8%
Nanchang 南 漳	LUM, SEMC	398,068	1903	8	12	14	26	412	10.3	652	12	228	22	250	61.0	4229	166	4395	109.9	5.4%
Tsaoyang 棗 陽	LBM	643,093	1904	2	7	8	20	265	4.1	544	12	241	39	280	107.7	2002	346	2348	36.7	10.7%
Kucheng 穀 城	NLK (CIM), LUM	382,760	1896	9	16	30	42	799	21.0	1,203	12	197	12	209	26.1	5593	149	5742	151.1	3.5%
Kwanghwa 光 化	NLK (CIM)	294,583	1887	5	4	18	40	468	16.1	695	20	213	61	274	58.3	1537	86	1623	56.0	14.4%
Künhsien 均 縣	NLK	366,969	1894	1	6	13	19	78	2.1	103	6	45	...	45	57.5	1495	45	1540	42.0	2.8%
Yünhsien 鄖 縣	NLK	412,327	1899	1	1	6	6	45	1.1	75	...	..	...	...	...	4496	108	4604	112.3	...
Fanghsien 房 縣	NLK	290,584	1913	1	2	2	4	24	0.8	41	2	12	...	12	50.0	695	281	976	33.6	1.2%
Chuki 竹 谿	NLK	317,034	...	...	...	...	...	...	...	...	...	...	...	...	...	400	63	463	14.4	...
Chushan 竹 山	NLK	268,489	...	...	...	...	...	...	...	...	...	...	...	...	...	1885	139	2024	75.0	...
Paokang 保 康	LUM	101,602	1905	2	5	4	7	134	13.4	225	3	50	...	50	37.3	1576	75	1651	165.1	2.9%
Yünsi 鄖 西	NLK	283,076	1918	...	1	2	2	...	...	5	...	...	...	...	...	1354	62	1416	50.5	...
		8,197,639		84	146	197	368	6,264	7.6	8,936	155	2,474	377	2,851	45.3	70,474	2,892	73,366	89.4	3.7%

KINGNAN TAO 荊 南 道

Ichang 宜 昌	SMF, PE, CSFM	448,509	1878	7	7	21	74	531	11.9	1145	40	316	251	561	105.8	1851	431	2282	50.7	19.7%
Kiangling 江 陵	SMC, SMF, SEMC, PE	725,441	1886	11	14	22	54	463	6.4	778	29	456	16	472	102.6	30252	230	30482	417.6	1.5%
Kungan 公 安	SMF	512,147	1904	4	4	3	4	119	2.3	177	1	58	...	58	48.3	2093	69	2162	42.4	26.0%
Shihshow 石 首	CIM	178,981	1888	5	6	2	2	192	10.8	202	...	...	...	...	...	870	106	976	54.2	...
Kienli 監 利	SMF, PE	747,039	1908	4	4	6	13	145	1.9	288	5	119	...	119	82.0	3212	96	3308	44.1	3.5%
Sungtze 松 滋	CSFM	487,831	1903	3	3	2	4	59	1.2	88	2	23	...	23	38.3	8106	82	8188	167.1	0.3%
Chihkiang 枝 江	CSFM, SMF	282,222	1902	5	2	4	6	173	6.2	253	2	71	...	71	41.8	5615	79	5694	203.3	1.2%
Itu 宜 都	CSFM	278,842	1898	1	2	1	3	37	1.3	53	2	24	...	24	60.0	3533	226	3759	134.3	0.6%
Changyang 長 陽	PE, CSFM	291,509	...	...	...	...	...	...	...	...	...	...	...	...	...	810	115	925	31.8	...
Hingshan 興 山		100,453	...	...	...	...	...	...	...	...	...	...	...	...	...	1320	50	1370	137.0	...

HUPEH—Christian Occupation by Hsiens *(Continued)*

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
KINGNAN TAO—*(Continued)* 荊南道																				
Patung 巴東	PE	211,360	...	...	...	...	...	...	...	...	...	...	...	...	...	624	90	714	34.0	...
Wufeng 五峯	PE, CSFM	81,173	...	...	...	...	...	...	...	...	...	...	...	...	...	269	27	296	37.0	...
Tzekwei 秭歸	PE	262,821	...	...	...	...	...	...	...	...	...	...	...	...	...	255	55	310	11.9	...
Enshih 恩施	PE	319,886	...	2	4	3	6	8	0.3	55	3	41	...	41	555.0	1045	70	1115	34.8	3.8%
Süanen 宣恩	PE	182,572	...	...	...	...	...	...	...	...	...	...	...	...	...	991	80	1071	60.0	...
Kienshih 建始	PE	312,638	...	...	...	...	...	...	...	...	...	...	...	...	...	417	42	459	14.4	...
Lichwan 利川	PE	284,591	...	...	...	...	...	...	...	...	...	...	...	...	...	2063	166	2229	79.6	...
Laifeng 來鳳	PE	156,560	...	...	...	...	...	...	...	...	...	...	...	...	...	422	62	484	30.2	...
Sienfeng 咸豐	PE	222,238	...	...	...	...	...	...	...	...	...	...	...	...	...	1341	72	1413	61.2	...
Hofeng 鶴峯	PE	266,006	...	...	...	...	...	...	...	...	...	...	...	...	...	809	124	933	35.1	...
		6,352,819		42	46	64	166	1,727	2.7	3,039	84	1,105	267	1,372	79.8	65,901	2,272	68,173	107.3	2.0%
TOTALS																				
KIANGHAN TAO 江漢道		14,023,864		136	152	277	813	6,734	4.8	14,389	333	4,470	1,541	6,011	89.3	79,361	5,092	84,453	60.2	0.6%
SIANGYANG TAO 襄陽道		8,197,639		84	146	197	368	6,264	7.6	8,936	155	2,474	377	2,851	45.3	70,474	2,892	73,366	89.4	3.7%
KINGNAN TAO 荊南道		6,352,819		42	46	64	166	1,727	2.7	3,039	84	1,105	267	1,372	79.8	65,901	2,272	68,173	107.3	2.0%
Grand Total...		**28,574,322**		**262**	**344**	**538**	**1,347**	**14,725**	**5.2**	**26,364**	**572**	**8,049**	**2,185**	**10,234**	**69.6**	**215,736**	**10,256**	**225,992**	**79.1**	**4.3%**

KANSU—Christian Occupation by Hsiens *(See NOTE)*

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Grand Total		**6,083,565**		**32**	**38**	**63**	**92**	**1,336**	**2.2**	**2,519**	**22**	**423**	**63**	**486**	**36.3**	**35,435**	**4,250**	**39,685**	**60.5**	**1.2%**
LANSHAN TAO 蘭山道																				
Kaolan (Lanchowfu)	皐蘭	CIM	368,608	1885	2	1	4	12	60	1.6	90	1	25	15	40	66.7	1903	283	2186	59.4	1.8%
Titao	狄道	CMA	121,856	...	1	1	6	6	121	10.1	202	...	15	...	15	12.5	1973	276	2249	187.4	0.7%
Hungshui	紅水	CIM	13,675	...	...	...	...	...	...	...	...	...	...	...	...	...	32	33	65	65.0	...
Taoho	導河	CMA	185,880	...	1	1	...	...	35	1.9	123	...	...	...	...	...	760	133	893	47.7	...
Taosha	洮沙	CIM, CMA	16,382	...	...	...	...	...	...	...	...	...	...	...	...	...	282	38	320	160.0	...
Tsingyüan	靖遠	CIM	104,845	...	...	...	...	...	...	...	...	...	...	...	...	...	355	63	418	41.8	...
Kinhsien	金縣	CIM	46,222	...	...	...	...	...	...	...	...	...	...	...	...	...	287	68	355	77.2	...
Weiyüan	渭源		30,125	...	...	...	...	...	...	...	...	...	...	...	...	...	240	62	302	10.1	...
Tingsi	定西	CIM	86,635	...	...	...	...	...	...	...	...	...	...	...	...	...	1012	84	1096	127.4	...
Lungsi	隴西	CMA	82,619	...	1	1	2	2	22	2.7	81	...	...	...	...	...	1232	74	1306	163.2	...
Lintan	臨潭	CMA	53,497	...	5	4	6	10	183	36.6	343	4	40	27	67	38.3	229	72	301	60.2	18.2%
Hweining	會寧		56,600	...	...	...	...	...	...	...	...	...	...	...	...	...	181	35	216	36.0	...
Minhsien	岷縣	CMA	118,402	...	1	3	4	5	180	15.3	346	1	24	...	24	13.3	1289	87	1376	114.6	1.7%
Changhsien	漳縣		46,998	...	...	...	...	...	...	...	...	...	...	...	...	...	708	19	727	145.4	...
			1,332,344		11	11	22	35	601	4.5	1,185	6	104	42	146	24.3	10,483	1,327	11,810	88.8	1.2%
WEICHWAN TAO 渭川道																				
Tienshui (Tsinchow)	天水	CIM	382,453	1878	5	5	6	9	141	3.8	204	3	63	...	63	45.0	1010	306	1316	34.6	4.6%
Tsinan	秦安	CIM	186,036	1918	...	...	...	...	...	...	...	...	...	...	...	...	568	38	606	32.1	...
Tsingshui	清水	CIM	86,195	...	...	...	...	...	...	...	...	...	...	...	...	...	251	26	277	32.2	...
Hweihsien	徽縣	CIM	104,387	...	...	...	...	...	...	...	...	...	...	...	...	...	939	88	1027	102.7	...
Liangtang	兩當	CIM	27,009	...	...	...	...	...	...	...	...	...	...	...	...	...	256	12	268	89.3	...
Lihsien	禮縣	CIM	85,466	...	...	...	...	...	...	...	...	...	...	...	...	...	249	23	272	32.0	...
Tungwei	通渭	CIM	128,879	...	...	...	...	...	...	...	...	...	...	...	...	...	422	67	489	38.2	...
Wushan	武山	CIM	199,202	...	...	...	...	...	...	...	...	...	...	...	...	...	335	92	427	21.3	...
Fukiang	伏羌	CIM	208,214	1899	2	2	5	8	86	4.1	116	3	35	11	46	53.5	2247	57	2304	110.8	2.0%
Siho	西和	CIM	96,644	1895	3	3	4	6	155	16.1	247	2	46	...	46	29.7	1007	35	1042	108.5	4.2%
Wutu	武都	CMA	3,500	...	...	...	...	...	...	...	...	...	...	...	...	...	260	24	284	811.4	...
Siku	西固		27,034	...	...	...	...	...	...	...	...	...	...	...	...	...	124	14	138	51.1	...
Wenhsien	文縣	CMA	9,384	...	...	...	...	...	...	...	...	...	...	...	...	...	164	65	229	229.0	...
Chenghsien	成縣	CMA	168,774	...	...	...	...	...	...	...	...	...	...	...	...	...	288	33	321	19.1	...
			1,713,177		10	10	15	23	385	2.2	567	8	144	11	155	40.0	8,120	880	9,000	52.6	1.7%
KINGYÜAN TAO 涇原道																				
Pingliang	平涼	SAM (CIM)	66,598	1895	1	1	12	13	71	10.8	221	1	45	...	45	64.3	244	58	302	45.8	13.0%
Hwating	華亭	CIM	25,714	...	...	...	...	...	...	...	...	...	...	...	...	...	245	21	266	106.0	...
Tsingning	靜寧	CIM	140,144	...	...	...	...	...	...	...	...	...	...	...	...	...	275	50	325	23.2	...
Lungteh	隆德	CIM	46,085	...	...	...	...	...	...	...	...	...	...	...	...	...	159	14	173	37.6	...
Chwanglang	莊浪	CIM	47,660	...	...	...	...	...	...	...	...	...	...	...	...	...	248	23	271	57.6	...
Kingyang	慶陽	CIM	28,015	...	...	...	...	...	...	...	...	...	...	...	...	...	93	64	157	56.1	...
Ninghsien	寧縣	CIM	94,023	...	...	1	...	...	...	...	...	...	...	...	...	...	392	62	454	50.4	...
Chengning	正寧	CIM	18,182	...	...	...	...	...	...	...	...	...	...	...	...	...	152	32	184	92.0	...
Hoshui	合水	CIM	16,984	...	...	...	...	...	...	...	...	...	...	...	...	...	87	14	101	63.1	...
Hwanhsien	環縣		10,583	...	...	...	...	...	...	...	...	...	...	...	...	...	58	12	70	70.0	...
Kingchwan	涇川	SAM (CIM)	382,453	1895	1	1	5	6	45	1.2	97	1	38	...	38	84.4	310	153	463	12.2	7.6%
Tsungsin	崇信	SAM (CIM)	21,340	...	1	1	1	1	...	...	10	...	...	...	...	...	171	40	211	105.5	...
Chenyüan	鎮原	SAM (CIM)	97,705	1897	...	2		1	39	4.0	79	1	8	...	8	20.5	1102	79	1181	121.8	0.7%
Lingtai	靈臺	CIM	62,732	...	...	...	...	...	...	...	...	...	...	...	...	...	717	80	795	132.5	...
Kuyüan	固原	CIM	68,718	...	...	...	...	...	...	...	...	...	...	...	...	...	142	38	180	26.5	...
Haiyüan	海原		57,231	...	...	...	...	...	...	...	...	...	...	...	...	...	443	22	465	81.6	...
Hwaping	化平	CIM	20,320	...	...	...	...	...	...	...	...	...	...	...	...	...	54	8	62	31.0	...
			1,204,487		3	6	18	21	155	1.3	407	3	91	...	91	58.7	4,890	770	5,660	47.1	1.6%
NINGSIA TAO 寧夏道																				
Ningsia	寧夏	CIM	45,178	1885	1	1	3	4	11	2.0	31	1	10	...	10	90.9	306	94	400	88.9	2.4%
Ningsoh	寧朔	CIM	91,023	...	...	...	...	...	...	...	...	...	...	...	...	...	54	36	90	10.0	...
Lingwu	靈武	CIM	37,824	...	...	...	...	...	...	...	...	...	...	...	...	...	37	...	37	10.0	...
Yenchih	鹽池		10,583	...	...	...	...	...	...	...	...	...	...	...	...	...	22	...	22	22.0	...
Pinglo	平羅	CIM	48,679	...	...	...	...	...	...	...	...	...	...	...	...	...	192	16	208	43.3	...
Chungwei	中衛	CIM	81,240	...	...	...	...	...	...	...	...	...	...	...	...	..	56	66	122	15.2	...
Kinki	金積	CIM	36,566	...	...	...	...	...	...	...	...	...	...	...	...	...	130	12	142	39.4	...
Chenjung	鎮戎		24,409	...	...	...	...	...	...	...	...	...	...	...	...	...	250	16	266	133.0	...
			378,502		1	1	3	4	11	0.3	31	1	10	...	10	90.9	1,047	240	1,287	34.0	0.8%

KANSU—Christian Occupation by Hsiens *(Continued)*

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
SINING TAO 西寧道																				
Sining 西寧	CIM	174,671	1885	3	3	1	2	78	4.6	108	1	20	10	30	38.0	107	82	189	28.8	5.8%
Tatung 大通	CIM	10,000	...	...	2	...	...	...	...	...	...	...	...	...	...	373	22	395	98.7	...
Nienpai 碾伯	CIM, Ind	78,444	...	...	...	...	...	...	...	...	...	...	...	...	...	771	176	947	121.1	...
Shunhwa 循化	CMA	70,000	...	...	...	...	...	...	...	...	...	...	...	...	...	250	28	278	39.7	...
Kweiteh 貴德	CIM	13,232	1909	1	1	...	...	...	...	13	...	...	...	...	...	195	20	215	215.0	...
Pujung 巴戎	Ind ?	25,496	...	...	...	...	...	...	...	...	...	...	...	...	...	19	42	61	21.4	...
Hwangyüan 湟源	CIM	16,150	...	...	...	...	...	...	...	...	...	...	...	...	...	975	32	1007	630.0	...
		417,996		4	6	1	2	78	1.8	121	1	20	10	30	38.5	3,020	372	3,392	81.3	0.9%
KANLIANG TAO 甘涼道																				
Wuwei (Liangchowfu) 武威	CIM	199,701	1888	1	2	1	7	106	5.3	198	3	51	...	54	50.9	1987	148	2135	106.7	2.5%
Yungchang 永昌	CIM	50,383	...	...	...	...	...	...	...	...	...	...	...	...	...	57	18	75	15.0	...
Chenfan 鎮番	CIM	205,229	...	...	2	...	...	...	...	...	...	...	...	...	...	362	42	404	19.1	...
Kulang 古浪	CIM	51,175	...	...	...	...	...	...	...	...	...	...	...	...	...	1375	64	1439	287.8	...
Pingfan 平番	CIM	103,958	...	...	...	...	...	...	...	...	...	...	...	...	...	1523	55	1578	157.8	...
Changyeh 張掖	CIM	72,528	1918	...	...	...	...	...	...	10	...	...	...	...	...	455	36	491	27.3	...
Tunglo 東樂	CIM	40,555	...	...	...	...	...	...	...	...	...	...	...	...	...	265	38	303	75.7	...
Shantan 山丹	CIM	79,282	...	...	...	...	...	...	...	...	...	...	...	...	...	336	91	427	54.1	...
Fuyi 臨泽		81,795	...	...	...	...	...	...	...	...	...	...	...	...	...	216	28	244	30.5	...
		887,609		4	4	4	7	106	1.2	208	3	51	...	51	50.9	6,276	520	6,796	76.7	0.8%
ANSU TAO 安肅道																				
Kiuchuan (Suchow) 酒泉		50,187	..	...	...	...	...	...	...	...	...	...	...	...	...	485	24	509	101.8	...
Kinta 金塔		7,857	...	...	...	...	...	...	...	...	...	...	...	...	...	35	17	52	66.7	...
Kaotai 高臺		43,923	...	...	...	...	...	...	...	...	...	...	...	...	...	560	31	591	147.7	...
Maotau 毛目		5,876	...	...	...	...	...	...	...	...	...	...	...	...	...	83	23	106	180.3	...
Tunhwang 敦煌		15,029	...	...	...	...	...	...	...	...	...	...	...	...	...	300	11	311	311.0	...
Ansi 安西		14,711	...	...	...	...	...	...	...	...	...	...	...	...	...	40	12	52	52.0	...
Yumen 玉門		11,867	...	...	...	...	...	...	...	...	...	...	...	...	...	96	23	119	119.0	...
		149,450	...	...	...	...	...	...	...	...	...	...	...	...	...	1,599	141	1,740	116.7	...
TOTALS																				
LANSHAN TAO 隴山道		1,332,344		11	11	22	35	601	4.5	1,185	6	104	42	146	24.3	10,483	1,327	11,810	88.8	1.2%
WEICHWAN TAO 渭川道		1,713,177		10	10	15	23	385	2.2	567	8	144	11	155	10.0	8,120	880	9,000	52.6	1.7%
KINGYÜAN TAO 涇原道		1,204,487		3	6	18	21	155	1.3	407	3	91	...	91	58.7	1,890	770	5,660	47.1	1.6%
NINGSIA TAO 寧夏道		378,502		1	1	3	4	11	0.3	31	1	10	...	10	90.9	1,047	240	1,287	34.0	0.8%
SINING TAO 西寧道		417,996		4	6	1	2	78	1.8	121	1	20	10	30	38.5	3,020	372	3,392	81.3	0.9%
KANLIANG TAO 甘涼道		887,609		4	4	4	7	106	1.2	208	3	51	...	51	50.9	6,276	520	6,796	76.7	0.8%
ANSU TAO 安肅道		149,450		...	...	...	...	..	...	...	...	...	...	...	...	1,599	141	1,740	116.7	...
Grand Total...		**6,083,565**		**32**	**38**	**63**	**92**	**1,336**	**2.2**	**2,519**	**22**	**423**	**63**	**486**	**36.3**	**35,435**	**4,250**	**39,685**	**60.5**	**1.2%**

? No returns

NOTE—In a few western provinces it has been impossible for our correspondents to supply statistics of mission work hsien by hsien. Wherever this has been the case the Committee has made use of statistical returns representing mission work by stations. These figures have been entered under the hsiens in which the mission stations are located. Consequently many hsiens where work is now carried on appear in the above table without figures. In any comparative study therefore of Christian occupation by hsiens for Kansu, Kweichow, and Yünnan, this imperfect grouping of figures must constantly be kept in mind.

KIANGSI—Christian Occupation by Hsiens

NAME OF HSIEN	1 Missions at work	2 Population Estimate	3 Date when work first began	4 Organized Congregations	5 Evangelistic Centers	6 Employed Pastors, Evangelists and Bible Women	7 Total Employed Chinese Force (all forms of work)	8 Total Christian Communicants	9 Communicants per 10,000 Population	10 Total Christian Constituency	11 Total Chinese Educational Force	12 Lower Primary Students	13 Higher Primary Students	14 Total Lower and Higher Primary Students	15 Primary Students per 100 Christian Communicants	16 Govt. Lower Primary Students	17 Govt. Higher Primary Students	18 Govt. Lower and Higher Primary Students	19 Total Govt. Primary Students per 10,000	20 Percentage of Total Primary Students in Mission Primary Schools
Grand Total		24,490,687		225	272	320	740	7,497	3.1	15,319	294	3,814	982	4,796	63.9	89,820	18,879	108,699	43.7	4.2%

YÜCHANG TAO 豫章道

Nanchang 南昌	(YMCA, MEFB, CMML, PE, SDA, CIM	899,539	1896	3	5	13	56	252	2.8	387	20	126	417	543	217.2	2267	230	2497	27.7	17.9%
Sinkien 新建	NKM, MEFB	720,065	1894	6	6	19	64	294	4.1	998	45	483	144	627	217.2	644	31	675	9.4	48.2%
Fengcheng 豐城	CIM, MEFB	553,662	1912	6	4	2	4	80	1.5	158	2	54	...	54	67.5	1583	240	1823	32.9	3.0%
Tsinsien 進賢	MEFB, CIM	249,258	1906	2	3	2	5	31	1.2	86	3	54	...	54	174.2	1324	97	1421	56.8	3.7%
Nancheng 南城	MEFB, GCAM (CIM)	231,101	1899	6	6	13	18	110	4.8	198	5	77	...	77	70.0	476	52	528	18.6	12.7%
Lichwan 黎川	MEFB, GCAM (CIM)	141,749	1901	1	2	1	2	3	0.2	23	1	37	...	37	1250.0	684	270	954	68.1	3.8%
Nanfeng 南豐	MEFB, GCAM (CIM)	194,077	1901	7	5	9	19	116	6.0	273	10	148	...	148	127.7	210	55	265	13.7	35.7%
Kwangchang 廣昌	CIM, MEFB	122,455	...	...	1	...	...	...	...	...	...	...	...	...	...	141	52	193	16.1	...
Tzeki 資溪	MEFB	54,387	...	1	2	...	5	3	0.6	116	5	49	...	49	1633.3	344	35	379	70.2	11.4%
Linchwan 臨川	MEFB, GCAM (CIM)	775,732	1898	13	15	23	57	428	5.5	1043	34	675	75	750	174.4	2797	125	2922	37.7	20.4%
Kinki 金谿	CIM	147,603	1898	2	2	2	2	19	1.3	40	...	...	...	...	...	676	87	763	51.9	...
Tsungjen 崇仁	GCAM (CIM)	315,500	1906	6	5	7	7	75	2.4	111	...	27	...	27	36.0	1391	151	1542	49.0	1.7%
Ihwang 宜黃	GCAM (CIM)	219,325	...	...	3	...	...	...	...	...	...	...	...	...	...	1409	272	1681	76.4	...
Loan 樂安	GCAM (CIM)	249,233	...	...	1	...	...	...	...	...	...	...	...	...	...	993	133	1126	45.0	...
Tungsiang 東鄉	CIM	162,116	1896	5	6	2	3	70	4.4	123	1	7	...	7	10.0	1110	128	1238	77.4	0.6%
Yükiang 餘江	CIM	145,293	1899	3	4	5	6	105	7.2	157	1	8	...	8	7.3	966	83	1049	72.3	0.7%
Shangjao 上饒	CIM	291,540	1895	7	6	9	13	121	4.2	217	4	16	...	16	13.3	1286	293	1579	54.4	1.0%
Yüshan 玉山	CIM	239,079	1877	4	6	14	22	163	6.8	213	8	79	8	87	54.4	1524	188	1712	71.3	4.8%
Iyang 弋貴	CIM	160,937	1890	7	6	6	8	254	15.9	577	2	38	...	38	15.2	782	64	846	53.5	4.3%
Kweiki 貴溪	CIM	371,756	1878	12	11	15	28	699	18.9	999	13	101	12	113	16.1	1723	79	1802	48.7	5.8%
Yüanshan 鉛山	CIM	277,709	1878	8	8	13	18	403	14.5	823	5	70	...	70	17.5	1422	129	1551	56.0	4.3%
Kwangfeng 廣豐	CIM	107,072	1889	5	5	7	10	129	12.1	232	3	30	...	30	23.1	2489	118	2607	24.3	1.1%
Hengfeng 橫峯	CIM	61,616	1896	3	3	1	1	65	10.8	126	...	...	...	...	...	425	30	455	75.8	...
		6,690,804		107	115	163	348	3,420	5.1	6,900	162	2,079	656	2,735	80.4	26,666	2,942	29,608	44.3	8.4%

LULING TAO 廬陵道

Kian 吉安	SDA, CIM	1,143,040	1891	3	5	6	7	193	1.7	268	1	20	...	20	10.5	1760	165	1925	16.9	1.0%
Taiho 泰和	CIM	324,988	1905	1	1	1	1	35	1.1	45	...	...	...	...	...	1675	409	2084	64.3	...
Kishui 吉水	CIM	1,078,287	1905	1	1	...	...	59	0.5	79	...	...	...	...	...	838	122	960	8.9	...
Yungfeng 永豐	FFC (CIM)	516,617	1903	1	2	3	4	23	0.4	39	1	13	...	13	5.7	994	262	1256	24.3	1.0%
Anfu 安福	CIM	266,690	1902	1	1	1	1	17	0.7	27	...	...	...	...	...	1620	388	2008	75.5	...
Suichwan 遂川	CIM	254,317	1903	5	6	4	4	129	5.1	211	...	9	...	9	7.0	1259	434	1693	66.7	0.5%
Wanan 萬安	CIM	187,755	1904	1	1	1	1	13	0.7	23	...	...	...	...	...	523	259	782	41.8	...
Yungsin 永新	FFC (CIM)	283,788	1899	1	2	3	5	89	3.1	89	2	30	10	40	44.4	259	292	551	19.5	6.7%
Ningkang 寧岡	FFC (CIM)	131,359	1903	1	2	1	1	26	2.0	26	...	...	...	...	...	134	121	255	19.6	...
Lienhwa 蓮花	FFC (CIM)	142,602	...	...	...	...	...	...	...	...	...	...	...	...	...	428	104	532	37.5	...
Tsingkiang 清江	CIM	259,915	1895	3	3	5	6	115	4.4	115	1	23	...	23	20.0	1996	156	2152	82.8	1.1%
Sinkan 新淦	MEFB	248,292	...	1	1	2	4	5	0.2	68	2	35	...	35	700.0	610	80	690	27.9	4.8%
Sinyü 新喻	CIM	138,577	1905	1	2	1	1	14	1.0	14	...	...	...	...	...	1081	109	1190	86.2	...
Siakiang 峽江	MEFB	98,911	...	1	2	2	5	9	0.9	79	3	46	...	46	511.1	194	78	272	28.8	14.4%
Ichun 宜春	CIM	356,959	1903	3	3	4	5	328	9.2	513	1	19	...	19	5.8	2134	446	2580	72.5	0.7%
Feni 分宜		218,351	...	...	...	...	...	...	...	...	...	...	...	...	...	279	315	594	27.2	...
Pingsiang 萍鄉	UE, CMS, CIM	770,663	1904	6	4	5	5	190	2.5	370	...	...	...	...	...	4120	2428	6548	85.0	...
Wantsai 萬載	CIM	509,239	1904	3	2	2	2	69	1.4	159	...	...	...	...	...	3102	466	3568	70.0	...
Kaoan 高安	CIM, CMML, MEFB	510,419	1901	2	2	...	...	18	0.4	18	...	...	...	...	...	2724	214	2938	57.6	...
Shangkao 上高	CMML	258,410	1898	1	1	...	...	11	0.4	11	...	...	...	...	...	291	99	390	15.1	...
Ifeng 宜豐	CMML	430,714	1898	1	1	...	1	6	0.1	6	1	42	...	42	700.0	2152	312	2464	57.3	1.7%
		8,129,893		37	42	41	53	1,349	1.6	2,160	12	237	10	247	18.4	28,173	7,259	35,432	43.6	0.7%

KANNAN TAO 贛南道

Kanhsien (Kanchow) 贛縣	SDA, CIM	439,452	1899	2	2	6	8	165	3.8	165	2	36	8	44	26.7	3550	500	4050	92.0	1.1%
Yutu 雩都	CIM	306,534	...	...	...	...	...	...	...	...	...	...	...	...	...	772	574	1346	44.0	...
Sinfeng 信豐	EPM, CIM	244,908	1899	2	4	3	4	25	1.0	50	1	15	...	15	60.0	726	152	878	36.0	1.7%
Hingkwo 興國	CIM	304,979	...	...	...	...	...	...	...	...	...	...	...	...	...	1085	402	1487	49.0	...
Hweichang 會昌	EPM	196,095	1906	...	1	...	...	27	1.4	44	...	...	...	...	...	536	215	751	38.3	...
Anyüan 安遠	EPM	177,980	1906	2	2	2	3	41	2.3	61	1	15	...	15	37.5	803	67	870	49.2	1.7%
Sünwu 尋烏	ABF	253,374	1911	7	7	14	24	334	13.2	402	10	172	17	189	56.6	926	497	1423	55.2	11.7%
Lungnan 龍南	CIM	122,357	1903	1	2	1	1	105	8.6	205	...	...	...	...	...	562	656	1218	100.1	...
Tingnan 定南	CIM	138,865	...	...	...	...	...	...	...	...	...	...	...	...	...	344	565	909	65.9	...
Kiennan 虔南	Bn	246,601	...	4	2	2	4	210	8 5	210	2	69	...	69	32.9	250	127	377	15.3	15.5%

KIANGSI—Christian Occupation by Hsiens *(Continued)*

NAME OF HSIEN		Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
KANNAN TAO 贛南道 *(Continued)*																						
Tayü	大庾	Bn	119,672	...	5	6	5	5	189	15.8	189	...	...	...	...	...	710	126	836	69.7	...
Nankang	南康	CIM	321,192	1890	3	3	2	2	83	2.6	83	...	...	...	...	...	2222	445	2667	83.3	...
Shangyiu	上猶	CIM	99,565	...	...	...	...	...	...	...	...	...	...	...	...	...	395	328	723	72.3	...
Tsungyi	崇義	CIM	105,845	...	...	...	...	...	...	..	...	...	...	...	...	...	540	72	612	58.3	...
Ningtu	寧都	GCAM (CIM)	287,031	1906	7	6	11	12	134	4.7	246	1	23	...	23	17.7	2065	760	2825	98.4	0.9%
Juikin	瑞金	GCAM (CIM)	516,246	...	...	1	...	...	...	...	...	...	...	...	...	...	546	475	1021	20.0	...
Shihcheng	石城	GCAM (CIM)	158,420	...	...	1	...	...	...	...	...	...	...	...	...	...	488	442	930	58.9	...
			4,039,119		33	37	46	63	1,313	3.3	1,655	17	330	25	355	27.3	16,520	6,403	22,923	56.7	1.5%
SÜNYANG TAO 潯陽道																					
Kiukiang	九江	MEFB, CMML, PE, CIM	415,628	1867	8	10	27	194	740	17.8	2098	73	614	271	885	119.6	981	78	1059	25.4	45.5%
Teian	德安	CMML	94,923	...	...	2	...	2	37	3.9	55	2	31	...	31	83.8	249	44	293	31.2	9.6%
Yungsiu	永修	MEFB, CMML, NKM	408,567	1896	5	11	7	12	46	1.1	312	5	115	...	115	247.8	178	43	221	54.2	34.2%
Hukow	湖口	MEFB, CMML, PE	353,756	1909	2	4	2	7	25	0.7	203	5	110	...	110	410.0	371	34	405	11.5	21.4%
Pengtseh	彭澤	MEFB	98,492	...	1	1	1	2	5	0.5	100	1	37	...	37	740.0	441	70	511	52.1	6.8%
Singtze	星子	CIM	333,399	1887	2	6	3	3	41	1.2	81	...	...	...	...	...	523	46	569	17.1	...
Tuchang	都昌	MEFB, CMML	468,448	1913	1	2	1	3	7	0.2	20	2	45	...	45	642.9	930	74	1004	21.5	4.5%
Fengsin	奉新	CMML	231,101	...	...	1	...	...	...	...	...	...	...	...	...	...	1117	195	1312	57.0	...
Ani	安義	CMML	309,186	1903	...	1	...	...	4	0.1	9	...	...	...	...	...	528	26	554	17.9	...
Poyang	鄱陽	MEFB, CIM	660,918	1898	4	4	5	18	60	0.9	80	4	77	...	77	128.3	4793	290	5083	77.0	1.5%
Yükan	於干	CIM	259,000	1911	3	4	3	3	48	1.8	193	...	...	...	...	...	997	90	1087	41.8	...
Loping	樂平	CIM	252,636	1910	2	1	1	2	31	1.2	90	1	9	...	9	29.0	1282	194	1476	58.6	0.8%
Fowliang	浮梁	MEFB, PE, CIM	631,918	1897	5	5	6	9	120	2.1	173	3	70	...	70	58.3	1472	95	1567	29.6	4.3%
Tehhing	德興	CIM	125,270	1917	1	1	1	1	...	...	30	...	...	...	...	...	139	31	173	13.8	...
Wannien	萬年	CIM	119,943	1895	3	3	4	4	124	8.3	244	...	...	...	...	...	594	108	702	46.8	...
Juichang	瑞昌	MEFB	193,693	...	1	1	2	4	11	0.6	31	2	...	...	...	...	60	38	98	5.1	..
Tsingan	靖安	NKM	212,046	...	1	3	2	2	5	0.2	55	...	...	...	...	...	832	82	914	43.1	...
Wuning	武寧	NKM	294,666	...	5	9	3	6	55	1.9	516	3	40	10	50	90.9	683	101	784	29.7	6.0%
Soshui	修水	SDA, NKM	85,421	1916	4	9	...	4	56	6.6	306	2	20	10	30	53.6	1665	483	2148	252.7	1.3%
Tungku	銅鼓	NKM	151,857	...	...	...	2	...	...	...	...	...	...	...	...	...	626	150	776	51.8	...
			5,630,871		48	78	70	276	1,415	2.5	4,601	103	1,168	291	1,159	104.2	18,461	2,275	20,736	36.8	6.5%
TOTALS																					
YÜCHANG TAO	豫章道		6,690,804		107	115	163	348	3,420	5.1	6,900	162	2,079	656	2,735	80.4	20,666	2,942	23,608	44.3	8.4%
LULING TAO	廬陵道		8,129,893		37	42	41	53	1,349	1.6	2,160	12	237	10	247	18.4	28,173	7,259	35,432	43.6	0.7%
KANNAN TAO	贛南道		4,039,119		33	37	46	63	1,313	3.3	1,655	17	330	25	355	27.3	16,520	6,403	22,923	56.7	1.5%
SÜNYANG TAO	潯陽道		5,630,871		48	78	70	276	1,415	2.5	4,601	103	1,168	291	1,459	104.2	18,461	2,275	20,736	36.8	6.5%
Grand Total...			**24,490,687**		**225**	**272**	**320**	**740**	**7,497**	**3.1**	**15,319**	**294**	**3,814**	**982**	**4,796**	**63.9**	**89,820**	**18,879**	**108,699**	**43.7**	**4.2%**

KIANGSU—Christian Occupation by Hsiens

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Grand Total		33,678,611		266	395	1,145	2,847	29,783	8.9	70,084	1,354	11,550	5,015	16,565	55.6	260,738	25,679	286,417	85.0	5.5%

KINLING TAO 金陵道

Kiangning (Nanking)	江寧	AAM, FCMS, Ind, MEFB, PE, PN, PS, SDA, UN, YMCA, YWCA	902,941	1874	16	11	107	362	2656	29.5	5894	225	1252	835	2087	77.8	6284	577	6861	76.6	23.3%
Küyung	句容	PN, SBC	197,790	1909	1	7	5	8	59	3.0	79	3	16	...	16	27.1	2505	189	2694	187.5	0.6%
Lishui	溧水	PN	165,825	1906	1	2	1	5	79	4.8	105	4	37	...	37	46.5	723	40	764	46.3	4.8%
Kaoshun	高淳	PN§	161,347	...	...	3	...	...	...	...	...	...	...	...	...	...	2255	102	2357	147.3	...
Kiangpu	江浦	PE, FCMS	209,404	1888	1	2	2	6	12	0.6	17	4	66	4	70	583.3	1051	238	1289	61.9	5.2%
Lubo	六合	AFO, FCMS	243,645	1895	5	4	11	36	259	10.7	263	11	118	77	195	75.0	1404	221	1625	66.9	10.7%
Tantu	丹徒	MEFB, PS, SBC, CIM	477,591	1868	12	14	30	68	918	19.2	2396	38	265	153	418	45.4	2317	299	2616	54.9	13.8%
Tanyang	丹陽	MEFB, PS	733,425	1907	5	3	7	13	127	17.3	296	6	150	...	150	118.1	4113	254	4367	59.6	3.3%
Kintan	金壇	PS	162,290	1917	...	1	1	...	31	19.4	40	...	...	...	...	...	2064	147	2211	138.2	...
Liyang	溧陽	PN, MES	316,297	1907	2	3	6	10	53	1.7	68	3	...	18	18	34.0	3912	226	4138	131.0	0.4%
Yangchung	揚中	PS	162,561	1918	...	1	...	...	6	0.4	6	...	...	...	...	...	471	26	497	30.3	...
			3,733,116		43	51	170	509	4,200	11.3	9,164	294	1,904	1,087	2,991	71.2	27,090	2,319	29,418	78.8	9.2%

HUHAI TAO 滬海道

Shanghai	上海	ABF, AFM, CA, CCAu, CCACZ§, CGM*, CIM, CMA*, CMS, CSCR*, DHM, FCMS§, IBC, Ind§, JCM*, LMS, MES, PE, PN, SBC, SDA, SDB, SRM, WU, YMCA, YWCA	1,173,653	1842	49	33	221	885	8076	68.9	19255	489	2736	2493	5229	64.8	15639	2703	18342	156.4	22.2%
Sungkiang	松江	MES, PE	405,946	1904	8	11	53	72	926	22.9	2377	19	357	104	461	50.1	8502	768	9270	228.9	4.7%
Nanhwei	南滙	LMS	426,461	1874	...	8	4	4	37	0.9	98	...	...	...	...	...	10879	595	11474	269.3	...
Tsingpu	青浦	PE	283,725	1902	...	9	4	6	107	3.8	423	2	38	...	38	35.6	5831	358	6189	218.7	0.6%
Fengsien	奉賢	LMS, MES	211,969	1910	...	5	1	1	18	0.9	37	...	...	...	...	...	5538	318	5856	276.2	...
Kinshan	金山	LMS, MES	154,896	...	...	2	...	...	...	...	...	...	...	...	...	...	3801	339	4140	268.8	...
Chwansha	川沙	MES§	104,417	...	...	...	...	...	...	...	...	...	...	...	...	...	2048	109	2157	207.4	...
Taitsang	太倉	MES, PE, SDB	273,069	1882	8	7	32	38	307	14.9	629	3	37	...	37	12.3	5276	357	5633	206.3	0.3%
Kiating	嘉定	MES, PE, SBC, SDA	225,634	1870	8	8	19	30	327	14.1	875	11	91	10	101	31.6	5691	437	6127	272.3	1.6%
Paoshan	寶山	LMS, MES, PE	324,472	1867	7	11	14	24	398	12.3	1230	10	271	7	278	69.5	4595	271	4866	149.7	5.4%
Tsungming	崇明	MES	714,660	1916	3	3	3	8	1	...	38	5	...	...	...	...	7406	735	8141	113.8	...
Haimen	海門	FCMS§	634,134	...	...	...	...	...	...	...	...	...	...	...	...	...	9202	588	9790	154.4	...
			4,933,036		83	97	351	1,068	10,197	20.7	24,962	539	3,530	2,614	6,144	60.2	84,408	7,577	91,985	186.5	6.3%

SUCHANG TAO 蘇常道

Wuhsien (Soochow)	吳縣	MES, PE, PN, PS, SBC, SDA, YMCA	1,027,091	1872	28	27	142	312	3527	34.3	6203	131	1017	392	1409	40.0	9907	1151	11058	107.7	12.1%
Changshu	常熟	MES, PE, PS, SDA	843,292	1900	11	18	36	69	575	11.9	1877	33	438	14	452	77.9	8262	875	9137	108.5	4.8%
Kunshan	昆山	MES, PE, SBC	230,658	1897	7	6	12	27	491	21.5	1620	15	80	73	153	31.2	4658	365	5023	218.4	3.0%
Wukiang	吳江	MES, PS, SBC	494,799	1900	18	12	28	30	640	12.9	1814	2	53	...	53	8.3	6270	535	6805	137.8	0.8%
Wukin	武進	MES, PE, PS	771,715	1905	3	9	20	38	598	7.7	660	16	379	132	511	85.1	15130	1702	16832	48.6	3.0%
Wusih	無錫	MES, PE, SBC	804,346	1695	11	9	37	75	843	10.5	2003	28	259	91	350	41.7	11680	1867	13547	16.5	2.0%
Ihing	宜興	MES	501,565	...	5	7	12	12	108	2.2	108	...	...	...	...	...	6517	923	7440	148.8	...
Kiangyin	江陰	PS, SDA	607,098	1895	17	23	22	73	663	10.9	995	39	366	72	438	66.4	9014	728	9742	159.7	4.3%
Tsingkiang	靖江	SBC §	345,153	...	1	1	...	...	60	1.7	60	...	...	...	...	...	3447	177	3624	105.1	...
Nantung	南通	FCMS	1,284,607	1904	1	1	5	12	40	0.3	48	1	30	...	30	75.0	13643	1052	14695	115.2	0.2%
Jukao	如皋	FCMS, PS, SBC	1,263,006	...	1	2	3	3	63	0.5	148	...	14	...	14	22.2	8854	683	9537	75.7	0.1%
Taihing	泰興	CIM, SBC, PS	895,582	...	...	3	2	2	21	0.2	34	...	...	...	...	...	4862	423	5285	59.1	...
			9,068,912		104	118	319	653	7,632	8.5	15,570	205	2,636	774	3,410	44.2	102,244	10,481	112,725	124.3	3.0%

KIANGSU—Christian Occupation by Hsiens (*Continued*)

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
HWAIYANG TAO 淮揚道																				
Hwaiyin (Tsingkiangpu) 淮陰	SDA, PS, CIM	488,202	1869	3	4	11	41	281	5.8	863	19	215	53	298	106.4	2249	292	2541	52.1	10.5%
Hwaian 淮安	PS	737,526	1904	...	2	1	4	14	0.2	17	3	36	6	12	300.0	1734	290	2024	27.5	2.0%
Szeyang 泗陽	PS	614,522	...	...	4	...	...	33	0.5	33	...	...	...	...	...	1452	98	1550	25.2	...
Lienshui 漣水	PS, CIM	490,180	1893	12	13	13	15	658	13.4	699	2	55	...	55	8.4	1399	51	1450	29.6	3.7%
Powning 寶寧	PS	1,087,329	1911	...	5	3	6	390	3.6	556	3	44	...	44	11.3	1581	178	1762	16.2	12.4%
Yencheng 鹽城	PS	1,039,331	1911	...	7	...	9	137	1.3	186	6	75	16	91	65.0	4462	692	5154	49.5	1.7%
Kiangtu 江都	PE, SBC, CIM, PS	1,516,176	1868	8	5	23	81	452	3.0	1056	42	203	82	285	63.3	3231	632	3863	25.4	6.9%
Icheng 儀徵	SBC §	219,362	...	...	2	1	1	...	...	...	...	...	...	...	...	932	117	1049	47.7	...
Tungtai 東台	PS, SBC	1,269,476	...	1	3	4	4	46	6.4	63	...	13	...	13	30.4	1979	262	2241	17.7	0.6%
Hinghwa 興化	Ind §, PN §	567,092	...	...	...	169	257	3455	61.0	14142	87	1713	107	1820	52.8	1557	87	1644	28.9	52.5%
Taihsien 泰縣	PS, SBC, CIM	1,150,178	1908	3	3	8	9	117	0.8	129	1	13	...	13	11.1	2391	647	3038	26.4	0.4%
Kaoyu 高郵	CIM, Ind §	583,447	1889	1	2	2	2	29	0.5	29	...	...	...	...	...	2113	211	2324	40.1	...
Paoying 寶應	PE, PS	411,497	1914	...	2	1	1	2	...	16	...	...	...	...	...	1517	119	1636	40.0	...
		10,174,318		28	52	236	430	5,614	5.1	17,789	163	2,397	264	2,661	51.7	26,600	3,676	30,276	29.8	8.9%
SUHAI TAO 徐海道																				
Tungshan (Siichowfu) 銅山	PS	826,083	1903	1	26	19	59	448	5.4	626	31	295	77	372	82.7	2369	348	2717	32.9	12.0%
Fenghsien 豐縣	PN	291,562	1894	1	1	4	6	282	9.7	342	2	16	...	16	5.8	1948	100	2048	70.6	0.8%
Peihsien 沛縣	PN	280,345	1906	...	3	2	4	47	1.7	56	2	20	...	20	42.6	3271	65	3336	119.1	0.6%
Siaohsien 蕭縣	PS	339,767	1903	...	2	2	3	38	1.1	56	1	13	...	13	34.2	1870	76	1946	57.2	0.7%
Tangshan 碭山	Ind §	236,997	...	...	...	...	...	...	...	...	...	...	...	...	...	905	102	1007	42.7	...
Peihsien 邳縣	PS	636,040	...	...	17	8	27	413	6.5	413	19	340	...	340	80.5	2422	183	2605	41.0	11.9%
Sutsien 宿遷	PS	580,763	1891	3	9	13	49	495	8.6	495	25	255	125	380	76.8	1831	163	1994	34.4	16.0%
Suining 睢寧	PS	501,867	...	...	3	2	6	40	0.8	40	4	70	...	70	175.0	1010	86	1096	21.9	6.0%
Tunghai 東海	PS	480,412	1910	1	5	8	21	121	2.5	222	5	46	34	80	66.7	1364	61	1425	29.6	6.8%
Kwanyün 灌雲	PS	576,029	1912	...	4	6	7	118	2.1	196	1	48	40	68	57.6	943	225	1168	20.3	5.5%
Shuyang 沭陽	PS	556,476	...	...	5	3	3	92	1.7	92	...	...	...	...	...	1763	115	1878	33.8	...
Kanyü 贛榆	PS	462,888	1912	2	2	2	2	46	1.0	61	...	...	...	...	...	691	102	793	17.2	...
		5,769,229		8	77	69	187	2,140	3.7	2,599	93	2,083	276	1,359	63.5	20,387	1,626	22,013	38.2	5.9%
TOTALS																				
KINLING TAO 金陵道		3,733,116		43	51	170	509	4,200	11.3	9,164	294	1,904	1,087	2,991	71.2	27,099	2,319	29,418	78.8	9.2%
HUHAI TAO 滬海道		4,933,036		83	97	351	1,068	10,197	20.7	24,962	539	3,530	2,614	6,144	60.2	84,408	7,577	91,985	186.5	6.3%
SUCHANG TAO 蘇常道		9,068,912		104	118	319	653	7,632	8.5	15,570	265	2,636	774	3,410	44.2	102,244	10,481	112,725	124.3	3.0%
HWAIYANG TAO 淮陽道		10,174,318		28	52	236	430	5,614	5.1	17,789	163	2,397	264	2,661	51.7	26,600	3,676	30,276	29 8	8.9%
SUHAI TAO 徐海道		5,769,229		8	77	69	187	2,140	3.7	2,599	93	2,083	276	1,359	63.5	20,387	1,626	22,013	38.2	5.9%
Grand Total...		**33,678,611**		**266**	**395**	**1,145**	**2,847**	**29,783**	**8.9**	**70,084**	**1,354**	**11,550**	**5,015**	**16,565**	**55.6**	**260,738**	**25,679**	**286,417**	**85.0**	**5.5%**

§ No returns

* Incomplete returns

NOTE—Statistics as supplied by the SBC and the MES are incomplete, and their grouping by hsiens in a few instances unsatisfactory.

The only available figures for the Ind in Hinghwa are those for 1917 as collected by the statistical secretary of the CCC.

Figures for several smaller missions in Shunghai are approximate.

KWANGSI—Christian Occupation by Hsiens

NAME OF HSIEN		Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students to Mission Primary Schools
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Grand Total			10,872,300		82	71	174	276	4,722	4.4	5,361	76	1,262	234	1,496	31.7	55,581	13,283	68,864	63.9	2.1%
NANNING TAO	南寧道																				
Yungning (Nanning)	邕	寧	CMS, CMA, SBC, SDA	291,023	1899	3	3	13	19	145	5.0	341	5	86	...	86	59.3	1505	621	2126	73.3	3.1%
Wuming	武	鳴	CMA	169,626	...	...	...	...	...	...	...	...	...	...	...	...	...	942	561	1503	88.4	...
Funan	扶	南	EMM	68,282	1906	...	...	2	4	...	...	...	2	30	...	30	...	136	236	372	54.7	7.5%
Lungan	隆	安		84,352	...	...	...	...	...	...	...	...	...	...	...	...	...	1439	222	1661	197.7	...
Wingshun	永	淳	CMA	144,910	1906	...	...	1	1	10	0.7	10	...	...	...	...	...	1290	241	1531	109.3	...
Henghsien	橫	縣	CMA, SDA	97,800	1918	...	...	2	2	20	2.0	20	...	...	...	...	...	694	279	973	97.3	...
Penyang	賓	陽	CMA	183,273	1918	...	...	1	1	10	0.5	10	...	...	...	...	...	525	395	920	51.1	...
Shanglin	上	林	CMA	179,738	...	...	...	...	...	...	...	...	...	...	...	...	...	44	166	210	11.7	...
Nama	那	馬		47,250	...	...	...	...	...	...	...	...	...	...	...	...	...	...	30	30	6.0	...
Shangsze	上	思	SDA	62,786	...	...	...	...	...	...	...	...	...	...	...	...	...	3437	96	3533	588.8	...
Kwoteh	果	德		39,076	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Tuan	都	安		239,866	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Lungshan	隆	山		100,000	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Suilu	綏	淥		79,640	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
				1,787,622		3	3	19	27	185	1.0	381	7	116	...	116	62.7	10,012	2,847	12,859	71.9	0.9%
TSANGWU TAO	蒼梧道																				
Tsangwu (Wuchow)	蒼	梧	WMMS, CMA, SBC	364,356	1890	9	9	27	73	1130	3.1	1214	26	239	224	463	40.9	1716	555	2271	63.1	16.2%
Tengyün	騰	雲	WMMS, CMA	265,987	1898	2	3	3	4	79	3.0	90	1	23	...	23	29.1	639	448	1087	41.0	2.1%
Jungyün	容	雲	CMA	209,259	1916	1	1	1	2	15	0.7	26	1	10	...	10	66.6	1208	684	1892	90.1	0.5%
Shumkai	岑	溪		169,643	...	...	...	...	...	...	...	...	...	...	...	...	...	...	34	34	5.7	...
Waitsap	悟	集	AG	230,000	1918	1	1	1	1	14	0.6	14	...	...	...	...	...	1827	369	2196	129.2	...
Kweiping	桂	平	CMA, SBC	200,000	1894	1	1	19	27	767	38.3	817	8	180	...	180	23.7	614	440	1054	52.7	14.6%
Pingnam	平	南	WMMS, CMA	289,437	1906	3	3	6	11	149	5.1	159	5	112	...	112	74.7	561	316	877	30.2	11.3%
Sintu	信	都		56,000	...	...	...	...	...	...	...	...	...	...	...	...	...	...	34	34	5.7	...
Kweihsien	貴	縣	SBC, CMA	318,756	1910	2	2	3	5	193	6.0	193	2	55	...	55	29.0	655	242	897	28.2	5.8%
Mosün	武	宣	SBC	88,000	1902	...	...	1	2	70	8.0	70	1	28	...	28	40.0	247	141	388	44.1	6.7%
Watlam	鬱	林	CMA	315,842	1904	1	1	3	5	98	3.1	115	2	12	...	12	12.2	945	315	1260	40.0	1.0%
Pokpak	博	白		214,397	...	...	...	...	...	...	...	...	...	...	...	...	...	443	151	594	28.3	...
Paklow	北	流	CMA	236,782	1912	1	1	2	3	36	1.5	46	1	9	...	9	25.0	548	105	653	27.7	1.4%
Luchwan	陸	川	CMA	190,710	...	...	...	...	...	...	...	...	...	...	...	...	...	208	193	701	36.9	...
Hingyeh	興	業	CMA	125,621	1919	...	...	9	9	...	...	...	...	...	...	...	...	599	115	714	57.1	...
				3,274,790		21	22	75	142	2,551	7.8	2,744	47	668	224	892	35.0	11,791	4,698	16,489	50.4	5.1%
KWEILIN TAO	桂林道																				
Kweilin	桂	林	CMS, CMA, SBC	319,844	1895	22	28	40	55	1082	33.8	1182	11	192	10	202	18.7	1805	500	2305	72.0	8.1%
Hingan	興	安	CMS	60,000	1909	3	3	3	5	44	7.3	101	2	46	...	46	104.5	765	113	878	146.3	5.0%
Lingchwan	靈	川	CMS	90,000	1913	1	1	1	1	12	1.3	22	...	...	...	...	...	1475	200	1675	186.1	...
Yangso	陽	朔	CMA	85,876	1918	...	...	1	1	8	0.9	8	...	...	...	...	...	729	75	804	89.3	...
Kuhwa	古	化	CMS	80,000	...	...	...	...	...	...	...	...	...	...	...	...	...	166	51	217	27.1	...
Yungfu	永	福	SBC	70,000	1916	...	...	1	2	50	7.1	50	1	28	...	28	56.0	91	71	162	23.1	14.7%
Ining	義	寧	CMS	40,000	1916	...	...	1	1	1	0.2	6	...	...	...	...	...	...	110	110	27.5	...
Chiianhsien	全	縣	CMS	296,367	1912	1	1	1	1	24	0.8	41	...	...	...	...	...	1157	307	1464	48.8	...
Kwanyang	灌	陽	CMS	100,884	...	...	...	...	...	...	...	...	...	...	...	...	...	857	76	933	93.3	...
Lungsheng	龍	勝	CMS	60,000	...	...	...	...	...	...	...	...	...	...	...	...	...	352	19	371	61.8	...
Pinglo	平	樂	CMA, SBC	140,700	1904	1	1	4	6	67	4.8	69	2	38	...	38	56.7	1476	207	1683	120.0	2.4%
Kungcheng	恭	城	SBC	107,615	...	...	...	...	...	...	...	...	...	...	...	...	...	416	109	525	47.7	...
Fuchwan	富	川	SBC	70,000	1918	...	...	1	2	50	7.1	50	1	28	...	28	56.0	789	313	1102	157.4	2.5%
Hohsien	賀	縣	SBC	217,160	1902	...	...	...	...	86	3.9	86	...	...	...	...	...	628	66	694	31.5	...
Laipo	荔	浦	SBC	55,000	1902	...	...	1	2	80	14.5	80	1	30	...	30	37.5	217	155	372	74.1	7.5%
Souyen	修	仁	SBC	65,000	1902	...	...	2	2	80	12.3	80	...	...	...	...	...	291	58	349	58.2	...
Chaoping	昭	平		125,000	...	...	...	...	...	...	...	...	...	...	...	...	...	397	56	453	37.7	...
Mengshan	蒙	山		77,507	...	...	...	...	...	...	...	...	...	...	...	...	...	595	119	714	89.2	...
Chungtu	中	渡		91,600	...	...	...	...	...	...	...	...	...	...	...	...	...	67	19	86	9.5	...
				2,152,553		28	34	56	78	1,584	7.4	1,778	18	362	10	372	23.5	12,273	2,624	14,897	69.3	2.1%

KWANGSI—Christian Occupation by Hsiens *(Continued)*

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
LIUKIANG TAO 柳江道																				
Maping (Liuchowfu) 馬平	CMA	575,355	1906	1	1	3	4	96	1.6	108	1	28	...	28	29.2	1376	199	1575	26.2	1.2%
Loyung 羅容		31,000	...	...	...	...	...	..	...	...	...	...	...	...	...	108	12	120	40.0	...
Junghsien 融縣		209,259	...	...	...	...	...	...	...	...	...	...	...	...	...	158	174	332	15.8	...
Loshing 羅城		97,156	...	...	...	...	...	...	...	...	...	...	...	...	...	294	30	324	32.4	...
Liucheng 柳城		92,000	...	...	...	...	...	...	...	...	...	...	...	...	...	302	114	416	46.2	...
Sankiang 三江		85,000	...	...	...	...	...	...	...	...	...	...	...	...	...	231	30	261	32.6	...
Laipin 來賓		150,000	...	...	...	...	...	...	...	...	...	...	...	...	...	131	71	202	13.5	...
Tsungyih 象縣	SBC	120,000	1899	4	5	3	4	143	11.9	143	1	41	...	41	29.3	216	48	264	22.0	1.3%
Yishan 宜山	CMA	250,000	1918	...	...	6	6	16	0.6	26	...	...	...	...	...	623	121	744	29.7	...
Tienho 天河		84,890	...	...	...	...	...	...	...	...	...	...	...	...	...	254	20	274	32.6	...
Szengen 思恩		97,453	...	...	...	...	...	...	...	...	...	...	...	...	...	60	94	154	15.4	...
Hochih 河池		110,447	...	...	...	...	...	...	...	...	...	...	...	...	...	624	98	722	65.6	...
Yipeh 宜北		55,204	...	...	...	...	...	...	...	...	...	...	...	...	...	213	31	244	48.8	...
Tsinkong 遷江		88,500	...	...	...	...	...	...	...	...	...	...	...	...	...	66	40	106	11.8	...
		2,046,264		5	6	12	14	255	1.2	277	2	69	...	69	27.6	4,656	1,082	5,738	28.1	1.2%
TIENNAN TAO 田南道																				
Poseh 百色	CMA	160,000	1914	1	1	1	2	22	1.3	22	...	...	...	...	...	308	114	422	26.3	...
Enlung 恩隆		96,000	...	...	...	...	...	...	...	...	...	...	...	...	...	281	44	325	32.5	...
Enyang 恩陽		67,890	...	...	.	...	...	...	...	...	...	...	...	...	...	368	22	390	55.7	...
Lingyün 凌雲	CMA	120,000	...	...	...	...	...	...	...	...	...	...	...	...	...	7777	64	7841	653.4	...
Silin 西林		45,373	...	...	...	...	...	...	...	...	...	...	...	...	...	91	16	107	26.7	...
Silung 西隆		155,642	...	...	...	...	...	...	...	...	...	...	...	...	...	162	31	193	12.1	...
Tunglan 東蘭		60,000	...	...	...	...	...	...	...	...	...	...	...	...	...	246	75	321	53.5	...
Tienpao 天保		88,000	...	...	...	...	...	...	...	...	...	...	...	...	...	532	108	640	71.1	...
Fengi 奉議		60,000	...	...	...	...	...	...	...	...	...	...	...	...	...	175	362	537	89.5	...
		852,905		1	1	1	2	22	0.3	22	...	...	...	...	...	9,940	836	10,776	126.8	...
CHENNAN TAO 鎮南道																				
Lungchow 龍州	CMA	150,000	1906	3	4	10	12	122	8.1	144	2	47	...	47	39.5	2277	272	2549	169.9	1.8%
Pingsiang 憑祥	CMA	30,000	1910	1	1	1	1	3	1.0	15	...	...	...	...	...	266	101	367	122.3	...
Tsungshan 崇善		36,000	...	...	...	...	...	...	...	...	...	...	...	...	...	350	50	400	100.0	...
Yangli 養利	CMA	28,000	...	...	...	...	...	...	...	...	...	...	...	...	...	370	189	559	186.3	...
Tsohsin 左縣		20,000	...	...	...	...	...	...	...	...	...	...	...	...	...	719	123	842	421.0	...
Tungcheng 同正	CMA	40,000	...	...	...	...	...	...	...	...	...	...	...	...	...	800	14	814	203.5	...
Ningming 寧明	CMA	14,000	...	...	...	...	...	...	...	...	...	...	...	...	...	654	115	769	550.0	...
Mingkiang 明江	CMA	16,000	...	...	...	...	...	...	...	...	...	...	...	...	...	284	122	406	253.7	...
Tsingsi 靖西	CMA	200,000	...	...	...	...	...	...	...	...	...	...	...	...	...	1189	128	1317	65.8	...
Chanpin 鎮邊		60,000	...	...	...	...	...	...	...	...	...	...	...	...	...	...	82	82	13.7	...
Lungming 龍茗		50,231	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chenkieh 鎮結		43,935	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Szeloh 思樂		70,000	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		758,166		4	5	11	13	125	1.7	159	2	47	...	47	37.6	6,909	1,196	8,105	106.9	0.6%
TOTALS																				
NANNING TAO 南寧道		1,787,622		3	3	19	27	185	1.0	381	7	116	...	116	62.7	10,012	2,847	12,859	71.9	0.9%
TSANGWU TAO 蒼梧道		3,274,790		21	22	75	142	2,551	7.8	2,744	47	668	224	892	35.0	11,791	4,698	16,489	50.4	5.1%
KWEILIN TAO 桂林道		2,152,553		28	34	56	78	1,584	7.4	1,778	18	362	10	372	23.5	12,273	2,624	14,897	69.3	2.4%
LIUKIANG TAO 柳江道		2,046,264		5	6	12	14	255	1.2	277	2	69	...	69	27.6	4,656	1,082	5,738	28.1	1.2%
TIENNAN TAO 田南道		852,905		1	1	1	2	22	0.3	22	...	...	...	...	...	9,940	836	10,776	126.8	...
CHENNAN TAO 鎮南道		758,116		4	5	11	13	125	1.7	159	2	47	...	47	37.6	6,909	1,196	8,105	106.9	0.6%
Grand Total...		10,872,300		62	71	174	276	4,722	4.4	5,361	76	1,252	234	1,496	31.7	55,581	13,283	68,864	63.9	2.1%

KWANGTUNG—Christian Occupation by Hsiens

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
Grand Total		35,195,036		924	1,061	1,352	2,838	61,262	17.4	78,519	1,218	19,057	4,510	23,567	38.5	162,748	47,534	210,282	59.7	10.8%

YÜTHOI TAO 粵海道

Punyü (a)	番禺	SBC, PCNZ, SEFC, Bn	600,000	1888	12	20	23	50	462	7.7	598	9	121	...	121	26.3	2068	1203	3271	54.5	3.6%
(Canton)	廣東	UB, LMS, SCHM, WMMS, SEFC, CMS, Bn, AG, PN, ABF, SBC, SDA, CPW, MEFB, Union, CCC, Ricksha, SCBM, Ind, YMCA, YWCA	1,367,608	1807	45	50	142	401	8391	61.4	11617	161	1862	1179	3041	36.6	(b)	(b)	(b)	(b)	(b)
Namhoi	南海	WMMS, PCNZ, PN, AG, Ind, Heb, LMS, ABCFM, CPW	1,988,750	1861	21	17	30	53	1049	5.3	1248	17	320	50	370	35.2	2113	925	3038	15.3	10.9%
Shuntak	順德	RM, SBC, UB, CMS, PN, Heb, Bn	1,039,740	1880	20	14	40	48	849	8.2	1011	8	147	10	157	18.5	1570	1051	2621	25.2	5.7%
Tungkun	東莞	UB, PN, B, RM	1,015,000	1876	40	37	37	85	2823	27.8	2870	44	718	80	798	28.3	4639	1272	5911	58.2	11.9%
Tsungfa	從化	LMS, Bn, SBC	350,000	...	9	10	10	13	491	14.0	491	3	61	...	61	12.4	301	143	444	12.7	12.1%
Luugmoou	龍門	SBC, LMS, PN, B	745,600	1915	3	7	7	8	264	3.5	264	1	48	...	48	18.5	1243	312	1555	20.9	3.0%
Toishan	台山	SBC, WMMS, ABCFM, PN, MEFB, YMCA	940,680	1878	39	27	64	101	2620	27.9	3621	37	745	60	805	30.7	2157	2612	4769	50.7	14.4%
Tsengshing	增城	UB, RM, SBC, SEFC, CMS, PN, Bn	764,500	1880	29	27	39	61	1341	17.6	1926	22	380	...	380	28.3	546	203	749	9.8	33.7%
Heungshan	香山	LMS, WMMS, ABCFM, PCC, RM, UB, CMS, SBC, CPW	860,000	1880	24	22	54	104	1962	22.8	2105	43	640	102	742	37.9	3626	1478	5104	59.3	12.7%
Sunwui	新會	WMMS, PCC, CMS, PN, Bn, SBC, ABCFM, SDA	1,230,770	1873	15	18	49	92	1540	12.5	1810	37	600	126	726	47.1	195	2666	2861	23.2	20.4%
Samshui	三水	PN, SBC, AG	288,860	...	5	5	4	5	189	6.6	198	1	18	...	18	9.5	662	59	721	25.0	2.4%
Tsingyün	清遠	Bn, SBC, SDA	515,000	...	9	11	9	9	395	7.7	395	...	...	...	...	...	552	257	809	15.7	...
Po-on (a)	寶安	SDA, CMS, LMS, B, RM	134,460	1859	30	52	42	71	2092	156.1	2880	29	451	76	527	25.1	883	41	924	69.0	36.3%
(Hongkong)	香港	YMCA, LMS, WMMS, CMS, B, SBC, YWCA, EPM, ABCFM, RM	548,090	1852	17	13	57	212	2347	42.8	6274	137	1868	510	2378	101.3	(b)	(b)	(b)	(b)	(b)
Fayün	花縣	PCNZ, Bn, AG	230,000	1900	14	16	20	31	639	27.7	646	11	260	...	260	40.6	...	54	54	2.4	82.8%
Fatkong	佛岡	WMMS	90,552	1895	3	3	1	4	99	11.0	114	3	18	50	68	68.0	112	30	142	15.8	32.4%
Chikkai	赤溪	ABCFM	84,870	...	3	11	6	7	252	30.0	378	1	11	...	11	4.4	120	52	172	20.5	6.0%
Koyiu	高要	SBC, CMS, PN, EvM	700,000	1880	11	12	18	25	709	10.1	779	7	178	5	183	25.8	920	251	1171	16.7	13.5%
Szewui	四會	SBC, AG	210,360	...	3	6	4	5	110	5.2	110	1	21	...	21	19.1	144	58	202	9.6	9.4%
Sunhing	新興	CMS, SBC	211,420	1900	3	3	3	3	113	5.4	143	...	...	...	...	...	169	104	273	13.0	...
Koming	高明	SCHM	110,000	1912	2	2	3	3	10	0.9	10	...	...	...	...	...	732	93	825	75.0	...
Kwangning	廣寧	SBC	370,000	1893	2	2	2	2	73	2.0	73	...	...	...	...	...	106	61	167	4.5	...
Hoiping	開平	WMMS, PN, SBC, ABCFM, Ind	630,000	1878	14	18	36	54	1679	26.7	2143	18	265	30	295	17.6	1653	721	2374	37.7	11.1%
Hokshan	鶴山	PCC, CMS, SBC, SCHM, AFO	150,420	1880	9	9	10	10	255	17.0	316	...	...	...	...	...	443	32	475	31.7	...
Takhing	德慶	RPC, EvM	250,000	1890	1	3	14	31	202	8.1	202	15	120	38	158	79.0	317	122	439	17.6	26.6%
Fungchün	封川	RPC	106,000	1907	1	1	1	1	18	1.7	18	...	...	...	...	...	267	55	322	30.4	...
Hoikin	開建	AG	75,000	...	...	1	...	...	...	...	...	...	...	...	...	...	118	26	144	19.2	...
Yanping	恩平	PN, SBC, ABCFM	325,300	...	16	17	19	24	1217	37.4	1217	5	160	...	160	13.1	325	167	492	15.1	24.5%
Loting	羅定	RPC	400,000	1897	2	4	4	15	181	4.5	181	8	98	9	107	59.4	2442	732	3174	79.4	3.3%
Yünfau	雲浮	RPC, SRC	472,690	1910	2	2	2	3	48	1.0	48	1	16	...	16	33.3	1665	321	1986	42.0	0.8%
Yünan	鬱南	RPC	498,620	1905	3	3	3	3	99	2.0	99	...	...	...	...	...	756	205	961	19.3	...
			17,304,362		407	443	753	1,534	32,519	18.8	43,776	614	9,126	2,325	11,451	35.2	30,844	15,306	46,150	26.7	18.1%

(a) Mission statistics for Canton and Hongkong cities entered separately and directly below Punyü and Po-on hsiens

(b) Government school figures for Canton and Hongkong included under Punyü and Po-on hsiens respectively

KWANGTUNG—Christian Occupation by Hsiens *(Continued)*

NAME OF HSIEN		Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
LINGNAN TAO 嶺南道																					
Kükiang (Shinchow)	曲江	WMMS, Bn	122,768	1877	20	15	21	32	987	80.9	1,020	5	91	80	171	17.3	114	193	607	49.8	22.0%
Namyung	南雄	Bn	185,000	1893	11	13	11	13	727	39.3	727	2	22	22	44	6.0	776	54	830	44.9	5.0%
Chihing	始興	Bn	85,000	1899	10	11	11	11	687	80.8	687	...	...	...	...	...	930	206	1136	133.6	...
Lokchong	樂昌	WMMS, Bn	65,000	1883	5	5	5	6	278	50.5	295	1	17	...	17	6.1	634	90	724	131.6	2.3%
Yanfa	仁化	Bn	45,000	1902	5	6	6	6	159	35.3	159	...	...	...	...	...	282	72	354	78.7	...
Yüyüan	乳源	Bn	89,870	1902	1	1	2	2	48	5.3	48	...	...	...	...	...	29	66	95	10.6	...
Yingtak	英德	WMMS, PN, SBC	120,000	1878	12	14	10	21	717	59.8	758	9	192	17	209	29.0	417	168	585	48.8	26.3%
Yungyün	翁源	SBC	190,000	1910	7	6	7	9	262	13.8	262	2	67	...	67	25.8	484	134	618	32.6	9.9%
Linhsien	連縣	PN	360,230	1890	3	8	13	31	808	22.4	874	15	125	35	160	20.0	1671	226	1900	52.8	7.8%
Yeungshan	陽山	PN	188,640	1910	2	4	2	4	100	5.3	110	2	30	...	30	30.0	100	20	120	6.4	20.0%
Linshan	連山	PN	348,330	1913	...	1	...	...	...	...	...	...	...	...	...	...	297	93	390	11.2	...
			1,789,888		76	84	88	135	4,773	26.7	4,940	36	544	154	698	14.6	6,037	1,322	7,359	41.1	8.7%
CHAOSÜN TAO 潮循道																					
Tsinghai	澄海	YMCA, EPM, ABF, SDA	460,000	1860	18	18	35	140	1889	41.1	3060	75	740	569	1309	69.3	5171	1539	6710	145.9	16.3%
Waiyang	惠陽	B, Bn	420,000	1881	20	25	18	20	605	14.4	605	2	31	12	43	7.2	2786	1319	4105	97.8	1.1%
Sinfung	新豐	WMMS, B, SBC	110,000	1905	9	10	10	13	460	41.8	460	3	66	...	66	14.4	100	54	154	14.0	30.0%
Tzekin	紫金	B	179,620	1885	16	13	16	22	1194	66.3	1194	6	125	5	130	10.9	917	181	1098	61.0	10.6%
Hoifung	海豐	EPM, ABF, Bn	450,000	1896	18	17	17	33	442	9.8	562	13	175	40	215	49.0	2510	448	2958	65.7	6.9%
Lukfung	陸豐	EPM, ABF	410,000	1874	23	25	30	49	749	18.3	1234	19	368	...	368	49.1	749	252	1001	24.4	26.9%
Lungchuan	龍川	B	216,000	1886	11	13	12	23	651	30.1	651	11	424	84	508	78.2	3262	552	3814	176.6	11.7%
Hoyün	河源	LMS, B	485,000	1901	16	18	18	25	1016	21.0	1016	7	132	89	221	22.0	474	218	692	14.3	24.2%
Hoping	和平	B	270,000	1895	9	9	10	18	360	13.3	360	8	130	14	144	40.0	414	294	708	26.2	16.9%
Linping	連平	B, SBC	170,000	1905	2	5	4	9	143	8.4	143	5	123	...	123	87.9	155	81	236	13.9	34.3%
Chaoan	潮安	EPM, ABF	960,000	1860	19	26	21	61	872	9.1	1370	33	671	70	741	85.2	8922	1345	10267	107.0	6.7%
Chaoyang	潮陽	EPM, ABF	715,000	1865	23	34	17	56	828	11.6	1028	35	558	118	676	81.4	3513	781	4294	60.1	13.6%
Kityang	揭陽	EPM, ABF	180,000	1867	49	51	45	160	2791	155.0	3935	106	1600	276	1876	67.2	14757	860	15617	867.6	10.7%
Jaoping	饒平	EPM, ABF	372,112	1876	26	26	21	55	1034	27.8	1195	33	488	79	567	55.0	665	397	1062	28.6	31.1%
Heilai	惠來	EPM, ABF	288,760	1886	11	13	9	20	342	11.9	470	11	220	...	220	64.7	574	616	1190	41.3	15.6%
Taipu	大埔	EPM	260,000	1900	4	4	7	19	117	4.5	127	6	42	...	42	35.9	3221	927	4148	159.5	1.0%
Fungshun	豐順	EPM, ABF	175,000	1884	7	11	6	14	452	25.8	651	8	194	20	214	47.6	1389	963	2352	133.8	8.3%
Puning	普寧	EPM, ABF	380,000	1885	25	30	11	43	1034	27.2	1384	32	750	12	762	74.0	5792	436	6228	163.9	10.9%
Namoa	南澳	EPM, ABF	268,780	1894	5	5	4	8	136	5.1	198	4	56	14	70	51.5	346	67	413	15.4	14.5%
Meihsien	梅縣	EPM, ABF	468,000	1883	6	9	9	35	385	8.2	389	22	267	227	494	128.3	21028	3772	24800	530.0	2.0%
Ngwah	五華	ABF, B	300,000	1864	25	25	28	42	1945	64.8	1945	14	305	69	374	19.2	2019	597	2646	88.2	12.4%
Hingning	興寧	B	460,000	1887	14	15	14	22	598	13.0	598	8	250	37	287	48.0	2902	1157	4059	88.2	6.6%
Pingyün	平遠	ABF	130,000	1915	2	2	4	6	38	3.0	38	2	32	...	32	84.2	3035	738	3773	290.2	0.8%
Chinling	蕉嶺	B	76,763	...	2	3	2	2	86	11.3	86	...	...	...	...	...	3609	826	4435	583.6	...
Poklo	博羅	LMS, B, Bn	290,000	1850	12	22	8	15	781	27.0	781	7	137	...	137	17.6	132	83	215	7.4	38.9%
			8,495,035		372	429	376	910	18,993	22.4	23,480	470	7,884	1,735	9,619	50.6	88,472	18,503	106,975	125.9	8.3%
KOLUI TAO 高雷道																					
Maoming (Kochow)	茂名	PN	660,000	1890	14	13	11	18	825	12.5	1183	5	114	...	114	13.7	859	1495	2354	35.7	4.6%
Tinpak	電白	PN	421,862	1892	5	6	3	4	174	4.1	282	1	18	...	18	10.4	464	779	1243	29.4	1.2%
Sunyi	信宜	PN	337,060	1908	2	2	2	3	197	5.8	252	1	10	...	10	5.0	558	872	1430	42.4	0.7%
Fahsien	化縣	PN, AG	315,000	1903	1	1	1	3	113	3.6	131	2	13	16	29	26.4	334	336	670	21.3	4.2%
Ngchun	吳川	PN	297,408	1909	1	1	1	1	44	1.5	79	...	...	...	...	...	275	346	621	20.9	...
Limkong	廉江	PN	585,738	1911	1	1	...	1	26	0.4	42	1	25	...	25	96.2	99	199	298	5.1	7.7%
Hoihong	海康		382,763	...	...	...	...	...	...	...	...	...	...	...	...	...	387	182	569	14.9	...
Suikai	遂溪		260,000	...	...	...	...	...	...	...	...	...	...	...	...	...	145	220	365	14.0	...
Süwen	徐聞		297,992	...	...	...	...	...	...	...	...	...	...	...	...	...	606	261	867	29.2	...
Yeungkong	陽江	PN	450,000	1892	22	22	31	60	1235	27.4	1235	27	241	77	318	25.8	2673	411	3084	68.5	9.3%
Yeungchun	陽春	PN	230,000	1900	2	2	4	7	70	2.8	70	3	32	...	32	45.7	205	185	390	15.6	7.8%
			4,257,823		48	48	53	97	2,684	6.3	3,274	40	453	93	546	20.4	6,605	5,286	11,891	27.9	4.4%
KIUNGAI TAO 瓊崖道 (HAINAN ISLAND 海南島)																					
Kiungshan (Kiungchow)	瓊山	PN	440,000	1881	...	10	10	27	266	6.0	266	10	142	25	167	61.8	2340	724	3064	69.9	5.2%
Tsingmai	澄邁	PN	42,480	1910	...	2	4	4	193	46.0	193	...	...	...	...	...	462	134	596	141.9	...
Tingan	定安	PN	49,560	1899	...	4	5	8	183	36.6	183	3	62	...	62	34.4	3720	583	4303	860.6	1.6%
Mencheong	文昌	PN	360,000	1910	...	5	9	12	210	5.8	210	3	60	...	60	28.6	14573	2592	17165	476.8	0.4%
Kiungtung	瓊東	PN	85,000	1900	1	3	3	10	61	7.2	311	6	11	82	93	152.4	1423	488	1911	221.8	4.7%
Lokwei	樂會	PN	80,000	1916	...	1	3	3	2	0.3	2	...	...	...	...	..	3968	368	4336	542.0	...
Limko	臨高	PN	48,680	...	...	4	6	8	80	16.7	80	2	...	29	29	36.3	462	420	882	183.8	3.2%
Tanyün	儋縣	PN	160,000	1888	3	3	8	21	355	22.2	355	10	...	...	...	...	330	178	508	31.8	...
Aiyün	昌縣	PN	80,000	1890	...	...	...	...	...	...	...	...	...	...	...	...	93	164	257	32.1	...
Manning	瓊	PN	310,746	1906	...	5	3	5	105	3.4	105	2	72	...	72	68.6	280	266	546	17.6	11.7%
Lingshui	陵水	PN	95,000	1917	...	1	...	1	...	...	...	1	15	...	15	...	582	119	701	73.9	2.1%
Cheongkong	昌感		35,362	...	...	...	...	...	...	...	...	...	...	...	...	...	50	60	110	31.5	...
Kanyen	感恩		32,680	...	...	...	...	...	...	...	...	...	...	...	...	...	26	51	77	23.3	...
			1,819,508		5	39	51	99	1,455	8.0	1,705	37	362	136	498	34.3	28,309	6,147	34,456	189.3	2.0%

KWANGTUNG—Christian Occupation by Hsiens *(Continued)*

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
YAMLIM TAO 欽廉道																				
Yamhsien (Yamchow)... 欽縣	CNTM	250,000	1910	...	3	...	3	17	0.7	17	...	...	...	...	...	272	149	421	16.8	...
Fongcheng ... 防城		130,000	...	...	...	...	...	...	...	...	...	...	...	...	...	383	40	423	32.5	...
Hopo..... 合浦	CNTM, CMS, SBC, KCM	760,000	1880	15	14	30	59	801	10.5	1285	21	688	67	755	94.4	1005	741	1746	23.0	30.2%
Lingshan ..... 靈山	CMS	388,420	1906	1	1	1	1	20	0.5	42	...	...	...	...	...	821	40	861	22.2	...
		1,528,420		16	18	31	63	838	5.5	1,344	21	688	67	755	90.0	2,481	970	3,451	22.0	17.9%
TOTAL																				
YÜTHOI TAO .....粵海道		17,304,362		407	443	753	1,534	32,519	18.8	43,776	614	9,126	2,325	11,451	35.2	30,844	15,306	46,150	26.7	18.1%
LINGNAN TAO .....嶺南道		1,789,888		76	84	88	135	4,773	26.7	4,940	36	544	154	698	14.6	6,037	1,322	7,359	41.1	8.7%
CHAOSÜN TAO ....潮循道		8,495,035		372	429	376	910	18,993	22.4	23,480	470	7,884	1,735	9,619	50.6	88,472	18,503	106,975	125.9	8.3%
KOLUI TAO.....高雷道		4,257,823		48	48	53	97	2,684	6.3	3,274	40	453	93	546	20.4	6,605	5,286	11,891	27.9	4.4%
KIUNGAI TAO .....瓊崖道		1,819,508		5	39	51	99	1,455	8.0	1,705	37	352	136	498	34.3	28,309	6,147	34,456	189.3	2.0%
YAMLIM TAO.....欽廉道		1,528,420		16	18	31	63	838	5.5	1,344	21	688	67	755	90.0	2,481	970	3,451	22.0	17.9%
Grand Total...		**35,195,036**		**924**	**1,061**	**1,352**	**2,838**	**61,262**	**17.4**	**78,519**	**1,218**	**19,057**	**4,510**	**23,567**	**38.5**	**162,743**	**47,534**	**210,282**	**59.7**	**10.8%**

KWEICHOW—Christian Occupation by Hsiens *(See NOTE)*

NAME OF HSIEN	1 Missions at work	2 Population Estimate	3 Date when work first began	4 Organized Congregations	5 Evangelistic Centers	6 Employed Pastors, Evangelists and Bible Women	7 Total Employed Chinese Force (all forms of work)	8 Total Christian Communicants	9 Communicants per 10,000 Population	10 Total Christian Constituency	11 Total Chinese Educational Force	12 Lower Primary Students	13 Higher Primary Students	14 Total Lower and Higher Primary Students	15 Primary Students per 100 Christian Communicants	16 Govt. Lower Primary Students	17 Govt. Higher Primary Students	18 Govt. Lower and Higher Primary Students	19 Total Govt. Primary Students per 10,000	20 Percentage of Total Primary Students in Mission Primary Schools
Grand Total		11,476,035		106	150	121	287	9,446	8.2	20,873	82	1,609	189	1,798	19.1	47,068	10,020	57,088	49.8	3.1%

KIENCHUNG TAO 黔中道

Kweiyang 貴陽	CIM	436,691	1877	2	2	4	5	86	2.0	86	1	26	...	26	30.2	1778	763	2541	58.3	1.0%
Sihfeng 息烽		90,556	...	...	...	...	...	...	...	...	...	...	...	...	...	*	*	*	*	...
Sinwen 修文	CIM	111,917	...	...	...	...	...	...	...	...	...	...	...	...	...	328	91	422	38.4	...
Lungli 龍里	CIM	56,653	...	...	...	...	...	...	...	...	...	...	...	...	...	542	213	755	134.8	...
Kweiting 貴定	CIM	701,750	...	...	...	...	...	...	...	...	...	...	...	...	...	780	176	956	13.7	...
Tzekiang 紫江	CIM	96,972	...	...	2	...	...	...	...	...	...	...	...	...	...	404	69	473	49.3	...
Tingfan 定番	CIM	91,078	...	...	...	...	...	...	...	...	...	...	...	...	...	318	62	380	42.2	...
Tatang 大塘	CIM	35,486	...	1	2	1	2	16	0.4	16	1	...	...	...	...	248	20	268	76.6	...
Kwangshun 廣順	CIM	55,195	...	...	2	...	...	...	...	...	...	...	...	...	...	145	28	173	31.5	...
Changchai 長寨	CIM	45,571	...	...	...	...	...	...	...	...	...	...	...	...	...	79	85	164	36.4	...
Lohu 羅斛	CIM	63,400	...	...	...	...	...	...	...	..	...	...	...	...	...	101	84	185	29.4	...
Pingyüeh 平越		123,200	...	...	...	...	...	...	...	..	...	...	...	...	...	535	161	696	56.6	...
Wengan 甕安		83,150	...	...	...	...	...	...	...	...	...	...	...	...	...	469	75	544	56.5	...
Meitan 湄潭	CIM	219,289	...	3	3	2	2	59	2.7	59	...	...	...	...	...	1137	211	1348	61.3	...
Yüking 餘慶	CIM	82,546	...	1	1	...	...	1	0.1	1	...	...	...	...	...	140	78	218	27.2	...
Tsunyi 遵義	CIM	337,678	1902	3	4	6	6	80	2.4	80	...	...	...	...	...	1052	809	1861	55.2	...
Suiyang 綏陽	CIM	184,152	...	...	2	...	...	...	...	...	...	...	...	...	...	918	238	1186	64.5	...
Tungtze 桐梓	CIM	304,494	...	...	1	...	...	...	...	...	...	...	...	...	...	816	228	1044	34.8	...
Jenhwai 仁正		259,227	...	...	...	...	...	...	...	...	...	...	...	...	...	1486	168	1654	63.6	...
Chengan 正安		430,775	...	...	...	...	...	...	...	...	...	...	...	...	...	1066	170	1236	28.7	...
Tuyün 都勻	CIM	131,440	...	...	...	...	...	...	...	...	...	...	...	...	...	593	98	691	53.1	...
Pingchow 平舟	CIM	27,430	...	...	...	...	...	...	...	...	...	...	...	...	...	309	86	395	114.5	...
Lushan 蘆山	CIM	96,027	...	4	2	1	2	10	1.0	125	1	11	...	11	110.0	283	109	392	40.9	2.5%
Lipo 荔波	CIM	100,344	...	...	...	...	...	...	...	...	...	...	...	...	...	411	53	464	46.4	...
Maha 麻哈	CIM	53,836	...	...	...	...	...	...	...	...	...	...	...	...	...	295	40	335	63.2	...
Tuhshan 獨山	CIM	214,215	1893	1	3	4	5	50	2.3	80	1	12	12	24	48.0	337	89	426	20.3	5.3%
Sanho 三合	CIM	18,588	...	...	1	...	...	...	...	..	...	...	...	...	...	242	50	292	153.7	...
Pachai 八寨	CIM	17,719	...	...	...	...	...	...	...	...	...	...	...	...	...	243	23	266	147.8	...
Tukiang 都江	CIM	21,725	...	...	...	...	...	...	...	...	...	...	...	...	...	183	22	205	93.2	...
Tankiang 丹江	CIM	32,896	...	...	1	...	...	...	...	...	...	...	...	...	...	251	31	282	85.4	...
Sishui 錫水		20,131	...	...	...	...	...	...	...	...	...	...	...	...	...	*	*	*	*	...
		4,544,131		15	26	18	22	302	0.7	447	4	49	12	61	20.3	15,519	4,333	19,852	43.7	0.3%

CHENYÜAN TAO 鎮遠道

Chenyüan 鎮遠	CIM	147,970	1897	1	1	3	3	21	1.4	21	...	...	...	...	...	862	121	983	66.9	...
Tienchu 天柱		79,703	...	...	...	...	...	...	...	...	...	...	...	...	...	1354	227	1581	200.1	...
Shiping 施秉	CIM	48,176	...	...	1	...	...	...	...	...	...	...	...	...	...	1811	60	1871	389.8	...
Kiungshui 邛水	CIM	49,073	...	...	...	...	...	...	...	...	...	...	...	...	...	471	76	547	111.6	...
Hwangping 黃平	CIM	103,679	...	...	1	...	...	...	...	...	...	...	...	...	...	632	86	718	71.8	...
Taikung 台拱	CIM	60,164	...	...	...	...	...	...	...	...	...	...	...	...	...	190	69	259	43.2	...
Kienho 劍河		64,807	...	...	...	...	...	...	...	...	...	...	...	...	...	572	93	665	103.9	...
Liping 黎平		355,836	...	...	...	...	...	...	...	...	...	...	...	...	...	903	115	1018	29.0	...
Kinping 錦屏	L (CIM)	2,297	...	...	1	1	1	2	0.1	2	...	...	...	...	...	817	55	872	3963.6	...
Yungtsung 永從		83,328	...	...	...	...	...	...	...	...	...	...	...	...	...	*	*	*	*	...
Jungkiang 榕江	CIM	50,716	...	...	...	...	...	...	...	...	...	...	...	...	...	77	49	126	25.2	...
Hiakiang 下江		31,000	...	...	...	...	...	...	...	...	...	...	...	...	...	140	...	140	46.6	...
Tungjen 銅仁	EA	118,420	1913	...	3	3	12	10	0.8	78	5	56	...	56	560.0	961	169	1130	95.8	4.8%
Kiangkow 江口	EA	106,795	...	...	...	...	...	...	...	...	...	...	...	...	...	579	95	674	63.6	...
Shengki 省溪	EA	55,275	...	...	...	...	...	...	...	...	...	...	...	...	...	*	*	*	*	...
Szehsien 思縣		110,081	...	...	...	...	...	...	...	...	...	...	...	...	...	710	221	931	84.6	...
Tsingki 青溪	CIM	37,735	...	...	2	...	...	...	...	...	...	...	...	...	...	225	56	281	75.9	...
Yüping 玉屏		38,684	...	...	...	...	...	...	...	...	...	...	...	...	...	429	42	471	123.9	...
Szenan 思南	CIM	277,438	1915	2	3	2	2	24	0.8	24	...	...	...	...	...	620	114	734	26.5	...
Tehkiang 德江		261,463	...	...	...	...	...	...	...	...	...	...	...	...	...	381	105	486	18.7	...
Yenho 沿河		35,692	...	...	...	...	...	...	...	...	...	...	...	...	...	422	83	505	144.3	...
Yinkiang 印江	CIM	157,792	...	...	1	...	...	...	...	...	...	...	...	...	...	1640	185	1825	116.2	...
Wuchwan 婺川	CIM	143,808	...	...	1	...	...	...	...	...	...	...	...	...	...	241	41	282	20.1	...
Howping 后坪		22,219	...	...	...	...	...	...	...	...	...	...	...	...	...	*	*	*	*	...
Sungtao 松桃		253,830	...	...	...	...	...	...	...	...	...	...	...	...	...	1408	122	1530	60.5	...
Shihtsien 石阡	CIM	136,751	...	1	1	1	1	15	1.1	15	...	...	...	...	...	367	42	409	30.1	...
Fengchüan 鳳泉		106,030	...	...	...	...	...	...	...	...	...	..	...	...	...	36	24	60	5.7	...
		2,938,762		4	15	10	19	72	0.2	140	5	56	...	56	77.7	15,848	2,250	18,098	61.6	0.3%

KWEICHOW—Christian Occupation by Hsiens *(Continued)*

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
KWEISI TAO 貴西道																				
Pichieh 畢節	CIM	282,472	...	...	3	...	...	...	...	...	...	...	...	...	...	564	175	739	26.4	...
Putieg 普定	CIM	44,733	...	...	1	...	...	...	...	...	...	...	...	...	...	*	*	*	*	...
Tsingchen 清鎮	CIM	126,606	...	1	5	...	...	37	2.8	37	...	...	...	...	...	664	116	780	61.9	...
Chenning 鎮寧	CIM	458,765	...	1	1	...	...	30	0.6	30	...	...	...	...	...	428	100	528	11.7	...
Langtai 郎岱	CIM	75,520	...	...	...	...	...	...	...	...	...	...	...	...	...	463	233	696	92.4	...
Pingpa 平壩	CIM	58,541	1913	1	7	9	13	225	37.5	225	4	115	...	115	50.0	344	118	462	79.7	19.9%
Tzeyün 紫雲	CIM	84,107	...	...	...	...	...	...	...	...	...	...	...	...	...	230	40	270	32.1	...
Nanlung 南龍	CIM	190,619	1891	2	1	2	2	11	0.5	23	...	...	...	...	...	385	28	413	21.7	...
Puan 普安		83,244	...	...	...	...	...	...	...	...	...	...	...	...	...	386	156	542	65.3	...
Hingjen 興仁		187,382	...	...	...	...	...	...	...	...	...	...	...	...	...	557	166	723	38.7	...
Hingi 興義		192,700	...	...	...	...	...	...	...	...	...	...	...	...	...	3228	471	3699	194.7	...
Kwanling 關嶺		63,585	...	...	...	...	...	...	...	...	...	...	...	...	...	580	79	659	104.6	...
Annan 安南		70,991	...	...	...	...	...	...	...	...	...	...	...	...	...	200	83	283	40.4	...
Chengfeng 貞豐	CIM	99,337	...	...	...	...	...	...	...	...	...	...	...	...	...	398	99	497	50.2	...
Tsehheng 册亨	CIM	54,465	...	...	...	...	...	...	...	...	...	...	...	...	...	186	30	216	40.0	...
Panhsien 盤縣		287,743	...	...	...	...	...	...	...	...	...	...	...	...	...	3027	359	3386	118.0	...
Tating 大定	CIM, FDM (CIM)	106,692	1915	3	6	14	18	651	65.1	651	4	70	...	70	10.7	632	144	776	73.2	8.2%
Anshun 安順	CIM	307,638	1888	17	6	14	24	297	9.9	297	10	165	15	180	60.0	940	422	1362	44.4	11.6%
Weining 威寧	UMC, CIM	246,153	1917	62	69	54	109	6821	272.8	11616	55	1154	162	1316	19.3	129	173	302	12.3	81.3%
Kiensi 黔西	CIM	311,641	...	...	3	...	...	...	...	...	...	...	..	...	...	206	142	348	11.2	...
Chihkin 織金	CIM	144,951	...	...	2	...	...	...	...	...	...	...	...	...	...	434	87	521	34.8	...
Shuicheng 水城	CIM	132,442	...	...	5	...	...	...	...	...	...	...	...	...	...	66	44	110	8.4	...
Chihshui 赤水		123,082	...	...	...	...	...	...	...	...	...	...	...	...	...	1654	172	1826	140.4	...
		3,733,409		87	109	93	166	8,072	21.6	12,879	73	1,504	177	1,681	20.8	15,701	3,437	19,138	51.3	8.1%
TOTALS																				
KIENCHUNG TAO 黔中道		4,544,131		15	26	18	22	302	0.7	447	4	49	12	61	20.3	15,519	4,333	19,852	43.7	0.3%
CHENYÜAN TAO 鎮遠道		2,938,762		4	15	10	19	72	0.2	140	5	56	...	56	77.7	15,848	2,250	18,098	61.6	0.3%
KWEISI TAO 貴西道		3,733,409		87	109	93	166	8,072	21.6	12,879	73	1,504	177	1,681	20.8	15,701	3,437	19,138	51.3	8.1%
Unclassified by Hsiens (CIM)		253,797		...	...	...	...	1,000	...	7,407	...	...	...	...	...	...	...	...	...	...
Grand Total...		**11,470,099**		**106**	**150**	**121**	**207**	**9,446**	**8.2**	**20,873**	**82**	**1,609**	**189**	**1,798**	**19.1**	**47,068**	**10,020**	**57,088**	**49.8**	**3.1%**

NOTE—In a few western provinces it has been impossible for our correspondents to supply statistics of mission work hsien by hsien. Wherever this has been the case the Committee has made use of statistical returns representing mission work by stations. These figures have been entered under the hsiens in which the mission stations are located. Consequently many hsiens where work is now carried on appear in the above table without figures. In any comparative study therefore of Christian occupation by hsiens for Kansu, Kweichow, and Yünnan, this imperfect grouping of figures must constantly be kept in mind.

* The fact that figures do not appear under these six hsiens for Columns 16-19 does not necessarily indicate a total absence of government primary schools.

SHANSI—Christian Occupation by Hsiens

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Grand Total		**10,891,878**		**229**	**296**	**287**	**566**	**8,340**	**7.6**	**13,298**	**242**	**3,468**	**505**	**3,973**	**47.8**	**301,198**	**14,091**	**315,289**	**290.0**	**1.2%**
CHINING TAO 冀寧道																				
Yangkü (Taiyüanfu) 陽曲	AG, BMS, YMCA	230,000	1878	2	3	14	28	159	7.0	1295	5	36	126	162	102.2	5509	1179	6688	290.0	2.4%
Taiyüan 太原	BMS	98,721	...	...	...	...	...	...	...	...	...	...	...	...	...	3647	119	3766	377.0	...
Yütze 榆次	ABCFM, BMS	140,804	1905	1	3	2	4	40	3.0	60	2	40	...	40	100.0	4251	334	4585	327.0	0.8%
Taiku 太谷	ABCFM	103,490	1883	4	4	12	33	270	27.0	514	21	182	37	219	81.1	1928	79	2007	195.0	9.8%
Kihsien 祁縣	ABCFM, CIM	138,738	1889	2	3	3	3	57	4.0	196	...	...	...	...	...	4587	280	4867	352.0	...
Kiaocheng 交城	BMS	76,817	1891	...	1	1	3	75	10.0	84	2	60	...	60	80.0	2720	78	2798	368.0	2.1%
Wenshui 文水	ABCFM, BMS	172,941	1910	2	6	3	10	128	8.0	198	7	208	15	223	174.2	3440	211	3651	212.0	5.7%
Lanhsien 嵐縣	NMC (CIM)	40,000	1915	1	1	...	...	9	2.0	18	...	...	...	...	...	426	51	477	119.0	...
Hinghsien 興縣	NMC (CIM)	88,697	1915	1	2	1	2	29	3.0	44	1	8	...	8	27.5	1200	92	1292	147.0	0.6%
Sükow 徐溝	CIM	47,153	1889	1	6	1	1	58	12.0	70	...	...	...	...	...	4437	179	4616	982.0	...
Kolan 嵐嵐	CIM	56,957	1918	...	...	...	...	...	...	...	...	...	...	...	...	745	16	761	136.0	...
Fenyang 汾陽	ABCFM	165,521	1887	12	18	16	70	653	39.0	1119	47	693	52	745	114.0	4875	447	5322	323.0	12.2%
Sinoyi 孝義	ABCFM, CIM	111,771	1887	5	5	9	11	132	12.0	222	2	60	...	60	46.2	3740	630	4370	397.0	1.3%
Pingyao 平遙	ABCFM, CIM	279,850	1888	5	7	4	14	116	4.0	192	2	42	...	42	36.2	6763	410	7173	257.0	0.5%
Kiehsiu 介休	CIM	121,631	1889	2	3	3	13	97	8.0	145	5	46	9	55	56.6	1810	75	1885	156.0	2.8%
Shihlow 石樓	ABCFM	31,606	1915	1	2	2	2	8	3.0	71	...	...	...	...	...	553	42	595	198.0	...
Linhsien 臨縣	NMC (CIM)	188,782	1908	2	3	2	3	28	2.0	28	1	25	...	25	89.3	1010	42	1052	55.0	2.3%
Chungyang 中陽	ABCFM	58,424	1914	2	4	4	5	32	6.0	119	1	24	...	24	75.0	158	35	193	33.0	12.0%
Lishih 離石	ABCFM, NMC (CIM)	110,166	1889	4	5	6	13	197	18.0	444	7	121	14	135	68.2	2730	204	2934	267.0	4.4%
Changchih 長治	CIM	240,000	1887	3	3	4	7	79	3.0	104	3	51	10	61	77.5	4743	119	4862	203.0	1.2%
Changtze 長子	CIM	133,632	1908	1	1	...	...	38	3.0	46	...	...	...	...	...	6329	191	6520	490.0	...
Tunliu 屯留	CIM	108,365	1896	4	3	1	3	144	13.0	174	2	32	...	32	22.2	2606	69	2675	248.0	1.2%
Siangyüan 襄垣	CIM	122,955	1904	1	2	...	...	14	1.0	14	...	...	...	...	...	4166	16	4182	343.0	...
Lucheng 潞城	CIM	121,262	1889	2	3	1	1	53	4.0	88	...	...	...	...	...	9451	204	9655	798.0	...
Pingshun 平順	CIM	82,984	1916	...	...	...	...	4	1.0	9	...	...	...	...	...	...	...	...	...	...
Hukwan 壺關	CIM	108,185	1916	1	1	...	...	12	1.0	17	...	...	...	...	...	1750	51	1801	167.0	...
Licheng 黎城	CIM	87,994	1911	1	1	1	1	7	1.0	16	...	...	...	...	...	1911	46	1987	229.0	...
Tsincheng 沁縣	TSM	258,963	1903	1	1	4	7	67	3.0	106	3	43	...	43	64.1	10039	216	10255	394.0	0.4%
Kaoping 高平	TSM	214,106	1905	1	1	2	2	57	3.0	118	...	...	...	...	...	8555	122	8677	406.0	...
Yangcheng 陽城	TSM	131,720	1911	1	1	2	2	35	3.0	68	...	...	...	...	...	2446	193	2639	203.0	...
Lingchwan 陵川	TSM	106,591	1913	1	1	1	1	1	0.1	19	...	...	...	...	...	1730	46	1776	161.0	...
Tsinshui 沁水	TSM	76,732	1915	1	1	1	1	4	1.0	12	...	...	...	...	...	1809	90	1899	237.0	...
Liaohsien 遼縣	GBB	101,826	1912	1	2	2	12	63	6.0	99	8	82	20	102	161.9	2436	49	2185	219.0	3.9%
Hoshun 和順	GBB	120,000	1915	...	1	1	2	7	1.0	14	1	20	...	20	285.7	2132	33	2165	180.0	0.9%
Yüshe 榆社	GBB	90,143	1916	...	1	1	2	6	1.0	21	1	18	...	18	300.0	2002	28	2030	226.0	0.9%
Tsinhsien 沁縣	CIM	92,558	1918	...	1	2	2	...	...	...	...	...	...	...	...	5511	309	5820	647.0	...
Tsinyüan 沁源	ABCFM, CIM	38,833	1895	5	1	7	17	259	65.0	396	10	304	...	304	117.3	2461	109	2573	643.0	10.6%
Wusiang 武鄉	CIM	105,148	1913	...	1	...	...	4	...	4	...	...	...	...	...	1919	145	2064	188.0	...
Pingting 平定	AFM, GBB	259,281	1910	1	6	9	20	150	6.0	177	9	103	32	135	90.0	6531	327	6858	264.0	1.9%
Siyang 昔陽	GBB	161,660	1912	...	2	3	5	...	...	...	2	26	...	26	...	1434	85	1519	95.0	1.7%
Yühsien 盂縣	GBB	200,000	1917	...	1	1	3	...	...	...	2	36	...	36	...	4366	49	4415	221.0	0.8%
Showyang 壽陽	GBB	145,527	1890	1	1	3	3	29	2.0	34	...	...	...	...	...	5533	65	5598	373.0	...
		5,370,534		73	112	134	315	3,121	6.0	6,355	141	2,260	315	2,575	83.5	144,422	7,065	151,487	282.0	1.6%
YENMEN TAO 雁門道																				
Tatung 大同	AFM, HF (CIM), SA	407,952	1886	6	9	6	9	314	8.0	314	3	44	...	44	14.0	12684	117	12801	320.0	0.3%
Hwaijen 懷仁	HF (CIM)	66,958	1912	...	2	1	1	23	3.0	23	...	...	...	...	...	2005	47	2052	293.0	...
Shanyin 山陰	HF (CIM)	75,650	1918	...	2	1	1	15	2.0	15	...	...	...	...	...	236	63	299	37.0	...
Yangkao 陽高	AFM, HF (CIM)	76,782	1917	1	4	1	1	76	10.0	76	...	...	...	...	...	2176	168	2344	293.0	...
Tienchen 天鎮	HF (CIM)	87,611	1910	1	2	4	6	48	6.0	48	2	49	...	49	102.1	1487	40	1527	170.0	3.1%
Kwangling 廣靈	HF (CIM)	81,792	...	...	1	...	...	...	...	...	...	...	...	...	...	1247	60	1307	163.0	...
Lingkiu 靈邱	HF (CIM)	165,726	1910	3	2	8	10	178	11.0	178	2	38	...	38	21.1	522	100	622	37.0	5.8%
Hunyüan 渾源	AFM, HF (CIM)	229,829	1898	10	10	8	11	562	24.0	562	3	46	...	46	8.1	3032	278	3310	144.0	1.4%
Yinghsien 應縣	HF (CIM)	118,128	1898	1	2	1	1	12	1.0	12	...	...	...	...	...	1863	123	1986	166.0	...
Yuyu 右玉	HF (CIM)	77,975	1895	1	1	4	5	20	3.0	20	1	50	...	50	250.0	1119	26	1145	143.0	4.1%
Tsoyün 左雲	HF (CIM)	48,741	1895	1	2	3	5	44	9.0	44	2	34	...	34	77.2	1380	23	1403	281.0	2.4%
Pinglu 平魯	HF (CIM)	32,093	...	...	1	1	1	10	3.0	10	...	...	...	...	...	411	39	450	150.0	...
Shohsien 朔縣	HF (CIM)	212,221	1910	2	2	6	7	38	2.0	38	1	30	...	30	79.0	3357	87	3444	162.0	0.8%
Ningwu 寧武	HF (CIM)	103,543	...	...	2	1	1	15	2.0	15	...	...	...	...	...	1466	106	1572	157.0	...
Pienkwan 偏關	HF (CIM)	90,607	...	...	...	...	...	...	...	...	...	...	...	...	...	510	28	538	60.0	...
Shenchih 神池	HF (CIM)	33,712	...	...	1	1	1	17	5.0	17	...	...	...	...	...	759	50	809	270.0	...
Wuchai 五寨	HF (CIM)	36,807	...	...	1	...	1	15	4.0	15	1	15	...	15	100.0	467	27	494	124.0	3.0%
Sinhsien 忻縣	BMS	188,506	1805	4	4	9	12	182	10.0	195	3	30	...	30	16.4	8652	190	8842	465.0	0.3%
Tingsiang 定襄	BMS	103,427	1893	1	1	1	1	31	3.0	34	...	...	...	...	...	4043	171	4214	421.0	...
Tsinglo 靜樂	NMC (CIM)	67,802	1912	1	2	2	4	17	3.0	25	2	34	...	34	200.0	1388	58	1446	207.0	2.3%
Taihsien 代縣	BMS	160,000	1891	2	1	3	3	22	1.0	37	...	...	...	...	...	5292	172	5464	342.0	...
Wutai 五臺	BMS	176,276	1913	1	1	1	1	8	0.5	10	...	...	...	...	...	6607	370	6977	388.0	...
Kwohsien 崞縣	BMS	248,772	1892	5	3	2	8	89	4.0	123	6	55	8	63	70.7	11242	412	11654	466.0	0.5%
Fansze 繁峙	BMS, PN	79,845	1895	1	2	1	2	17	2.0	22	1	7	...	7	41.1	1825	135	1960	245.0	0.3%
Paoteh 保德	CIM	72,589	...	...	1	...	...	...	...	...	...	...	...	...	...	1107	34	1141	163.0	...
Hokii 河曲	CIM	77,322	...	...	1	...	...	...	...	...	...	...	...	...	...	1280	27	1307	163.0	...
		3,120,666		41	60	65	92	1,753	6.0	1,833	27	432	8	440	25.1	76,157	2,951	79,108	253.0	0.5%

SHANSI—Christian Occupation by Hsiens *(Continued)*

NAME OF HSIEN	Missions at work	1	2 Population Estimate	3 Date when work first began	4 Organized Congregations	5 Evangelistic Centers	6 Employed Pastors, Evangelists and Bible Women	7 Total Employed Chinese Force (all forms of work)	8 Total Christian Communicants	9 Communicants per 10,000 Population	10 Total Christian Constituency	11 Total Chinese Educational Force	12 Lower Primary Students	13 Higher Primary Students	14 Total Lower and Higher Primary Students	15 Primary Students per 100 Christian Communicants	16 Govt. Lower Primary Students	17 Govt. Higher Primary Students	18 Govt. Lower and Higher Primary Students	19 Total Govt. Primary Students per 10,000	20 Percentage of Total Primary Students in Mission Primary Schools
HOTUNG TAO 河東道																					
Anyi 安邑	SMC (CIM)		98,550	1888	1	1	7	13	92	9.0	122	6	52	26	78	84.7	5246	274	5520	552.0	1.3%
Linfen 臨汾	CIM		131,485	1885	5	6	5	7	191	15.0	221	2	26	8	34	17.7	3337	224	3561	275.0	0.9%
Hungtung 洪洞	CIM		117,629	1885	9	9	3	16	200	17.0	236	13	72	47	119	59.5	3086	321	3407	284.0	3.4%
Fowshan 浮山	CIM		52,994	1906	2	2	...	1	14	3.0	20	1	17	...	17	121.4	2670	60	2730	546.0	0.6%
Siangning 鄉寧	CIM		56,256	1894	1	1	2	3	57	10.0	67	1	15	...	15	26 3	618	32	650	108.0	2.2%
Antseh 安澤	CIM		31,303	1889	2	4	2	2	67	22.0	77	...	...	...	...	...	998	81	1079	360.0	...
Küwo 曲沃	CIM		72,254	1885	2	2	2	7	76	11.0	96	5	55	15	70	92.1	2777	127	2904	415.0	2.3%
Yicheng 翼城	CIM		63,920	1897	2	3	3	3	65	11.0	83	...	...	...	...	...	2468	114	2582	430.0	...
Fencheng 汾城	CIM, SA		84,541	1917	1	1	2	2	...	...	...	...	...	...	...	...	2142	104	2246	281.0	...
Siangling 襄陵	CIM		52,998	1918	...	...	1	1	...	...	...	...	...	...	...	...	2611	76	2687	537.0	...
Kihsien 吉縣	CIM		39,321	1889	1	1	2	2	47	12.0	59	...	...	...	...	...	284	16	300	75.0	...
Yungtsi 永濟	SMC (CIM)		96,430	1896	4	6	7	10	114	12.0	114	3	33	...	33	28.9	4759	219	4978	498 0	0.6%
Lintsin 臨晉	SMC (CIM)		88,185	1904	1	1	...	...	34	4.0	44	...	...	...	...	...	2376	152	2528	281.0	...
Yüsiang 虞鄉	SMC (CIM)		46,029	1913	2	2	1	1	...	...	...	...	...	...	...	...	2588	88	2676	535.0	...
Yungho 榮河	SMC (CIM)		67,763	1899	1	1	...	...	64	9.0	74	...	...	...	...	...	3535	93	3628	518.0	...
Wanchüan 萬泉	SMC (CIM)		52,858	1908	2	2	...	...	39	8.0	54	...	...	...	...	...	1230	69	1299	260.0	...
Ishih 猗氏	SMC (CIM)		67,894	1891	1	1	5	7	44	6.0	52	2	38	...	38	86.4	3099	153	3252	465.5	1.1%
Chiehsien 解縣	SMC (CIM)		51,376	1895	1	1	6	9	74	15.0	174	3	37	23	60	81.0	2076	125	2201	440.0	2.6%
Siahsien 夏縣	SMC (CIM)		104,214	1903	1	1	...	...	23	2.0	35	...	...	...	...	...	3881	135	4016	402.0	...
Pinglu 平陸	SMC (CIM)		74,171	...	...	...	...	...	...	...	...	...	...	...	...	...	1635	142	1777	254.0	...
Juicheng 芮城	SMC (CIM)		62,709	1897	1	2	9	10	37	6.0	37	1	14	...	14	37.8	2358	131	2489	415.0	0.5%
Sinkiang 新絳	CIM		86,525	1898	1	1	1	1	42	5.0	52	...	...	...	...	...	4557	87	4644	516.0	...
Yüankü 垣曲	CIM		48,440	1915	1	1	...	...	7	1.0	11	...	...	...	...	...	1738	121	1859	372.0	...
Wensi 喜縣	CIM		111,424	1904	2	2	2	3	21	2.0	21	1	10	...	10	47.6	6749	240	6989	635.0	0.1%
Kianghsien 絳縣	CIM		48,675	1908	...	...	...	...	...	...	...	...	...	...	...	...	2053	79	2132	426.0	...
Tsishan 稷山	CIM		109,879	1906	1	2	3	3	18	2.0	18	...	...	...	...	...	1712	202	1914	174.0	...
Hotsin 河津	CIM		85,657	1892	5	5	4	7	171	19.0	201	3	38	6	44	25.7	4333	151	4484	498.0	0.9%
Hwohsien 霍縣	CIM		53,405	1885	5	5	8	20	225	5.0	297	12	97	48	145	64.4	3153	94	3247	649.0	4.2%
Fensi 汾西	CIM		60,000	1887	13	13	...	4	628	105.0	710	4	64	...	64	10.2	293	42	335	56.0	18.5%
Lingshih 靈石	CIM		70,303	1889	1	1	...	...	16	2.0	16	...	...	...	...	...	475	62	537	77.0	...
Chaocheng 趙城	CIM		91,468	1885	20	19	3	12	727	81.0	1781	9	148	6	154	21.1	1054	189	1243	138.0	11.0%
Shihhsien 隰縣	CIM		53,071	1885	3	3	3	5	60	12.0	75	2	26	...	26	43.3	323	24	347	69.0	6.9%
Taning 大寧	CIM		14,499	1885	21	22	6	9	276	197.6	316	3	34	3	37	134.0	172	12	184	131.4	16.7%
Puhsien 蒲縣	CIM		39,275	1887	...	1	...	...	5	1.0	5	...	...	...	...	...	134	13	147	37.0	...
Yungho 永和	CIM		15,177	1898	2	2	1	1	32	16.0	42	...	...	...	...	...	99	23	122	61.0	...
			2,400,678		115	124	88	159	3,466	14.0	5,110	71	776	182	958	27.6	80,619	4,075	84,694	353.0	1.1%
TOTALS																					
CHINING TAO 冀寧道			5,370,534		73	112	134	315	3,121	6.0	6,355	144	2,260	315	2,575	83.5	144,422	7,065	151,487	282.0	1.6%
YENMEN TAO 雁門道			3,120,666		41	60	65	92	1,753	6.0	1,833	27	432	8	440	25.1	76,157	2,951	79,108	253.0	0.5%
HOTUNG TAO 河東道			2,400,678		115	124	88	159	3,466	14.0	5,110	71	776	182	958	27.6	80,619	4,075	84,694	353.0	1.1%
Grand Total...			**10,891,878**		**229**	**296**	**287**	**566**	**8,340**	**7.6**	**13,298**	**242**	**3,468**	**505**	**3,973**	**47.8**	**301,198**	**14,091**	**315,289**	**290.0**	**1.2%**

SHANTUNG—Christian Occupation by Hsiens

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Grand Total		30,955,307		663	1,330	1,098	2,592	41,821	13.5	53,480	1,286	17,083	2,782	19,865	47.5	401,562	16,899	418,461	135.2	4.5%
TSINAN TAO 濟南道																				
Licheng (Tsinan)	歷城	BMS, PN, SA, SDA, YMCA	613,482	1874	13	12	47	160	513	8.4	1557	49	258	226	481	94.9	7200	236	7436	121.3	6.1%
Changkiu	章邱	BMS, PN	424,677	1890	18	18	17	25	414	9.9	478	8	94	10	104	25.4	6591	144	6735	160.4	1.6%
Tsowping	鄒平	BMS	138,642	1885	25	14	8	21	560	40.0	620	13	177	...	177	31.8	5414	142	5556	402.6	3.1%
Tzechwan	淄川	BMS	271,935	1898	16	10	7	14	325	12.0	351	7	180	...	180	55.4	2115	119	2234	82.7	7.5%
Changshan	長山	BMS	222,208	1888	11	16	12	31	300	13.6	340	14	78	91	169	56.3	3987	241	4228	192.2	3.9%
Hwantai	桓臺	BMS	256,118	1890	11	14	2	7	199	7.8	241	5	80	...	80	40.0	2336	42	2378	92.9	3.3%
Tsiho	齊河	PN	301,142	1896	...	5	2	5	72	2.4	83	3	35	13	48	66.7	6815	107	6922	230.7	0.7%
Tsitung	濟東	BMS	132,004	1890	12	9	3	6	221	17.0	242	3	46	...	46	20.9	3855	243	4098	315.2	1.1%
Tsiyang	濟陽	PN	249,669	1882	1	3	3	7	270	10.8	312	4	19	17	66	24.4	2480	120	2600	104.0	2.5%
Changtsing	長清	PN	374,919	1888	1	5	9	15	154	4.2	232	6	68	17	85	55.2	8514	92	8608	286.7	0.9%
Taian	泰安	AG, MEFB, SBC, SPG	621,432	1873	22	25	40	98	1869	30.1	2552	51	532	258	790	42.2	7140	763	7909	127.6	9.1%
Sintai	新泰	SBC, SPG	159,749	1893	10	13	13	26	729	45.7	1004	13	200	8	208	28.5	3528	106	3634	227.1	5.4%
Feicheng	肥城	MEFB, SPG	281,100	1892	7	5	8	14	279	9.9	447	6	74	15	89	31.8	6890	253	7143	255.0	1.2%
Laiwu	萊蕪	MEFB, SPG	361,500	1908	5	11	7	10	100	2.8	179	3	58	7	65	65.0	4635	223	4858	134.4	1.3%
Hweimin	惠民	UMC	330,826	1880	7	15	6	11	228	6.9	285	5	88	29	117	50.3	1519	295	1814	55.0	6.1%
Yangsin	陽信	UMC	225,155	1865	13	17	7	12	443	19.3	551	5	113	...	113	26.6	1761	204	1965	87.3	5.4%
Wuti	無棣	UMC	224,583	1870	4	11	2	3	229	10.3	258	1	27	...	27	11.7	1747	122	1869	85.0	1.4%
Pinhsien	濱縣	BMS	223,032	1895	36	18	17	32	515	23.1	591	15	199	...	199	38.6	1425	118	1543	70.1	1.1%
Litsing	利津	BMS	134,663	1910	4	3	2	6	26	2.0	28	4	26	...	26	100.0	1737	40	1777	136.7	1.4%
Loling	樂陵	UMC	443,571	1860	7	18	8	16	200	4.5	233	5	69	59	128	64.0	976	119	1095	24.9	1.0%
Chanhwa	霑化	UMC	254,787	1870	6	14	5	7	219	14.2	223	2	31	...	31	14.2	952	57	1009	67.3	2.9%
Putai	蒲臺	BMS	95,541	1890	23	15	12	23	266	28.1	290	11	169	49	218	81.9	1778	125	1903	200.3	10.3%
Shangho	商河	PN, UMC	314,198	1895	6	22	2	5	226	7.2	267	3	38	12	50	22.1	1957	38	1995	63.5	2.5%
Tsingcheng	青城	BMS	59,048	1895	4	5	...	...	76	12.7	79	...	...	...	...	...	1120	...	1120	190.0	...
Pohing	博興	BMS	221,462	1890	24	12	7	18	394	17.9	416	11	131	...	131	33.6	2344	150	2494	119.0	5.0%
Kaoyüan	高苑	BMS	71,199	1890	10	5	8	11	157	22.4	169	3	41	...	44	28.0	1930	71	2001	285.8	2.1%
Poshan	博山	BMS	130,453	1898	6	8	4	7	116	8.9	125	3	118	...	118	101.7	2306	209	2515	193.5	4.1%
			7,037,095		305	323	258	590	9,100	12.9	12,156	253	2,982	811	3,793	41.8	93,058	4,379	97,437	138.6	3.7%
TSINING TAO 濟寧道																				
Tsining	濟寧	Ind, MEFB, PN, SBC	251,782	1895	4	11	14	29	568	22.7	839	7	119	36	155	27.2	3683	337	3940	157.6	3.7%
Kinsiang	金鄉	PN	330,012	1898	...	1	2	3	78	2.4	96	1	12	...	12	15.4	525	70	595	18.0	2.0%
Kiasiang	嘉祥	PN, SBC	148,662	1908	1	4	2	3	77	5.2	77	1	12	...	12	15.4	1329	56	1385	93.5	0.9%
Yütai	魚台	PN	194,005	1904	...	5	2	2	63	3.2	81	...	...	...	...	...	1306	67	1373	72.2	...
Tzeyang	滋陽	MEFB, SPG	166,671	1909	6	7	13	28	126	7.6	226	10	163	27	190	150.8	1303	95	1398	84.2	12.0%
Küfow	曲阜	MEFB, SPG	177,169	1912	1	3	2	5	91	5.1	174	3	33	...	33	36.7	1923	85	2008	113.4	1.6%
Ningyang	寧陽	MEFB	284,493	1890	5	5	5	7	175	6.2	339	2	37	4	41	23.4	1340	126	1466	52.4	2.8%
Tsowhsien	鄒縣	MEFB, PN, SBC	244,266	1899	5	9	8	11	149	6.2	201	3	34	...	34	22.7	1559	73	1632	68.0	2.0%
Tenghsien	滕縣	PN	476,807	1899	1	17	25	50	331	7.0	361	22	204	71	275	83.3	1219	191	1410	29.6	16.3%
Szeshui	泗水	MEFB, SBC	159,181	1908	...	2	2	3	60	3.8	60	1	24	...	24	40.0	1535	113	1648	103.0	1.4%
Wenshang	汶上	MEFB, PN	366,936	1907	3	1	7	9	95	2.6	195	2	38	...	38	40.0	1706	103	1809	49.4	2.1%
Yihsien	嶧縣	PN	286,527	1905	1	10	15	44	263	9.2	469	28	278	56	334	128.5	1917	123	2040	71.3	14.1%
Lini	臨沂	PN	651,835	1880	...	9	6	20	372	5.7	440	14	75	59	131	36.2	3051	248	3299	50.8	3.9%
Tancheng	郯城	PN	428,028	1915	...	3	1	1	...	...	...	...	...	...	...	...	3420	318	3738	87.3	...
Feihsien	費縣	PN	406,882	...	...	5	...	...	...	...	...	...	...	...	...	...	792	48	840	20.7	...
Mengyin	蒙陰	PN, SBC	179,131	1908	2	6	3	4	180	10.0	180	1	12	...	12	6.7	1404	55	1459	81.1	0.8%
Chühsien	莒縣	PN, SBC	702,839	1895	1	5	6	14	273	3.7	404	8	113	...	113	41.8	409	58	467	66.7	19.5%
Ishui	沂水	PN, SBC	497,746	1900	...	8	6	13	218	4.4	245	7	74	...	74	33.6	1182	216	1398	28.1	5.0%
Hotseh	荷澤	PN, ChMMS	364,261	1900	2	1	8	9	132	3.7	158	1	75	...	75	57.7	5231	264	5495	152.6	1.3%
Tsaohsien	曹縣	ChMMS	421,805	1905	10	8	15	16	193	4.6	194	1	160	25	185	97.4	3310	114	3424	81.5	5.1%
Shanhsien	單縣	ChMMS	392,469	1905	5	5	11	11	89	2.2	89	...	100	35	135	150.0	1992	201	2193	56.2	5.8%
Chengwu	成武	ChMMS, PN	186,566	1908	1	2	6	9	200	10.8	250	3	28	...	28	14.0	1938	137	2075	111.5	1.3%
Tingtao	定陶	ChMMS, PN	176,502	1909	1	4	6	7	90	5.1	110	1	15	...	15	16.7	1727	74	1801	102.3	0.8%
Kuyeh	鉅野	PN, SBC	324,300	1900	1	5	7	14	320	10.0	420	7	78	...	78	24.4	2820	80	2900	90.6	2.6%
Yüncheng	鄆城	PN, SBC	429,719	1905	...	2	1	2	80	1.9	83	1	12	...	12	15.0	4747	105	4852	113.0	0.2%
			8,248,594		50	138	173	314	4,223	5.1	5,691	124	1,696	313	2,009	47.5	51,288	3,357	54,615	66.3	3.5%
TUNGLIN TAO 東臨道																				
Liaocheng (Tungchangfu)	聊城	ABCFM, NHM, SPG	182,397	1893	2	4	12	20	65	3.6	165	8	98	12	110	169.2	3419	98	3517	195.4	3.0%
Kaotang	高唐	ABCFM	139,893	1890	1	2	2	4	136	9.7	216	2	36	...	36	25.7	33645	127	33772	2412.3	0.1%
Lintsing	臨清	ABCFM	232,607	1886	2	4	12	33	220	9.6	261	11	90	59	149	67.7	3744	146	3890	173.5	3.7%
Tehhsien	德縣	ABCFM	281,536	1903	1	3	11	50	153	5.5	301	16	77	53	130	86.7	3655	224	3879	138.5	3.3%
Wucheng	武城	ABCFM*	148,077	1905	...	4	1	1	...	...	...	...	...	...	...	...	1703	90	1793	121.2	...
Sintsing	夏津	ABCFM, NHM*	182,172	1884	1	2	2	3	209	11.5	288	1	20	...	20	9.5	1712	90	1802	100.1	1.1%
Kiuhsien	邱縣	ABCFM	68,998	1901	...	7	2	2	45	6.6	77	...	...	...	...	...	2734	221	2955	434.6	...
Tehping	德平	PN, UMC	221,009	1895	7	17	5	6	332	15.1	383	1	31	..	31	9.4	3118	117	3535	160.7	0.9%
Pingyüan	平原	ABCFM, PN	137,602	1880	2	8	2	10	212	15.5	294	8	68	9	77	36.7	4133	226	4359	318.2	1.7%
Linghsien	陵縣	ABCFM, PN	157,618	1907	...	4	1	3	11	0.7	30	2	36	8	44	400.0	2704	86	2790	177.7	1.6%

SHANTUNG—Christian Occupation by Hsiens (*Continued*)

NAME OF HSIEN	1 Missions at work	2 Population Estimate	3 Date when work first began	4 Organized Congregations	5 Evangelistic Centers	6 Employed Pastors, Evangelists and Bible Women	7 Total Employed Chinese Force (all forms of work)	8 Total Christian Communicants	9 Communicants per 10,000 Population	10 Total Christian Constituency	11 Total Chinese Educational Force	12 Lower Primary Students	13 Higher Primary Students	14 Total Lower and Higher Primary Students	15 Primary Students per 100 Christian Communicants	16 Govt. Lower Primary Students	17 Govt. Higher Primary Students	18 Govt. Lower and Higher Primary Students	19 Total Govt. Primary Students per 10,000	20 Percentage of Total Primary Students in Mission Primary Schools
TUNGLIN TAO 東臨道 *(Continued)*																				
Linyi 臨邑	PN*, UMC	147,964	...	6	12	11	20	199	13.5	232	2	...	...	...	...	2952	90	3042	206.9	...
Yiicheng 禹城	PN	211,183	1884	2	14	13	21	224	10.7	284	11	119	49	168	75.0	3190	280	3470	165.2	4.6%
Tungping 東平	MEFB, PN	238,185	1895	7	6	13	19	507	21.3	779	6	87	15	102	20.1	1716	108	1824	76.7	5.3%
Tunga 東阿	MEFB, NHM, SDA, SPG	288,266	1906	7	2	10	13	201	7.0	336	3	27	9	36	18.0	2086	64	2150	74.6	1.7%
Pingyin 平陰	SPC	140,924	1889	11	10	12	36	452	32.3	948	21	206	49	255	56.7	2423	128	2551	182.2	9.1%
Yangku 陽穀	NHM	279,282	1915	...	1	2	2	8	0.3	16	...	...	...	...	...	3816	98	3914	140.0	...
Showchang 壽張	NHM*, PN	433,872	1914	...	1	1	1	35	0.8	95	...	...	...	...	...	2343	131	2474	56.2	...
Puhsien 濮縣	PCN	399,590	...	...	1	...	...	...	...	...	...	...	...	...	...	4706	218	4924	123.1	...
Chaocheng 朝城	PCN	157,799	1914	...	2	11	15	57	3.6	57	4	50	15	65	114.0	1647	85	1732	110.3	3.6%
Kwancheng 觀城	PCN	67,624	...	...	1	...	...	...	...	...	...	...	...	...	...	1289	62	1351	201.6	...
Fanhsien 范縣	PCN, PN	136,526	...	...	2	...	...	...	...	...	...	...	...	...	...	118	30	118	10.9	...
Tangyi 堂邑	ABCFM	169,765	1902	1	1	...	...	16	0.9	22	...	...	...	...	..	2385	70	2455	141.4	...
Poping 博平	ABCFM	165,458	1894	...	1	1	1	22	1.3	33	...	...	...	...	...	3161	53	3514	213.0	...
Chihping 茌平	ABCFM	194,377	1899	...	1	1	2	22	1.2	28	1	20	...	20	90.9	3135	58	3193	164.6	0.6%
Tsingping 清平	ABCFM	100,883	1899	...	1	1	1	22	2.2	33	...	...	...	...	...	1953	83	2036	203.6	...
Sinhsien 莘縣	NHM	96,784	...	...	...	...	...	...	...	...	...	...	...	...	...	2419	53	2472	257.5	...
Kwanhsien 冠縣	ABCFM, NHM	161,342	1907	...	4	4	4	36	2.3	53	...	...	...	...	...	2300	84	2384	149.0	...
Kwantao 館陶	ABCFM*, NHM	171,164	1911	1	2	15	15	145	8.5	405	...	...	...	...	...	2302	33	2335	137.4	...
Enhsien 恩縣	ABCFM	195,320	1880	3	6	4	11	472	24.2	783	7	85	...	85	17.9	2798	153	2951	151.3	2.8%
		5,508,217		54	123	149	296	3,801	6.9	6,119	104	1,050	278	1,328	34.9	107,906	3,306	111,212	201.9	1.2%
KIAOTUNG TAO 膠東道																				
Fushan 福山	CIM, PN, SA, SBC, SDA, SPC, YMCA	258,108	1879	10	16	28	98	763	29.6	2078	36	546	297	843	110.9	3111	274	3385	131.2	19.9%
Penglai 蓬萊	PN, SBC	267,470	1861	5	28	32	95	1379	51.6	1541	58	1101	102	1206	87.4	1971	204	2175	81.5	35.6%
Hwanghsien 黃縣	PN, SBC	367,913	1875	6	20	28	97	1468	40.0	1483	58	848	65	913	62.1	14614	435	15079	410.0	5.7%
Tsisia 棲霞	PN	290,696	1870	3	33	17	37	422	14.6	530	20	323	6	329	78.3	1788	71	1859	64.1	15.0%
Chaoyüan 招遠	PN	192,837	1870	...	11	13	20	154	8.1	216	7	140	...	140	93.3	8510	98	8608	452.1	15.9%
Laiyang 萊陽	PN, SBC, SDA	589,052	1900	6	37	31	63	744	12.6	885	32	472	18	490	66.2	8026	140	8166	136.1	5.6%
Mowping 牟平	CIM, PN	411,281	1886	3	8	7	11	148	3.6	215	4	97	...	97	65.5	6390	337	6727	164.2	14.2%
Yehhsien 掖縣	PN, SBC	431,216	1869	7	45	28	70	843	19.6	928	38	555	70	625	74.4	12009	144	12153	282.7	4.9%
Pingtu 平度	PN, SBC, SDA	647,259	1893	20	110	99	263	6801	105.1	6955	161	2468	89	2557	37.6	11258	337	11595	179.0	18.0%
Weihsien 濰縣	PN	510,296	1880	6	60	19	71	1644	32.2	2081	46	449	210	659	40.2	9304	745	10049	197.0	6.1%
Changi 昌邑	PN	526,995	1883	3	30	14	29	687	13.0	836	15	208	62	270	39.3	6994	58	7052	131.1	3.7%
Kiaohsien 膠縣	Bn, PN, SBM	509,187	1893	12	47	43	118	1423	27.9	1645	74	1155	68	1223	86.1	1993	72	2065	40.5	37.0%
Kaomi 高密	PN, SBM*	407,590	1882	2	40	11	33	940	23.1	1004	22	371	20	391	41.6	3620	313	3933	96.6	8.9%
Tsimo 即墨	AEPM, Bn, PN, SBC, SDA	445,613	1901	11	48	20	68	1013	22.8	1714	48	662	40	702	69.5	3996	106	4102	92.2	14.6%
Yitu 益都	BMS, PN	439,451	1873	81	64	29	85	1607	36.5	1737	51	448	85	533	33.3	5513	214	5727	132.4	8.5%
Lintze 臨淄	BMS, PN*	137,971	1875	18	19	7	25	283	20.7	313	18	100	...	100	35.6	2452	262	2714	194.0	3.6%
Kwangjao 廣饒	PN	327,059	1879	4	22	8	16	561	17.2	652	8	89	40	129	23.0	3756	234	3990	122.0	3.1%
Showkwang 壽光	BMS, PN, SBC	460,280	1875	17	30	16	39	930	20.2	1260	23	333	69	402	43.2	10440	349	10789	231.5	3.6%
Changlo 昌樂	BMS, PN	199,040	1878	5	10	4	7	298	14.9	360	3	43	5	48	16.0	3994	140	4134	206.7	1.1%
Linchü 臨朐	BMS, PN	312,813	1878	24	15	7	38	513	16.5	587	31	232	10	242	47.5	5084	149	5233	168.0	4.4%
Ankin 安丘	PN, SBM*	470,045	1878	6	17	20	48	1316	28.0	1624	28	349	62	411	31.1	4938	339	5277	112.1	7.0%
Chucheng 諸城	PN, SBM	647,264	1884	2	14	14	19	198	3.1	237	5	48	4	52	26.0	2253	197	2450	37.9	2.1%
Jihchao 日照	SBM	469,606	1916	...	1	1	1	...	...	...	...	...	...	...	...	1343	149	1492	31.7	...
Wenteng 文登	CMML, SPG	376,671	1892	...	10	5	15	302	8.0	308	10	170	35	205	68.3	4605	179	4784	127.5	4.1%
Jungcheng 榮成	CMML	181,134	1889	...	2	2	4	4	0.2	4	2	47	17	64	1600.0	6409	212	6621	368.0	0.9%
Haiyang 海陽	PN	284,554	1912	3	9	15	22	256	9.1	321	7	98	6	104	40.0	4909	99	5008	178.2	2.0%
		10,161,401		254	746	518	1,392	24,697	24.3	29,514	805	11,355	1,380	12,735	51.6	149,310	5,857	155,167	152.7	7.6%
TOTALS																				
TSINAN TAO 濟南道		7,037,095		305	323	258	590	9,100	12.9	12,156	253	2,982	811	3,793	41.8	93,058	4,379	97,437	138.6	3.7%
TSINING TAO 濟寧道		8,248,594		50	138	173	314	4,223	5.1	5,691	124	1,696	313	2,009	47.5	51,288	3,357	54,645	66.3	3.5%
TUNGLIN TAO 東臨道		5,508,217		54	123	149	296	3,801	6.9	6,119	104	1,050	278	1,328	34.9	107,906	3,306	111,212	201.9	1.2%
KIAOTUNG TAO 膠東道		10,161,401		254	746	518	1,392	24,697	24.3	29,514	805	11,355	1,380	12,735	51.6	149,310	5,857	155,167	152.7	7.6%
Grand Total		**30,955,307**		**663**	**1,330**	**1,098**	**2,592**	**41,821**	**13.5**	**53,480**	**1,286**	**17,083**	**2,782**	**19,865**	**47.5**	**401,562**	**16,899**	**418,461**	**135.2**	**4.5%**

SHENSI—Christian Occupation by Hsiens

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Grand Total...		**9,987,288**		**176**	**248**	**268**	**421**	**7,081**	**7.8**	**12,257**	**141**	**1,949**	**274**	**2,223**	**31.7**	**120,715**	**7,527**	**128,242**	**141.1**	**1.6%**
KWANCHUNG TAO 關中道																				
Changan (Sianfu) 長安	AG*, BMS, SAM (CIM), SDA, YMCA	701,573	1893	13	21	47	91	942	13.0	2592	32	225	198	423	45.0	13707	647	14414	206.0	2.8%
Sienyang 咸陽	BMS, SAM (CIM)	135,665	1901	3	4	...	...	130	10.0	135	...	...	...	...	...	1689	102	1791	128.0	...
Hingping 興平	SAM (CIM)	139,230	1893	7	12	19	27	734	52.0	1141	8	117	3	120	16.5	3610	147	3757	268.0	3.1%
Lintung 臨潼	BMS, SDA	204,981	1894	29	32	6	25	564	28.0	874	19	315	...	315	56.2	4028	109	4137	207.0	7.1%
Kaoling 高陵	BMS	44,541	1901	1	1	1	1	20	5.0	34	...	...	...	...	...	1005	39	1104	276.0	...
Huhsien 鄠縣	SAM (CIM)	99,568	1913	1	3	2	4	72	7.0	97	2	55	...	55	76.4	999	122	1121	112.0	4.6%
Lantien 藍田	BMS, SAM (CIM)	192,031	1895	7	10	13	18	385	20.0	690	5	122	...	122	31.3	3432	94	3526	186.0	3.3%
Kingyang 涇陽	BMS	91,665	1903	2	2	2	3	14	2.0	76	1	12	...	12	85.7	2693	105	2798	311.1	0.4%
Sanyüan 三原	BMS, SDA	100,041	1889	19	21	16	43	716	72.0	921	27	352	44	390	55.0	1499	80	1579	158.0	20.0%
Chowchih 盩厔	SAM (CIM)	180,883	1911	1	4	3	3	60	3.0	85	...	24	...	24	40.0	953	83	1036	58.0	2.3%
Weinan 渭南	SMC (CIM), BMS, SAM (CIM)	180,000	1897	6	8	8	9	177	10.0	187	1	40	...	40	22.2	5220	354	5574	310.0	0.7%
Fuping 富平	BMS	178,080	1896	7	8	1	5	107	6.0	167	4	58	...	58	54.2	706	51	757	42.0	7.1%
Lichüan 同官	SAM (CIM)	87,481	1906	2	5	13	16	134	15.0	197	3	44	...	44	32.8	2767	78	2845	316.0	1.5%
Tungkwan 潼關	BMS	32,451	1903	1	1	1	1	18	6.0	18	...	...	...	...	...	334	38	372	124.0	...
Yaohsien 耀縣	BMS	39,533	1897	2	2	1	2	31	8.0	66	1	15	...	15	48.4	1719	91	1810	453.0	0.8%
Tali 大荔	SMC (CIM)	94,418	...	4	4	6	8	71	8.0	71	2	48	...	48	67.6	1267	55	1322	147.0	3.5%
Chaoyi 朝邑	SMC (CIM)	105,000	...	1	1	4	4	30	8.0	30	...	...	...	...	...	1397	51	1448	132.0	...
Hoyang 郃陽	SMC (CIM)	133,905	...	5	5	9	17	311	22.0	688	8	63	13	76	24.5	5147	95	5242	374.0	1.4%
Tengcheng 澄城	SMC (CIM)	96,000	...	1	2	2	2	50	5.0	102	...	...	...	...	...	988	90	1078	108.0	...
Paishui 白水	SMC (CIM)	53,080	...	2	2	3	3	95	19.0	95	...	...	...	...	...	772	75	847	170.0	...
Hancheng 韓城	SMC (CIM)	86,488	...	5	5	7	14	460	51.0	785	7	80	...	80	17.4	3030	184	3214	357.0	2.4%
Hwayin 華陰	SMC (CIM)	98,000	...	1	2	2	2	30	3.0	30	...	...	...	...	...	1262	72	1334	133.0	...
Tungkwan 潼關縣	SMC (CIM)	46,500	...	1	1	4	4	30	6.0	30	...	...	...	...	...	814	52	866	173.0	...
Hwahsien 華縣	SMC (CIM)	126,921	...	3	3	4	4	77	5.0	77	...	...	...	...	...	1698	155	1853	143.0	...
Shanghsien 商縣	NMF (CIM)	209,794	1903	3	4	7	7	91	4.0	91	...	16	...	16	17.5	1704	270	1974	94.0	0.8%
Pucheng 蒲城	SMC (CIM)	137,072	...	1	3	4	12	44	3.0	44	8	78	7	85	193.1	2472	108	2580	184.0	3.2%
Lonan 洛南	SAM (CIM)	114,584	...	...	...	...	...	...	...	...	...	...	...	...	...	889	71	960	87.0	...
Tsoshui 柞水	SAM (CIM)	33,237	...	...	1	1	1	15	5.0	15	...	...	...	...	...	536	16	552	184.0	...
Fengsiang 鳳翔	SAM (CIM)	181,246	1888	1	3	4	5	95	5.0	95	1	34	...	34	35.7	5054	130	5184	288.0	0.6%
Kishan 岐山	SAM (CIM)	143,873	...	...	1	...	...	...	...	...	...	...	...	...	...	2821	56	2877	206.0	...
Paoki 寶鷄	SAM (CIM)	117,430	...	...	1	...	...	...	...	...	...	...	...	...	...	1760	125	1885	157.0	...
Fufeng 扶風	SAM (CIM)	152,868	...	...	...	...	...	...	...	...	...	...	...	...	...	1554	109	1663	111.0	...
Meihsien 郿縣	SAM (CIM)	173,649	1893	1	5	4	4	165	10.0	165	...	...	...	...	...	480	38	518	30.0	...
Linyu 麟遊	SAM (CIM)	37,372	...	...	1	...	...	...	...	...	...	...	...	...	...	269	52	321	80.0	...
Kienyang 汧陽	SAM (CIM)	45,258	1897	1	1	1	1	4	1.0	10	...	...	...	...	...	435	49	484	97.0	...
Lunghsien 隴縣	SAM (CIM)	87,502	1893	1	3	2	3	40	4.0	55	1	28	...	28	70.0	882	78	960	109.0	2.8%
Pinhsien 邠縣	SAM (CIM)	65,367	1905	1	1	6	8	33	5.0	113	2	37	...	37	111.0	830	55	885	126.0	4.0%
Süyi 栒邑	SAM (CIM)	50,462	1896	...	1	1	1	16	3.0	16	...	...	...	...	...	590	26	616	123.0	...
Chunhwa 淳化	BMS	27,969	1914	1	1	1	1	6	2.0	11	...	...	...	...	...	240	16	256	85.0	...
Changwu 長武	SAM (CIM)	31,710	1914	1	2	3	3	23	7.0	43	...	14	...	14	65.2	958	66	1024	330.0	1.4%
Kienhsien 乾縣	SAM (CIM)	127,015	1894	1	6	11	12	167	13.0	217	1	24	...	24	14.1	4041	168	4209	35.0	0.5%
Wukung 武功	SAM (CIM)	139,469	1903	1	3	4	4	66	5.0	91	...	...	...	...	...	683	89	772	55.0	...
Yungshow 永壽	SAM (CIM)	32,203	1914	...	2	...	...	14	5.0	14	...	...	...	...	...	1182	39	1221	382.0	...
		5,158,018		137	198	223	368	6,037	12.0	10,201	133	1,801	265	2,066	34.4	88,236	4,530	92,766	180.0	2.1%
HANCHUNG TAO 漢中道																				
Nancheng (Hanchungfu) 南鄭	CIM	173,359	1879	3	4	3	3	254	15.0	284	...	...	...	...	...	1946	392	2338	135.0	...
Paocheng 褒城	CIM	131,072	1912	1	1	...	...	17	1.0	22	...	...	...	...	...	728	214	942	73.0	...
Chengku 城固	CIM	218,740	1887	1	1	...	...	20	1.0	30	...	...	...	...	...	3243	215	3458	157.0	...
Yanghsien 洋縣	CIM	214,110	1896	3	3	...	...	23	1.0	39	...	...	...	...	...	2219	355	2574	120.0	...
Sisiang 西鄉	CIM	200,000	1895	6	6	3	5	127	6.0	127	2	13	9	22	17.3	2211	196	2407	120.3	0.9%
Ningkiang 寧羌	CIM	80,000	...	...	...	...	...	...	...	...	...	...	...	...	...	851	83	934	117.0	...
Mienhsien 沔縣	CIM	114,500	1894	1	1	...	...	11	1.0	16	...	...	...	...	...	496	83	579	53.0	...
Lioyang 略陽	CIM	71,000	...	...	...	...	...	...	...	...	...	...	...	...	...	665	28	693	99.0	...
Foping 佛坪	CIM	55,000	...	...	...	...	...	...	...	...	...	...	...	...	...	20	...	20	4.0	...
Chenpa 鎮巴	CIM	96,985	...	3	3	...	...	52	5.0	52	...	...	...	...	...	1081	90	1171	117.0	...
Liupa 留壩	CIM	25,483	...	...	...	...	...	...	...	...	...	...	...	...	...	219	30	249	83.0	...
Hanyin 漢陰	CIM, NLF	122,800	...	...	1	...	...	...	...	...	...	...	...	...	...	756	47	803	67.0	...
Chwanping 鎮坪	CIM	81,000	...	...	...	...	...	...	...	...	...	...	...	...	...	1335	22	1357	170.0	...
Ankang 安康	CIM, NLF	300,000	1898	2	2	3	3	13	2.3	16	...	...	...	...	...	3870	73	3943	131.0	...
Pingli 平利	CIM	141,520	...	...	...	...	...	...	...	...	...	...	...	...	...	914	69	983	70.0	...
Sünyang 洵陽	CIM	120,141	...	...	...	...	...	...	...	...	...	...	...	...	...	933	116	1049	87.0	...
Paiho 白河	CIM	138,937	...	...	...	...	...	...	...	...	...	...	...	...	...	007	51	658	47.0	...
Tzeyang 紫陽	CIM	75,000	...	...	...	...	...	...	...	...	...	...	...	...	...	1171	24	1195	149.0	...
Shihchüan 石泉	CIM	60,867	...	...	...	...	...	...	...	...	...	...	...	...	...	340	40	380	63.0	...
Ningshen 寧陝	CIM	41,142	...	...	...	...	...	...	...	...	...	...	...	...	...	317	24	341	85.0	...
Shangyang 山陽	SAM (CIM)	190,954	...	...	...	...	...	...	...	...	...	...	...	...	...	398	48	446	24.0	...
Chenan 鎮安	SAM (CIM)	194,927	...	...	...	...	...	...	...	...	...	...	...	...	...	691	26	717	37.7	...
Shangnan 商南	SAM (CIM)	52,906	...	...	...	...	...	...	...	...	...	...	...	...	...	500	33	533	107.0	...
Fenghsien 鳳縣	CIM	70,000	...	...	...	...	...	...	...	...	...	...	...	...	...	376	40	416	59.0	...
		2,970,443		20	22	9	11	517	2.0	586	2	13	9	22	4.2	25,887	2,299	28,186	95.0	0.1%

SHENSI—Christian Occupation by Hsiens *(Continued)*

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools

YÜLIN TAO 榆林道

Yulin 榆林	ABCFM, AFM	105,416	1915	4	5	10	11	219	20.0	389	1	27	...	27	12.3	565	89	654	60.0	4.0%
Shenmu 神木	ABCFM	36,803	...	...	...	...	...	...	...	...	...	...	...	...	...	404	48	452	113.0	...
Fuku 府谷	ABCFM	19,235	...	...	...	...	...	...	...	...	...	...	...	...	...	575	15	590	295.0	...
Hengshan 橫山	ABCFM	21,824	1917	1	2	2	2	32	16.0	165	...	...	...	...	...	310	35	345	175.0	...
Kiahsien 葭縣	ABCFM	94,818	1914	...	...	2	2	21	2.0	91	...	...	...	...	...	327	36	363	41.0	...
Fushih 府施	BMS	16,967	1900	1	2	4	6	30	2.0	30	2	50	...	50	166.7	90	58	148	74.0	25.0%
Ansi 安塞	BMS	15,447	...	...	...	...	...	...	...	...	...	...	...	...	...	140	25	165	83.0	...
Kanchüan 甘泉	BMS	5,297	1910	1	1	1	1	13	26.0	13	...	...	...	...	...	88	21	109	218.0	...
Paoan 保安	BMS	6,859	...	...	...	...	...	...	...	...	...	...	...	...	...	85	...	85	123.0	...
Anting 安定	BMS	40,788	1911	1	1	1	1	18	5.0	18	...	...	...	...	...	141	14	155	39.0	...
Yenchang 延長	BMS	18,097	1911	1	1	1	1	4	2.0	4	...	...	...	...	...	97	19	116	58.0	...
Yenchwan 延川	ABCFM	64,601	1920	...	1	3	3	...	...	22	...	...	...	...	...	311	38	349	58.0	...
Tingpien 定邊	BMS	53,756	...	...	...	...	...	...	...	...	...	...	...	...	...	309	21	330	66.0	...
Tsingpien 靖邊	BMS, ABCFM	28,979	...	...	...	...	...	...	...	...	...	...	...	...	...	193	8	201	67.0	...
Suiteh 綏德	ABCFM	103,790	1914	2	4	3	3	29	3.0	142	...	...	...	...	...	1401	60	1461	146.0	...
Michch 米脂	ABCFM	82,370	1917	1	1	2	2	53	7.0	205	...	...	...	...	...	238	54	292	37.0	...
Tsingkien 清澗	ABCFM	65,468	1916	1	2	3	3	23	3.0	163	...	...	...	...	...	163	26	189	27.0	...
Wupu 吳堡	ABCFM	40,083	1915	1	2	1	1	24	6.0	67	...	...	...	...	...	129	14	143	36.0	...
Fuhsien 鄜縣	BMS	24,077	1909	1	1	1	2	25	13.0	25	1	22	...	22	88.0	362	21	383	192.0	5.4%
Lochwan 洛川	BMS	41,342	1907	1	1	1	2	12	3.0	112	1	13	...	13	108.3	143	22	165	41.0	7.2%
Chungpu 中部	BMS	20,819	1901	3	3	1	2	24	12.0	24	1	23	...	23	95.8	221	15	236	118.0	8.7%
Ichün 宜君	BMS	21,955	...	...	1	...	...	...	...	...	...	...	...	...	...	203	39	242	121.0	...
Ichwan 宜川	BMS	30,036	...	...	...	...	...	...	...	...	...	...	...	...	...	97	20	117	39.0	...
		958,827		19	28	36	42	527	6.0	1,470	6	135	...	135	25.6	6,592	698	7,290	76.0	1.7%

TOTALS																				
KWANCHUNG TAO ..... 關中道		5,158,018		137	198	223	368	6,037	12.0	10,201	133	1,801	265	2,066	34.4	88,236	4,530	92,766	180.0	2.1%
HANCHUNG TAO ..... 漢中道		2,970,443		20	22	9	11	517	2.0	586	2	13	9	22	4.2	25,887	2,299	28,186	95.0	0.1%
YÜLIN TAO ..... 榆林道		958,827		19	28	36	42	527	6.0	1,470	6	135	...	135	25.6	6,592	698	7,290	76.0	1.7%
Grand Total...		**9,087,288**		**176**	**248**	**268**	**421**	**7,081**	**7.8**	**12,257**	**141**	**1,949**	**274**	**2,223**	**31.7**	**120,718**	**7,527**	**128,242**	**141.1**	**1.6%**

SZECHWAN—Christian Occupation by Hsiens

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
Grand Total		**61,444,699**		**369**	**447**	**489**	**1,479**	**12,447**	**2.0**	**32,942**	**881**	**15,914**	**1,832**	**17,746**	**142.8**	**436,535**	**43,757**	**480,292**	**78.2**	**3.6%**

SICHWAN TAO 西川道

Chengtu ..... 成都	(ABF, CIM, FFMA, MCC, MEFB, SDA, Un, YMCA	394,515	1881	15	8	40	204	926	23.5	3189	144	2322	219	2541	276.2	3296	461	3760	95.4	40.3%
Hwayung ..... 華陽	MCC, MEFB	817,732	...	...	...	...	...	...	...	...	...	...	...	...	...	5493	816	6309	77.2	...
Kienyang ..... 簡陽	MEFB	982,994	...	5	7	7	9	125	1.3	790	2	40	...	40	33.3	5633	817	6150	65.7	0.6%
Kwanghan ... 廣漢	CMS	383,766	1913	1	1	1	3	30	0.8	30	2	41	...	41	136.7	4442	236	4678	122.4	0.9%
Tsungking ... 崇慶	CIM	436,348	...	...	1	...	...	...	...	...	...	...	...	...	...	3158	347	3505	80.4	...
Shihfang ..... 什邡	CMS	143,419	...	1	1	1	2	30	2.1	30	1	15	...	15	50.0	2133	88	2221	155.3	0.7%
Shwunghu ... 雙流	CIM	141,730	...	...	...	...	...	...	...	...	...	...	...	...	...	1509	174	1683	120.2	...
Sintu ..... 新都	CMS	165,812	1894	1	1	1	1	66	4.0	171	...	...	...	...	...	2120	212	2632	159.5	...
Wenkiang ..... 溫江	MCC	263,266	1906	2	3	2	4	34	1.3	71	2	48	...	48	141.2	1827	99	1926	73.2	2.4%
Sinfan ..... 新繁	MCC	105,500	1905	2	3	2	4	50	4.8	61	2	83	...	83	166.0	1725	197	1922	183.0	4.1%
Kintang ..... 金堂	CMS, MEFB	773,177	...	...	...	...	...	...	...	...	...	...	...	...	...	4527	309	4836	62.6	...
Pihsien ..... 郫縣	MCC	193,638	1905	2	2	2	6	32	1.7	51	4	89	...	89	278.1	3040	246	3286	170.2	2.6%
Kwanhsien ... 灌縣	CIM	443,330	1889	3	2	4	6	91	2.1	91	2	50	...	50	54.9	3134	155	3289	74.2	1.5%
Penghsien ..... 彭縣	MCC	369,928	1897	5	5	8	25	88	2.4	139	14	172	43	215	224.3	3344	282	3626	98.3	5.6%
Tsungning ... 崇寧	MCC	81,554	1905	...	2	1	4	42	5.2	44	3	63	...	63	150.0	933	51	984	121.5	6.0%
Sintsing ..... 新津	CIM	184,443	1896	1	1	2	2	54	3.0	79	...	...	...	...	...	2116	291	2407	130.8	...
Pingwu ..... 平武	CMS	163,613	1911	4	1	4	8	14	0.9	69	4	86	...	86	614.3	1438	130	1568	96.2	5.2%
Kiangyu ..... 江油	CMS	357,852	1894	2	2	3	7	55	1.5	124	4	61	...	61	110.9	2097	219	2416	64.9	2.6%
Pehchwan ..... 北川	CMS	83,909	1895	1	3	1	2	24	3.0	35	1	15	...	15	62.5	967	32	999	120.4	1.5%
Chungming ... 彰明	CMS	141,391	...	...	...	...	...	...	...	...	...	...	...	...	...	2103	174	2277	162 6	...
Mnohsien ..... 茂縣	CMS	37,204	1906	1	1	1	2	6	1.6	15	1	25	...	25	416.7	531	19	550	148.6	4.4%
Wenchwan ... 汶川	CIM	28,249	...	...	1	...	...	...	...	...	...	...	...	...	...	408	10	418	149 3	...
Mienyng ..... 綿陽	CMS	468,993	1894	5	5	7	22	126	2.7	261	15	120	59	179	142.1	3725	244	3969	84.8	4.3%
Tehyng ..... 德陽	CMS	300,511	1903	2	2	1	5	65	2.2	88	4	80	...	80	123.1	2501	527	3028	100.9	2.6%
Anhsien ..... 安縣	CMS	246,060	1894	6	4	7	16	154	6.3	411	9	198	...	198	128.5	172	251	123	17.2	31.9%
Mienchu ..... 綿竹	CMS	358,148	1894	3	2	4	11	124	3.5	240	4	138	...	138	111.3	5344	136	5480	153.1	2.4%
Tzetung ..... 梓潼	CMS	230,061	...	...	...	...	...	...	...	..	...	...	...	...	...	3029	167	3196	138.9	...
Lokiang ..... 羅江	CMS	110,530	1919	...	1	1	1	2	0.2	2	...	...	...	...	...	2463	114	2577	234.3	...
Mowkung ..... 懋功	CIM	73,076	...	...	...	...	...	...	...	...	...	...	...	...	...	146	20	166	22.7	...
Sungpan ..... 松潘	CMS	23,731	...	...	...	...	...	...	...	...	...	...	...	...	...	658	34	692	300.9	...
Lifan ..... 理番	CIM	36,916	...	...	...	...	...	...	...	...	...	...	...	...	...	553	20	573	159.1	...
		8,541,396		62	59	100	344	2,138	2.5	5,991	218	3,646	321	3,967	186.2	74,865	6,881	81,746	95.7	4.6%

TUNGCHWAN TAO 東川道

Pahsien (Chungking) .. 巴縣	(CIM, FFMA, MCC, MEFB, SDA	1,315,273	1877	15	9	36	145	1136	8.6	1766	79	1272	191	1463	132.0	9149	863	10012	76.1	12.8%
Kiangtsing ..... 江津	CIM	1,090,588	1902	1	1	...	2	8	0.1	8	2	75	...	75	937.5	7910	853	8763	80.4	0.9%
Chungshow .... 長壽	MCC	192,673	1901	2	7	3	8	19	1.0	48	5	79	...	79	415.8	16476	432	16908	889.9	0.5%
Yungchwan ... 永川	MEFB	456,149	...	1	...	3	13	105	2.3	215	10	267	...	267	254.3	6841	1093	7934	174.0	3.2%
Jungchang ..... 榮昌	MEFB	404,123	...	4	12	3	8	138	3.4	717	5	90	...	90	64.3	3658	287	3945	97.7	2.2%
Kiking ..... 綦江	CIM	677,376	1918	2	7	...	...	...	...	...	...	...	...	...	...	2271	150	2124	35.8	...
Nanchwan ..... 南川	MCC	445,461	1900	2	2	3	6	100	2.2	135	3	110	...	110	110.0	1731	187	1918	43.1	5.4%
Tungliang ..... 銅梁	FFMA	582,283	...	5	8	3	3	47	0.8	218	...	54	13	67	142.6	3590	571	4161	71.5	1.6%
Tatsu ..... 大足	FFMA	491,261	...	3	...	1	1	27	0.6	176	...	45	...	45	166.7	3713	139	3852	78.6	1.2%
Pishan ..... 璧山	MEFB	506,137	...	10	18	3	17	190	4.0	509	14	391	75	469	246.8	2790	317	3107	63.1	13.1%
Fowling ..... 涪陵	MCC	1,214,119	1897	3	4	8	30	76	0.7	161	19	214	72	286	376.3	8601	447	9048	74.5	3.1%
Hochwan ..... 合川	MEFB, SDA	768,556	1916	4	6	1	13	138	1.8	530	9	220	...	220	159.4	5811	302	6113	79.5	3.5%
Kiangpeh ..... 江北	MEFB, SDA	716,305	1916	1	3	4	6	60	0.8	115	2	40	...	40	66.7	4041	254	4295	60.0	0.9%
Wusheng ..... 武勝	MEFB	355,440	...	...	1	...	...	...	...	...	...	...	...	...	...	2235	136	2371	66.8	...
Fengkieh ..... 奉節	CIM	794,228	1903	2	2	3	4	65	0.9	114	1	18	...	18	27.7	2510	87	2627	33.1	0.7%
Wushan ..... 巫山	CIM	212,594	...	...	4	...	...	...	...	...	...	...	...	...	...	745	39	781	37.0	...
Yunyang ..... 雲陽	CIM	608,854	...	2	2	1	1	34	0.6	67	...	...	...	...	...	4191	193	4381	72.1	...
Wanhsien ..... 萬縣	CIM	256,501	1888	1	5	3	4	116	1.5	216	1	53	...	53	45.7	1963	238	2201	86.0	2.4%
Kaihsien ..... 開縣	CIM	842,189	1895	6	6	4	10	220	2.6	488	6	232	...	232	105.5	2071	174	2248	26.8	9.4%
Wuki ..... 巫溪	CIM	202,049	...	...	...	...	...	...	...	...	...	...	...	...	...	2536	52	2588	128.1	...
Tahsien ..... 達縣	CIM	863,455	1899	1	1	3	8	76	0.9	167	3	48	30	78	102.6	3539	619	4158	48.2	1.8%
Kaikiang ..... 開江	CIM	274,844	...	3	3	1	2	12	1.5	166	1	30	...	30	71.4	1748	441	5189	18.9	0.6%
Chühsien ..... 渠縣	CIM	757,408	1898	8	8	9	19	214	2.9	331	10	183	...	183	85.5	10391	635	11026	145.7	1.6%
Tuchu ..... 大竹	CIM	572,980	1909	3	3	3	4	90	1.6	321	1	10	...	10	11.1	6096	422	6518	114.1	0.2%
Süanhan ..... 宣漢	CIM	539,204	...	1	1	1	1	12	0.2	43	...	...	...	...	...	3241	607	3848	71.3	...

SZECHWAN—Christian Occupation by Hsiens *(Continued)*

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
TUNGCHWAN TAO 東川道 *(Continued)*																				
Wanyüan 萬源	CIM	256,501	1916	1	1	7	7	97	3.8	139	...	...	...	...	...	1194	143	1337	52.2	...
Chengkow 城口	CIM	173,125	1916	1	1	2	2	20	1.2	117	...	...	...	...	...	996	48	1044	60.5	...
Chunghsien 忠縣	MCC	561,103	1902	2	4	8	20	37	0.7	150	10	141	64	205	554.1	9784	7906	17690	316.0	1.2%
Fengtu 酆都	MCC	920,053	1903	1	3	3	5	9	0.1	63	2	46	...	46	511.1	2316	398	2714	29.5	1.7%
Tienkiang 墊江	CIM	468,661	...	...	...	...	...	...	...	...	...	...	...	...	...	3888	290	4178	89.3	...
Liangshan 梁山	CIM	583,369	1902	4	4	6	7	62	1.1	177	1	26	...	26	42.0	4103	629	4732	81.2	0.6%
Yuyang 酉陽	MCC	592,317	...	...	...	...	...	...	...	...	...	...	...	...	...	2197	219	2416	41.0	...
Shihchu 石砫	MCC	278,583	1907	1	1	1	3	15	0.6	50	2	38	...	38	253.3	1157	72	1229	44.2	3.6%
Siushan 秀山	MCC	410,960	...	...	...	...	...	...	...	...	...	...	...	...	...	5820	161	5981	145.9	...
Kienkiang 黔江	MCC	135,005	...	...	...	...	...	...	...	...	...	...	...	...	...	773	52	825	61.1	...
Pengshui 彭水	MCC	399,812	...	...	...	...	...	...	...	...	...	...	...	...	...	837	259	1096	27.4	...
		19,919,539		90	127	126	349	3,153	1.6	7,207	186	3,685	445	4,130	131.1	153,949	19,715	173,664	87.2	2.3%
KIENCHANG TAO 建昌道																				
Yaan (Yuchowfu) 雅安	ABF	170,446	1894	13	...	7	36	383	22.5	383	26	335	61	396	104.2	1751	109	1860	109.4	17.6%
Mingshan 名山	ABF	209,911	...	...	1	...	...	...	...	...	...	...	...	...	...	1618	74	1692	80.6	...
Jungking 榮經	ABF	104,751	...	...	1	...	...	...	...	...	...	...	...	...	...	1687	131	1818	174.8	...
Lushan 蘆山	ABF	54,657	...	...	8	...	...	...	...	...	...	...	...	...	...	445	27	472	87.4	...
Hanyüan 漢源	ABF	121,993	...	...	4	...	...	...	...	...	..	...	...	...	...	2360	245	2605	217.1	...
Sichang 西昌	ABF	467,706	1905	1	3	3	20	260	5.6	260	17	260	36	296	113.8	2178	453	2631	56.3	10.1%
Mienning 冕寧	ABF	121,807	...	...	...	...	...	...	...	...	...	...	...	...	...	1288	56	1344	112.0	...
Yenyüan 鹽源	ABF	211,483	...	...	2	...	...	...	...	...	...	...	...	...	...	1429	69	1498	71.3	...
Chaokioh 昭覺	ABF	80,949	...	...	...	...	...	...	...	...	...	...	...	...	...	30	...	30	3.7	...
Tienchüan 天全	ABF	209,488	...	...	3	...	...	...	...	...	...	...	...	...	...	691	55	746	34.1	...
Hweili 會理	ABF	295,242	...	...	...	...	...	...	...	...	...	...	...	...	...	2823	201	3024	102.1	...
Yenpien 鹽邊	ABF	65,346	...	...	...	...	...	...	...	...	...	...	...	...	...	1355	57	1412	217.2	...
Yüehsi 越嶲	ABF	90,546	...	...	...	...	...	...	...	...	...	...	...	...	...	1175	78	1253	139.2	...
Loshan 樂山	ABF, CIM, MCC	475,284	1888	9	5	20	55	481	10.1	784	32	656	108	764	159.2	3293	281	3574	75.2	17.6%
Omei 峨眉	CIM	173,195	...	1	...	1	1	29	1.7	29	...	...	...	...	...	3533	257	3790	219.1	...
Hungya 洪雅	ABF	330,133	...	...	1	...	...	...	...	...	...	...	...	...	...	2814	222	3036	92.0	...
Opien 峨邊	ABF	61,358	...	...	1	...	...	...	...	...	...	...	...	...	...	356	25	381	63.5	...
Kiakiang 夾江	ABF	201,873	...	...	2	...	...	...	...	...	...	...	...	...	...	3011	86	3097	154.9	...
Kienwei 犍爲	ABF, MCC	600,129	1912	1	2	...	1	...	...	...	1	24	...	24	...	3965	437	4402	73.4	0.5%
Junghsien 榮縣	MCC	694,963	1903	31	31	22	67	310	4.5	450	42	570	92	662	213.6	4486	303	4789	69.0	12.1%
Weiyüan 威遠	MCC	418,771	1903	6	8	10	21	84	2.0	175	11	302	...	302	359.5	4065	175	4240	101.4	6.7%
Meishan 眉山	CIM, MCC	488,116	1907	1	1	2	4	25	0.5	83	2	57	...	57	228.0	3651	408	4059	83.2	1.4%
Tanleng 丹稜	CIM	111,593	...	1	1	1	1	41	3.7	56	...	...	...	...	...	594	53	647	58.8	...
Pengshan 彭山	CIM	173,947	1911	1	2	3	6	85	5.0	230	3	57	...	57	67.1	1603	124	1727	100.2	3.3%
Tsingshen 青神	CIM	132,112	...	1	1	1	1	47	3.5	47	...	...	...	...	...	1939	100	2039	154.5	...
Kiunghai 邛崍	CIM	455,461	1902	1	1	4	6	36	0.8	61	2	48	...	48	133.4	2241	207	2448	53.8	1.9%
Tayi 大邑	CIM	294,157	...	6	1	3	6	109	3.7	220	3	62	...	62	56.4	1749	167	1916	65.2	3.1%
Pukiang 蒲江	CIM	165,638	...	1	2	1	5	22	1.3	32	...	...	...	...	...	1353	58	1411	85.5	...
		6,981,055		74	81	78	226	1,912	2.7	2,760	139	2,371	297	2,668	140.4	57,483	4,458	61,941	88.9	4.1%
YUNGNING TAO 永寧道																				
Luhsien (Luchow) 瀘縣	CIM, MCC	863,176	1890	14	7	16	41	568	6.6	678	22	547	23	570	100.0	6115	484	6599	76.5	8.0%
Ipin 宜賓	ABF, CIM	917,649	1888	3	2	14	48	174	1.9	271	31	493	154	647	380.6	4653	549	5202	56.7	11.1%
Kingfu 慶符	ABF	204,820	...	...	5	...	...	...	...	...	...	...	...	...	...	1041	106	1147	56.2	...
Fushun 富順	CIM, MCC	1,123,073	1902	3	5	9	43	217	2.0	531	27	569	88	657	298.7	5396	766	6162	54.9	9.6%
Nanki 南溪	CIM	374,738	...	1	1	...	...	...	...	...	...	...	...	...	...	1114	122	1236	33.0	...
Changning 長寧	ABF	270,301	...	...	...	...	...	...	...	...	...	...	...	...	...	1633	148	1781	66.0	...
Kaohsien 高縣	ABF	199,691	...	...	...	...	...	...	...	...	...	...	...	...	...	884	66	950	47.7	...
Kiinlien 珙連	ABF	126,809	...	...	...	...	...	...	...	...	...	...	...	...	...	957	132	1089	86.4	...
Kunghsien 珙縣	ABF	163,359	...	...	1	...	...	...	...	...	...	...	...	...	...	809	95	904	55.5	...
Hingwen 興文	ABF	217,555	...	...	...	...	...	...	...	...	...	...	...	...	...	297	37	334	15.4	...
Lungchang 隆昌	MEFB	413,338	...	16	8	5	11	322	7.8	1972	6	190	...	190	59.4	2699	400	3099	75.0	5.6%
Pingshan 屏山	ABF	312,265	...	...	2	...	...	...	...	...	...	...	...	...	...	1096	157	1253	40.4	...
Mapien 馬邊	ABF	58,043	...	...	...	...	...	...	...	...	...	...	...	...	...	653	37	690	119.0	...
Hokiang 合江	CIM	566,012	...	...	2	...	...	...	...	...	...	...	...	...	...	3675	274	3949	67.1	...
Nachi 納溪	CIM	43,207	...	...	2	...	...	...	...	...	...	...	...	...	...	521	100	621	144.4	...
Tzechung 資中	MEFB	879,172	...	9	19	8	47	348	4.0	2235	39	769	78	874	250.4	3342	458	3800	43.2	18.7%
Kiangan 江安	CIM	484,110	...	...	2	...	...	...	...	...	...	...	...	...	...	2055	464	2519	51.6	...
Jenshow 仁壽	MCC	1,155,635	1902	4	4	11	34	132	1.1	331	20	336	81	420	323.1	4396	449	4845	41.9	8.0%
Tzeyang 資陽	MEFB	612,959	...	4	9	2	6	216	4.0	1161	4	80	27	107	42.8	2748	472	3220	52.6	3.2%
Tsingyüan 井研	MCC	212,822	1903	1	3	2	4	28	1.3	52	2	50	...	50	178.6	1988	74	2062	98.3	2.4%
Neikiang 內江	MEFB	627,019	...	4	13	2	10	291	4.4	776	8	155	...	155	53.1	2553	201	2754	43.9	5.5%
Süyung 叙永	CIM	337,008	...	...	1	...	...	...	...	...	...	...	...	...	...	1381	299	1680	50.0	...
Leipo 雷波	ABF	105,103	...	...	...	...	...	...	...	...	...	...	...	...	...	623	36	659	62.8	...
Kusung 古宋	CIM	120,166	...	...	1	...	...	...	...	...	...	...	...	...	...	964	103	1067	88.9	...
Kulin 古藺	CIM	353,260	...	...	...	...	...	...	...	...	...	...	...	...	...	1195	144	1339	38.0	...
		10,741,320		59	87	69	241	2,326	2.2	8,010	159	3,216	454	3,670	158.2	52,788	6,173	58,961	54.9	5.9%

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
KIALING TAO 嘉陵道																				
Langchung (Paoning) 閬中	CIM	462,884	1886	11	11	13	53	693	15.0	1322	25	290	55	345	50.0	4538	471	5009	108.4	6.4%
Nanchung 南充	CIM	807,553	1896	1	1	5	11	107	1.3	689	6	81	27	111	103.7	8515	476	8991	111.4	1.2%
Sichung 西充	CIM	327,777	...	1	1	1	1	10	0.3	10	...	...	...	...	...	5202	216	5118	165.7	...
Yingshan 營山	CIM	397,263	1898	5	5	5	7	224	5.6	474	2	46	...	46	20.9	3264	159	3423	86.2	1.3%
Lung 儀隴	CIM	391,222	1902	1	1	...	...	10	0.3	10	...	...	...	...	...	1848	93	1911	50.0	...
Linshui 鄰水	CIM	385,194	...	1	1	1	1	12	0.3	95	...	...	...	...	...	3687	204	3891	101.1	...
Yochih 岳池	CIM	609,158	...	2	2	1	1	67	1.1	104	...	...	...	...	...	4891	564	5458	89.5	...
Tsangki 蒼溪	CIM	286,028	1892	6	5	6	8	85	3.0	126	2	28	...	28	33.0	1554	111	1665	58.2	1.7%
Nanpu 南部	CIM	527,728	1902	5	5	6	10	194	3.7	353	4	68	1	72	37.9	1000	223	1223	23.2	5.6%
Kwangyüan 廣元	CIM	419,909	1889	2	1	5	8	65	1.6	116	3	62	...	62	95.4	1096	124	1220	29.0	4.8%
Chaohwa 昭化	CIM	106,450	...	1	1	1	1	11	1.0	25	...	...	...	...	...	416	15	431	40.7	...
Tungkiang 通江	CIM	302,503	...	...	...	...	...	..	...	...	...	...	...	...	...	1606	107	1713	56.7	...
Nankiang 南江	CIM	1,251,740	...	2	2	2	2	11	0.1	66	...	...	...	...	...	975	58	1033	82.6	...
Pachung 巴中	CIM	1,051,265	1887	6	6	7	19	202	1.9	474	12	110	70	180	90.0	4024	373	4397	41.9	0.4%
Kienko 劍閣	CIM	339,861	...	1	...	1	1	1	...	28	...	...	...	...	...	2039	131	2170	63.8	...
Pengan 蓬安	CIM	380,619	...	...	2	...	...	...	...	...	...	...	...	...	...	4587	185	4772	126.0	...
Kwangan 廣安	CIM	877,076	1910	2	...	2	5	63	0.7	149	3	39	...	39	61.9	5097	666	5763	65.7	0.7%
Santai 三台	FFMA	1,102,816	1902	4	5	12	35	62	0.5	174	21	305	55	360	580.7	7545	364	7909	56.5	4.4%
Shehung 射洪	FFMA	563,037	1897	6	9	9	20	75	1.3	152	11	260	...	260	346.7	3097	128	3225	57.2	7.5%
Yenting 鹽亭	FFMA	288,574	...	2	2	2	4	16	0.6	44	2	88	...	88	550.0	5214	108	5322	184.8	1.6%
Chungkiang 中江	CMS	955,773	1903	1	2	1	3	18	0.2	55	2	40	...	40	222.4	3159	222	3381	35.4	1.2%
Tungnan 潼南	MEFB	485,387	...	...	...	...	...	...	...	...	...	...	...	...	...	2370	171	2541	52.4	...
Suining 遂寧	FFMA, MEFB	736,056	1902	5	8	14	54	241	3.3	1180	35	528	104	632	263.3	3331	221	3552	48.3	15.1%
Pengki 蓬溪	FFMA	543,075	1898	6	6	4	11	31	0.6	88	7	167	...	167	538.7	2410	179	2589	47.7	6.1%
Lochih 樂至	MEFB	416,427	...	10	11	11	34	622	15.0	2601	23	481	...	481	77.6	5553	203	5756	138.1	7.7%
Anyo 安岳	MEFB	916,014	...	3	6	7	27	98	1.0	639	20	400	...	400	40.8	10429	758	11187	118.3	3.5%
		15,261,389		84	93	116	316	2,918	1.9	8,974	179	2,996	315	3,311	113.4	97,450	6,530	103,980	68.1	3.1%
TOTALS																				
SICHWAN TAO 西川道		8,541,396		62	59	100	344	2,138	2.5	5,994	218	3,646	321	3,967	186.2	74,865	6,881	81,746	95.7	4.6%
TUNGCHWAN TAO 東川道		19,919,539		90	127	126	349	3,153	1.6	7,207	186	3,685	445	4,130	131.1	153,949	19,715	173,664	87.2	2.3%
KIENCHANG TAO 建昌道		6,981,055		74	81	78	226	1,912	2.7	2,760	139	2,371	297	2,668	140.4	57,483	4,458	61,941	88.9	4.1%
YUNGNING TAO 永寧道		10,741,320		59	87	69	244	2,326	2.2	8,010	159	3,216	454	3,670	158.2	52,788	6,173	58,961	54.9	5.9%
KIALING TAO 嘉陵道		15,261,389		84	93	116	316	2,918	1.9	8,974	179	2,996	315	3,311	113.4	97,450	6,530	103,980	68.1	3.1%
Grand Total...		**61,444,699**		**369**	**447**	**489**	**1,479**	**12,447**	**2.0**	**32,942**	**881**	**15,914**	**1,832**	**17,746**	**142.8**	**436,535**	**43,757**	**480,292**	**78.2**	**3.6%**

YÜNNAN—Christian Occupation by Hsiens

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
Grand Total		**8,824,727**		**128**	**174**	**146**	**236**	**7,816**	**8.8**	**29,714**	**88**	**1,782**	**224**	**2,006**	**25.5**	**166,098**	**20,294**	**186,392**	**211.3**	**1.1%**

TIENCHUNG TAO 滇中道

Kunming (Yunnanfu)	昆明	CIM, CMS, PMU, SDA, YMCA	286,990	1882	5	3	15	30	317	11.1	716	14	200	90	290	91.5	8854	1058	9912	346.6	2.9%
Fumin	富民	PMU	78,340	1914	1	3	1	1	32	4.0	37	...	...	...	...	...	1276	105	1381	177.1	...
Iliang	宜良	UMC	89,350	1905	13	12	9	20	1904	214.0	4424	10	200	...	200	10.5	2352	203	2555	283.9	7.2%
Chengkung	呈貢	CIM	90,320	...	...	...	...	...	...	...	...	...	...	...	...	...	2424	406	2830	314.4	...
Lotze	羅次	PMU	96,510	1915	1	1	1	1	33	3.4	45	...	...	...	...	...	831	62	893	93.0	...
Lufeng	祿豐	CHMS	91,321	...	...	...	4	5	...	...	...	1	...	...	...	...	1567	175	1742	193.6	...
Imen	易門		91,327	...	...	...	...	...	...	...	...	...	...	...	...	...	1531	246	1777	197.4	...
Sungming	嵩明	CIM	99,203	1915	3	4	6	6	116	11.6	116	...	...	...	...	...	3012	209	3221	325.3	...
Chinning	晉寧	CIM	98,155	1913	1	1	1	1	31	3.3	31	...	...	...	...	...	1699	198	1897	193.6	...
Anning	安寧	CIM	83,650	...	1	1	...	...	14	1.7	14	...	...	...	...	...	1201	139	1340	161.4	...
Kunyang	昆陽	CIM	85,500	...	...	...	...	...	...	...	...	...	...	...	...	...	1664	212	1876	220.7	...
Wuting	武定	CIM	94,981	...	18	20	16	30	1760	187.2	8707	14	300	35	335	19.0	492	81	573	61.0	36.9%
Yüanmow	元謀	CIM	88,382	...	10	12	6	12	842	95.9	5292	6	185	...	185	22.0	818	118	936	106.4	16.5%
Luchüan	祿勸	CIM	87,389	1911	9	21	4	10	468	54.7	1268	6	119	...	119	25.3	1015	201	1216	139.8	8.9%
Kütsing	曲靖	CIM	111,030	1889	3	4	3	3	105	9.5	126	...	...	...	...	...	1372	130	1502	136.5	...
Pingi	平彝	CIM	106,440	1904	1	2	...	...	9	0.8	21	...	...	...	...	...	1347	117	1464	138.2	...
Süanwei	宣威	UMC	199,863	1911	1	1	...	1	12	0.6	65	1	22	...	22	183.3	3963	165	4128	206.4	0.5%
Chanyi	霑益	CIM	90,300	...	1	1	1	1	97	10.8	97	...	...	...	...	...	1301	130	1431	159.0	...
Malung	馬龍	CIM	79,365	1915	1	1	1	1	1	0.1	1	...	...	...	...	...	881	47	928	116.0	...
Luliang	陸良	CIM	89,765	1919	...	...	...	...	...	...	...	...	...	...	...	...	1562	354	1916	212.9	...
Loping	羅平	CIM, PMU	93,255	...	2	2	1	1	20	2.2	20	...	...	...	...	...	345	88	433	46.5	...
Süntien	尋甸	CIM, UMC	91,302	1911	3	11	8	15	62	6.9	93	7	238	...	238	384.0	1884	208	2092	232.4	10.2%
Kiaokia	巧家	UMC	101,239	1905	1	2	1	1	65	6.5	680	3	76	...	76	117.0	2812	133	2945	294.5	2.5%
Tungchwan	東川	UMC	123,560	1886	2	7	4	12	80	6.7	3823	8	157	8	165	206.3	1235	248	1483	120.6	10.0%
Chaotung	昭通	UMC	125,640	1887	2	2	10	16	176	14.1	411	6	121	67	188	106.8	1300	270	1570	125.6	10.7%
Yungshan	永善	UMC	88,740	1905	4	5	3	7	851	96.7	1051	4	50	...	50	6.0	1331	133	1464	166 4	3.2%
Suikiang	綏江	UMC	96,708	...	...	...	...	...	...	...	...	...	...	...	...	...	746	...	746	77.7	...
Lutien	魯甸	UMC	83,200	1913	1	2	...	1	...	...	135	1	16	...	16	...	282	37	319	38.4	4.7%
Chengkiang	鎮江	CIM	106,516	...	...	...	...	...	...	...	...	...	...	...	...	...	1894	293	2187	206.3	...
Yüki	玉溪	CIM	97,085	1913	3	4	4	4	122	12.5	122	...	...	...	...	...	2327	304	2631	271.2	...
Lunan	路南	PMU	91,420	...	1	2	...	...	9	1.0	9	...	...	...	...	...	1509	130	1639	182.0	...
Kiangchwan	江川	CIM	89,900	...	...	...	...	...	...	...	...	...	...	...	...	...	1213	229	1442	160.2	...
Chensiung	鎮雄	UMC	131,050	1914	1	1	4	5	10	0.7	310	1	20	...	20	200.0	524	92	616	47.4	3.1%
Yiliang	彝良	CIM, PMU	99,300	...	2	2	2	2	48	4.8	58	...	...	...	...	...	777	75	852	85.2	...
Tsuyung	楚雄	CHMS, Ind	112,370	...	...	...	2	2	45	4.0	145	...	...	...	...	...	1998	263	2261	205.6	...
Kwangtung	廣通	CHMS	85,162	...	...	...	...	...	...	...	...	...	...	...	...	...	1197	95	1292	152.0	...
Makii	摩黑		78,300	...	...	...	...	...	...	...	...	...	...	...	...	...	683	38	721	92.4	...
Mowting	牟定	Ind	79,365	...	...	1	1	1	...	...	...	...	...	...	...	...	4666	451	5117	639.6	...
Yenhing	鹽興	CHMS	89,550	...	...	...	...	...	...	...	...	...	...	...	...	...	779	195	974	108.2	...
Takwan	大姚	UMC	115,355	1906	1	6	1	2	22	1.9	22	1	...	...	...	...	406	43	449	39.0	...
			4,117,198		92	134	109	194	7,251	17.6	27,869	83	1,704	200	1,904	26.2	67,070	7,681	74,751	181.6	2.5%

MENGTZE TAO 蒙自道

Mengtze	蒙自	PMU	78,892	1915	1	1	3	3	16	2.1	27	...	...	...	...	...	1184	110	1294	165.9	...
Kienshui	建水	PMU, RPC	108,650	...	1	1	1	1	16	1.5	16	...	...	...	...	...	1457	209	1666	154.1	...
Tunghai	通海	CIM	95,315	1915	1	1	1	1	19	2.0	19	...	...	...	...	...	1581	270	1851	194.8	...
Hosi	河西	CIM	68,422	...	...	...	...	...	...	...	...	...	...	...	...	...	989	181	1170	172.1	...
Sio	曙峨	CIM	59,756	1916	2	4	1	1	55	9.3	55	...	...	...	...	...	522	56	578	96.3	...
Shihping	石屏	PMU, RPC	69,381	...	1	1	...	...	9	1.3	9	...	...	...	...	...	2245	330	2575	367.9	...
Ami	阿迷	PMU	90,320	1915	1	1	1	1	39	4.3	45	...	...	...	...	...	1259	296	1555	173.9	...
Lihsien	黎縣	CIM	89,980	1917	...	1	...	...	1	0.1	1	...	...	...	...	...	1621	282	1903	211.4	...
Kokiu	箇舊	PMU, RPC	51,345	...	1	1	...	...	9	1.8	9	...	...	...	...	...	559	68	627	125.4	...
Wenshan	文山	PMU	85,205	1915	3	1	3	3	36	4.2	42	...	...	...	...	...	1321	174	1495	175.9	...
Makwan	馬關	PMU	86,371	...	1	1	...	...	7	0.8	7	...	...	...	...	...	2333	235	2568	298.6	...
Kwangnan	廣南	PMU	89,722	...	1	1	...	...	9	1.0	9	...	...	...	...	...	492	97	589	65.4	...
Fuchow	富州	PMU	85,680	...	...	...	...	...	...	...	...	...	...	...	...	...	271	30	301	35.4	...
Kwangsi	廣西	PMU	89,200	1918	...	...	5	5	...	...	32	...	...	...	...	...	3055	224	3279	368.4	...
Milo	彌勒	PMU	75,333	...	2	2	1	1	16	2.0	16	...	...	...	...	...	2194	300	2494	332.5	...
Shihtsung	師宗	PMU	74,655	...	1	1	...	...	9	1.3	9	...	...	...	...	...	798	78	876	118.4	...
Kiupei	邱北	PMU	69,845	...	5	5	...	...	40	5.7	40	...	...	...	...	...	589	42	631	90.1	...
			1,368,072		21	22	16	16	281	2.1	336	...	...	...	...	...	22,470	2,982	25,452	186.1	...

YÜNNAN—Christian Occupation by Hsiens *(Continued)*

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists, and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
PUERH TAO 普洱道																				
Szemao 思茅	SYM	22,059	1916	1	4	5	7	17	7.7	1170	2	10	...	40	57.0	611	121	732	332.7	5.2%
Ningerh 寧洱	SYM	56,545	1917	...	...	1	1	2	0.3	2	...	...	...	...	...	1369	172	1541	275.2	...
Mokiang 墨江	Ind	86,570	1918	1	1	2	2	30	3.5	70	...	...	...	...	...	817	123	940	107.0	...
Kingku 景谷		58,218	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Yüankiang 元江	RPC	99,450	...	...	...	...	...	...	...	...	...	...	...	...	...	1117	219	1336	133.6	...
Sinping 新平		83,200	...	...	...	...	...	...	...	...	...	...	...	...	...	1203	166	1369	164.9	...
Lantsang 瀾滄	PN	97,300	...	...	...	2	2	...	...	...	...	...	...	...	...	97	40	137	14.1	...
Chenyüan 鎮沅		93,159	...	...	...	...	...	...	...	...	...	...	...	...	...	1049	42	1091	117.3	...
Kingtung 景東		69,352	...	...	...	...	...	...	...	...	...	...	...	...	...	3584	331	3918	567.8	...
Mienning 緬寧	Ind	71,731	...	...	...	...	...	...	...	...	...	...	...	...	...	1280	296	1576	222.0	...
		737,584		5	5	10	12	49	0.7	1,242	2	40	...	40	81.6	11,127	1,513	12,640	171.5	0.3%
TENGYÜEH TAO 騰越道																				
Tengchung (Tengyüeh) 騰衝	CIM	132,505	1907	2	2	1	1	43	3.3	49	...	...	...	...	...	1589	793	5382	408.0	...
Paoshan 保山	CIM	119,360	1914	...	1	2	2	4	0.3	7	...	...	...	...	...	1997	164	5161	430.1	...
Yungping 永平		76,420	...	...	...	...	...	...	...	...	...	...	...	...	...	865	134	999	131.5	...
Chenkang 鎮康		101,110	...	...	...	...	...	...	...	...	...	...	...	...	...	346	25	371	37.1	...
Lungling 龍陵	CIM, Ind	99,201	...	...	...	...	...	...	...	...	...	...	...	...	...	(a)	(a)	(a)	(a)	...
Tali 大理	CIM	123,140	1881	1	1	1	4	53	4.3	63	3	38	24	62	119.0	4181	883	5064	411.5	2.2%
Yünnan 雲南		70,533	...	...	...	...	...	...	...	...	...	...	...	...	...	1831	208	2039	291.3	...
Erhyüan 洱源		78,250	...	...	...	...	...	...	...	...	...	...	...	...	...	1782	244	2026	259.7	...
Fengyi 鳳儀	CIM	72,610	1918	1	1	1	2	0.3	7	...	...	...	...	...	...	1298	191	1489	206.8	...
Tengchwan 鄧川	CIM	68,390	1907	1	1	1	1	30	5.7	42	...	...	...	...	...	2542	469	3011	442.7	...
Pinchwan 賓川		69,365	...	...	...	...	...	...	...	...	...	...	...	...	...	2097	240	2337	338.7	...
Yünlung 雲龍		96,560	...	...	...	...	...	...	...	...	...	...	...	...	...	2055	250	2305	240.1	...
Mitu 彌渡	CIM	75,956	1913	...	...	1	1	4	0.5	9	...	...	...	...	...	4117	208	1325	576.7	...
Likiang 麗江	PMU	111,320	...	...	...	...	...	28	2.5	28	...	...	...	...	...	1701	269	1970	177.0	...
Lanping 蘭坪	PMU	89,1.0	...	2	2	1	1	20	2.2	20	...	...	...	...	...	(a)	(a)	(a)	(a)	...
Hoking 鶴慶	PMU	81,340	...	1	1	...	...	9	1.1	9	...	...	...	...	...	3883	529	4112	544.7	...
Kienchwan 劍川	PMU	79,400	...	1	1	...	...	9	1.1	9	...	...	...	...	...	3852	232	4084	517.0	...
Weisi 維西	PMU	89,721	...	...	...	1	1	15	1.7	15	...	...	...	...	...	487	51	538	60.4	...
Chungtien 中甸	PMU	98,192	...	1	1	...	...	9	0.9	9	...	...	...	...	...	368	51	419	42.8	...
Menghwa 蒙化	CIM	96,855	...	...	...	...	...	...	...	...	...	...	...	...	...	3615	546	4161	434.5	...
Yungpi 漾濞		76,531	...	...	...	...	...	...	...	...	...	...	...	...	...	966	91	1057	139.0	...
Yungpeh 永平		88,605	...	...	...	...	...	...	...	...	...	...	...	...	...	2232	323	2555	290.3	...
Hwaping 華坪		96,500	...	...	...	...	...	...	...	...	...	...	...	...	...	1385	259	1644	171.2	...
Yaoan 姚安	Ind	79,659	...	...	1	1	1	...	...	...	...	...	...	...	...	4752	422	5171	655.0	...
Tayao 大姚	Ind	80,201	...	...	1	1	1	...	...	...	...	...	...	...	...	2545	257	2802	350.0	...
Yenfeng 鹽豐		74,581	...	...	...	...	...	...	...	...	...	...	...	...	...	564	77	641	86.6	...
Shunning 順雲縣		125,785	...	...	...	...	...	...	...	...	...	...	...	...	...	5821	844	6665	533.6	...
Yünhsien 雲縣		69,500	...	...	...	...	...	...	...	...	...	...	...	...	...	921	194	1115	161.6	...
Chennan 鎮南		81,133	...	...	...	...	...	...	...	...	...	...	...	...	...	1639	164	1803	222.6	...
		2,601,873		10	13	11	14	235	0.9	267	3	38	24	62	26.4	65,431	8,118	73,549	282.9	...
TOTALS																				
TIENCHUNG TAO 滇中道		4,117,198		92	134	109	194	7,251	17.6	27,869	83	1,704	200	1,904	26.2	67,070	7,681	74,751	181.6	2.5%
MENGTZE TAO 蒙自道		1,368,072		21	22	16	16	281	2.1	336	...	...	...	...	...	22,470	2,982	25,452	186.1	...
PUERH TAO 普洱道		737,581		5	5	10	12	49	0.7	1,242	2	40	...	40	81.6	11,127	1,513	12,640	171.5	0.3%
TENGYÜEH TAO 騰越道		2,601,873		10	13	11	14	235	0.9	267	3	38	24	62	26.4	65,431	8,118	73,549	282.9	...
Grand Total		8,824,727		128	174	146	236	7,816	8.8	29,714	88	1,782	224	2,006	25.5	166,098	20,294	186,392	211.3	1.1%

(a) Government Primary School figures included under adjoining hsiens.

FENGTIEN—Christian Occupation by Hsiens

NAME OF HSIEN		Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Grand Total			12,487,583		72	221	363	705	16,085	13.0	23,201	261	5,069	750	5,819	36.2	187,303	18,472	205,375	165.3	2.7%
LIAOSHEN TAO	**遼瀋道**																				
Shenyang (Moukden)	瀋陽	PCI, SDA, UFS, YMCA, YWCA	783,177	1876	5	13	35	82	2189	28.0	3287	30	254	239	493	22.4	15,941	1,315	17,256	221.2	2.7%
Tiehling	鐵嶺	PCI, SDA, UFS	339,252	1896	4	9	9	20	1100	32.4	1500	6	140	...	140	12.7	10,125	693	10,818	315.2	1.3%
Kaiyüan	開原	PCI, UFS	315,083	1896	2	6	17	31	789	24.7	1361	12	258	50	308	39.0	6,293	646	6,939	216.8	4.2%
Tungfeng	東豐	UFS (b)	177,381			2											1,767	298	2,065	116.7	...
Sifeng	西豐	UFS	239,598	...	1	2	3	5	131	5.5	234	2	46	...	46	35.4	1,184	214	1,398	58.2	3.2%
Sian	西安	UFS (b)	233,093			2											1,064	204	1,268	54.4	...
Yingkow	營口	PCI	176,355	1868	1	2	11	21	452	25.7	482	5	110	20	130	29.0	3,771	217	3,988	221.5	3.2%
Liaoyang	遼陽	SDA, UFS	744,345	1882	1	9	24	68	1171	15.7	1710	33	567	91	658	56.2	16,880	1,670	18,550	250.7	3.4%
Taian	台安	PCI	55,592	1908	...	4	4	5	286	47.7	306	1	25	...	25	8.6	1,587	167	1,754	318.9	1.4%
Chinhsien	錦縣	DMS*, PCI, SDA	380,848	1884	1	5	11	18	373	9.9	497	5	95	39	134	36.2	10,710	487	11,197	294.7	1.1%
Sinmin	新民	PCI, UFS	428,972	1888	6	18	26	68	1575	31.5	2122	33	613	43	656	41.5	5,665	523	6,188	144.6	9.6%
Changwu	彰武	PCI (b)	73,670			3											616	72	688	94.2	...
Heishan	黑山	PCI	354,790	...	1	9	8	9	475	13.6	680	1	46	...	46	9.6	2,984	235	3,219	91.0	1.4%
Panshan	盤山	PCI	163,125	1895	...	4	3	6	271	16.9	337	3	54	...	54	20.0	1,406	142	1,548	95.0	3.4%
Pehchen	北鎮	PCI	265,140	1890	3	8	10	20	361	13.6	470	8	70	21	91	25.3	3,594	552	4,146	156.5	2.1%
Liaochung	遼中	PCI, UFS	439,910	1893	2	8	16	22	732	16.6	995	6	161	...	161	22.1	3,190	855	4,045	91.9	3.8%
Kaiping	盖平	PCI	405,853	1881	1	3	3	3	374	9.2	394	...	...	...	...	...	16,507	445	16,952	418.6	...
Haicheng	海城	UFS	535,559	1875	2	5	7	15	715	13.2	1248	8	194	19	213	30.0	8,820	782	9,602	180.0	2.2%
Suichung	綏中	MEFB, PCI	195,878	1890	4	4	9	15	298	14.9	374	6	160	...	160	53.7	2,225	225	2,450	125.6	6.1%
Ihsien	義縣	PCI	314,505	1886	2	9	10	12	348	11.1	628	2	66	...	66	18.9	6,643	279	6,922	220.4	0.9%
Hingcheng	興城	PCI	134,879	1897	1	4	5	7	280	21.5	375	2	34	...	34	12.1	2,272	109	2,381	177.7	1.4%
Chinsi	錦西	PCI	231,696	1898	...	4	4	5	178	7.7	239	1	12	...	12	6.7	4,925	258	5,183	225 3	0.2%
			6,988,701		37	133	215	432	12,098	17.3	17,239	164	2,905	522	3,427	28.3	128,169	10,388	138,557	198.3	2.4%
TUNGPIEN TAO	**東邊道**																				
Antung	安東	DMS, YMCA	180,876	1902	2	1	12	35	220	12.2	306	14	300	92	392	178.2	3,712	406	4,118	228.8	8.7%
Hingking	興京	DMS*, UFS	187,643	1894	3	7	7	14	356	18.7	618	3	55	13	58	19.1	261	669	930	50.0	6.8%
Tunghwa	通化	UFS	151,244	...	1	2	2	3	68	4.5	132	1	15	...	15	22.1	1,722	245	1,967	131.1	0.8%
Fengcheng	鳳城	DMS	276,372	1899	7	5	11	15	130	4.5	223	4	102	18	120	96.8	5,031	1,071	6,102	221.1	2.0%
Kwantien	寬甸	DMS	249,336	1907	1	3	7	12	121	4.8	177	5	148	12	160	133.3	2,827	288	3,115	124.6	4.9%
Hwanjen	桓仁	DMS	167,255	...	1	1	5	7	61	3.7	100	2	66	...	66	108.2	2,187	151	2,338	140.0	2.7%
Linkiang	臨江		28,650	...	...	...	...	...	...	...	...	...	...	...	...	...	245	24	269	96.1	...
Tsian	輯安	DMS*, UFS	101,268	...	...	1	1	1	31	3.1	45	...	...	...	...	...	539	22	561	56.1	...
Changpai	長白		2,733	...	...	...	...	...	...	...	...	...	...	...	...	...	30	14	44	220.0	...
Antu	安圖		4,382	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Fusung	撫松		9,546	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Fushun	撫順	UFS	174,226	...	1	2	3	4	132	7.6	153	1	15	...	15	11.5	3,755	466	4,221	242.6	0.4%
Penki	本溪	DMS, UFS	264,112	1898	1	2	5	10	90	3.4	228	5	125	...	125	138.9	2,534	509	3,043	115.3	3.9%
Hailung	海龍	UFS (a)	201,476	1897	3	6	18	36	521	20.0	783	12	362	22	384	73.8	2,740	324	3,064	150.8	11.1%
Hweinan	輝南	UFS (b)	59,273			2											267	123	390	65.0	...
Liuho	柳河	UFS	113,407	...	1	3	2	5	152	13.5	227	3	104	...	104	69.3	1,215	154	1,369	121.2	7.1%
Kinhsien	金縣	DMS	524,723	1896	4	21	26	26	322	6.1	500	...	...	...	...	...	...	...	...	...	..
Fuhsien	復縣	DMS, PCI	453,060	1885	2	3	3	3	119	2.6	136	...	...	...	...	...	6,332	533	6,865	151.5	...
Siuyen	岫巖	DMS	251,731	1898	1	3	7	17	118	4.7	191	4	90	8	98	83.1	1,641	301	1,942	77.7	4.8%
Chwangho	莊河	DMS	340,859	1896	3	2	10	28	215	6.3	314	18	270	38	308	143.2	8,018	485	8,503	250.1	3.5%
			3,742,172		30	64	119	216	2,656	7.1	4,133	72	1,652	203	1,855	69.7	43,056	5,785	48,841	130.6	3.7%
TAOCHANG TAO	**洮昌道**																				
Liaoyüan	遼源	PCI	83,540	...	1	3	4	8	165	20.0	210	4	93	...	93	56.4	1,043	91	1,134	136.6	7.6%
Taonan	洮南		61,518	...	...	...	...	...	...	...	...	...	...	...	...	...	526	46	572	94.5	...
Changtu	昌圖	PCI, SDA, UFS	370,862	1916	2	7	7	13	328	8.8	491	6	114	...	114	34.5	7,880	763	8,643	233.6	1.3%
Kangping	康平	PCI	186,262	...	...	4	4	5	128	6.9	167	1	25	...	25	19.2	1,039	75	1,114	60.0	2.2%
Kaitung	開通		16,727	...	...	...	...	...	...	...	...	...	...	...	...	...	131	18	149	93.1	...
Taoan	洮安		17,583	...	...	...	...	...	...	...	...	...	...	...	...	...	45	15	60	35.3	...
Lishu	梨樹	UFS	377,415	1898	1	4	4	6	332	8.8	462	2	55	...	55	16.7	1,007	219	1,226	32.5	4.3%
Ankwang	安廣		25,416	...	...	...	...	...	...	...	...	...	...	...	...	...	612	22	634	253.6	...
Hwaite	懷德	PCI	307,598	...	...	2	1	1	49	1.6	69	...	...	...	...	...	2,078	447	2,525	82.2	...
Chentung	鎮東		6,932	...	...	...	...	...	...	...	...	...	...	...	...	...	47	...	47	67.1	...
Faku	法庫	PCI	267,643	1891	1	3	8	22	304	11.4	382	11	205	25	230	76.7	2,021	590	2,611	97.8	8.1%
Shwangshan	雙山	PCI	16,819	...	...	1	1	2	25	1.6	48	1	20	...	20	80.0	216	13	229	143.1	8.0%
Chanyü	嘖榆		2,745	...	...	...	...	...	...	...	...	...	...	...	...	...	} 33	...	33	22.0	...
Tuchüan	突泉		15,650	...	...	...	...	...	...	...	...	...	...	...	...	...					...
			1,756,710		5	24	29	57	1,331	7.6	1,829	25	512	25	537	40.4	16,678	2,299	18,977	108.0	2.8%

FENGTIEN—Christian Occupation by Hsiens *(Continued)*

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
TOTALS																				
LIAOSHEN TAO ..... 遼瀋道		6,988,701		37	133	215	432	12,098	17.3	17,239	164	2,905	522	3,427	28.3	128,169	10,388	138,557	198.3	2.1%
TUNGPIEN TAO ..... 東邊道		3,742,172		30	64	119	216	2,656	7.1	4,133	72	1,652	203	1,855	69.7	43,056	5,785	48,841	130.6	3.7%
TAOCHANG TAO ..... 洮昌道		1,756,710		5	24	29	57	1,331	7.6	1,829	25	512	25	537	40.4	16,678	2,299	18,977	108.0	2.8%
Grand Total...		**12,487,583**		**72**	**221**	**363**	**705**	**16,085**	**13.0**	**23,201**	**261**	**5,069**	**750**	**5,819**	**36.2**	**187,903**	**18,472**	**206,375**	**165.3**	**2.7%**

(a) Mission figures for Hweinan-hsien and Mengkiang-hsien (Kirin) included here.
(b) Mission figures included under the hsien listed above.

KIRIN—Christian Occupation by Hsiens

NAME OF HSIEN	Missions at work	Population Estimate	Date when work first began	Organized Congregations	Evangelistic Centers	Employed Pastors, Evangelists and Bible Women	Total Employed Chinese Force (all forms of work)	Total Christian Communicants	Communicants per 10,000 Population	Total Christian Constituency	Total Chinese Educational Force	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Primary Students per 100 Christian Communicants	Govt. Lower Primary Students	Govt. Higher Primary Students	Govt. Lower and Higher Primary Students	Total Govt. Primary Students per 10,000	Percentage of Total Primary Students in Mission Primary Schools
Grand Total		5,511,406		13	73	110	188	4,501	8.2	7,374	62	1,116	143	1,259	28.0	31,522	4,024	35,546	64.5	3.4%
KICHANG TAO 吉長道																				
Kirin 吉林	PCI, YMCA	575,473	1880	1	2	18	35	231	4.0	1043	8	42	10	52	22.6	6529	514	7043	122.5	0.7%
Changchun 長春	PCI, SDA	508,731	1886	2	3	3	18	332	6.5	495	10	125	40	165	50.0	1449	338	1787	35.2	8.4%
Itung 伊通	PCI	313,501	1890	1	8	7	12	575	18.4	897	5	90	...	90	15.5	2563	358	2921	93.3	0.3%
Mengkiang 濛江	UFS (a)	10,952			2											81	...	81	81.0	...
Nungan 農安	PCI	275,047	...	...	1	1	1	68	2.5	78	...	...	...	...	...	685	153	838	30.5	...
Changling 長嶺	DMS, PCI	109,102	...	...	...	...	...	...	...	...	...	...	...	...	...	427	110	537	48.8	...
Shulan 舒蘭	PCI	201,751	1898	...	6	4	4	164	8.2	212	...	...	...	...	...	738	49	787	39.4	...
Hwatien 樺甸	PCI, UFS	85,100	1900	1	5	5	7	251	3.0	376	2	91	...	91	36.4	399	34	433	51.0	17.2%
Panshih 磐石	UFS	164,368	...	1	4	8	13	613	3.7	814	4	70	...	70	11.5	892	145	1037	63.2	6.4%
Shwangyang 雙陽	PCI	229,711	...	...	...	...	...	...	...	...	...	...	...	...	...	454	33	487	21.2	...
Teihwei 德惠	PCI	289,237	...	...	1	1	1	37	1.3	47	...	...	...	...	...	754	90	844	29.2	...
		2,762,973		6	32	47	91	2,271	8.2	3,962	29	418	50	468	20.6	14,971	1,824	16,795	60.8	2.7%
PINKIANG TAO 濱江道																				
Pinkiang (Harbin) 濱江	DMS	263,753	1912	1	1	2	10	152	5.8	243	8	208	28	236	157.3	743	79	822	31.2	22.3%
Fuyü 扶餘	DMS, PCI	354,007	1897	1	2	5	10	101	2.9	124	5	135	20	155	155.0	3633	192	3825	108.1	3.9%
Shwangcheng 雙城	SDA, UFS	402,730	1890	1	4	7	8	179	4.5	290	1	44	...	44	24.4	2516	351	2867	71.7	1.5%
Pinhsien 賓縣	UFS	248,585	1892	1	3	3	7	181	7.3	291	4	59	...	59	32.8	1372	259	1631	65.8	3.5%
Wuchang 五常	PCI	214,605	1894	...	8	7	7	303	14.2	394	...	...	...	...	...	190	43	233	10.9	...
Yüshu 榆樹	PCI	470,643	1891	1	9	12	19	488	10.4	677	7	112	25	137	28.0	977	162	1139	24.2	10.7%
Tungpin 同賓	UFS	230,000	...	...	2	3	3	81	3.5	121	...	...	...	...	...	488	63	551	23.6	...
Acheng 阿城	UFS	151,668	1892	1	...	8	14	168	11.2	402	5	108	20	128	75.3	1204	120	1324	88.3	8.5%
		2,335,991		6	29	47	78	1,653	7.1	2,542	30	666	93	759	46.0	11,123	1,269	12,392	53.0	5.8%
YENKI TAO 延吉道																				
Yenki 延吉	PCI	22,945	1897	1	4	5	5	232	10.5	361	...	...	...	...	...	854	156	1010	459.1	...
Ningan 寧安	UFS	92,551	..	...	1	1	2	54	6.0	89	1	15	...	15	27.8	412	128	540	58.7	2.7%
Hunchun 琿春	PCI	19,597	1897	...	1	1	2	58	30.5	81	1	10	...	10	17.2	722	40	762	401.1	1.3%
Tungning 東寧		11,865	...	...	...	...	...	...	...	...	...	...	...	...	...	266	41	307	279.1	...
Tunhwa 敦化	PCI	32,169	1897	...	1	1	1	59	18.4	89	...	...	...	...	...	345	33	378	118.1	...
Omu 額穆	PCI	45,756	1898	...	2	2	3	126	28.0	171	1	7	...	7	5.5	297	22	319	70.9	2.1%
Wangching 汪清	PCI	10,308	...	...	...	...	...	...	...	...	...	...	...	...	...	168	60	228	228.0	...
Holung 和龍	PCI	6,793	...	...	...	...	...	...	...	...	...	...	...	...	...	662	76	738	1056.8	...
		241,984		1	9	10	13	529	22.0	791	3	32	...	32	6.0	3,726	556	4,282	178.4	0.7%
ILAN TAO 依蘭道																				
Ilan (Sansing) 依蘭	UFS	40,232	1914	...	...	2	2	1	0.3	9	...	...	...	...	...	573	132	705	176.2	...
Tungkiang 同江		4,541	...	...	...	...	...	...	...	...	...	...	...	...	...	54	30	84	186.7	...
Mishan 密山		18,557	...	...	...	...	...	...	...	...	...	...	...	...	...	255	20	275	152.8	...
Hulin 虎林		2,401	...	...	...	...	...	...	...	...	...	...	...	...	...	31	...	31	129.2	...
Suiyüan 綏遠		808	...	...	...	...	...	...	...	...	...	...	...	...	...	13	...	13	162.5	...
Hwachwan 樺川	UFS	36,097	...	...	...	...	...	...	...	...	...	...	...	...	...	115	42	157	43.5	...
Fuchin 富錦	UFS	17,649	1915	...	1	2	2	9	5.3	19	...	...	...	...	...	337	74	411	241.8	...
Jaoho 饒河		1,568	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Fangcheng 方正	UFS	43,825	...	...	1	1	1	15	3.5	20	...	...	...	...	...	279	55	334	77.7	...
Muling 穆稜	UFS	4,780	...	...	1	1	1	23	4.9	31	...	...	...	...	...	45	22	67	142.8	...
Paotsing 寶清	UFS	1,375	...	...	...	...	...	...	...	...	...	...	...	...	...	(b)	(b)	(b)	(b)	(b)
		170,458		...	3	6	6	48	2.8	79	...	...	...	...	...	1,702	375	2,077	122.8	...
TOTALS																				
KICHANG TAO 吉長道		2,762,973		6	32	47	91	2,271	8.2	3,962	29	418	50	468	20.6	14,971	1,824	16,795	60.8	2.7%
PINKIANG TAO 濱江道		2,335,991		6	29	47	78	1,653	7.1	2,542	30	666	93	759	46.0	11,123	1,269	12,392	53.0	5.8%
YENKI TAO 延吉道		241,984		1	9	10	13	529	22.0	791	3	32	...	32	6.0	3,726	556	4,282	178.4	0.7%
ILAN TAO 依蘭道		170,458		...	3	6	6	48	2.8	79	...	...	...	...	...	1,702	375	2,077	122.8	...
Grand Total		5,511,406		13	73	110	188	4,501	8.2	7,374	62	1,118	143	1,259	28.0	31,522	4,024	35,546	64.5	3.4%

(a) Mission figures for Mengkiang-hsien included under Hailung-hsien (Fengtien)
(b) Government figures for Paotsing-hsien included under Tungkiang-hsien above

APPENDIX B

POSTAL MAPS

Showing the Postal Establishments and Postal Routes in each province.

NAME OF PROVINCE	Area	Population (1919)	Postal Offices (including Head, 1st, 2nd, 3rd Class and Sub-Offices)		Postal Agencies		Letters (franked and unfranked) received and posted during 1919	Pieces of Mail Matter handled during 1919 (all grades)	Distances in Chinese *li*			
			1914	1919	1914	1919			Railway Lines	Steamer and Boat Lines	Overland Courier Lines	Total Mail Lines
	1	2	3	4	5	6	7	8	9	10	11	12
Grand Total.....	**2,076,662**	**427,679,214***	**1,483**	**2,151**	**6,803**	**7,830**	**637,471,450**	**1,184,493,419**	**20,000**	**72,000**	**467,000**	**559,000**
NORTH CHINA												
Manchuria	173,700	13,701,819	147	225	317	475	70,261,363	116,428,363	6,400	320	47,000	53,720
Chihli	60,000	34,186,711	178	225	747	884	105,370,639	196,637,748	3,200	390	42,000	45,590
Shantung	55,984	30,803,245	102	134	393	439	40,217,813	73,234,013	1,900	1,535	23,000	26,435
Shansi	60,000	11,080,827	32	65	266	252	12,271,355	24,982,035	600	...	19,000	19,600
Shensi	75,290	9,465,558	27	42	170	167	10,325,800	16,817,600	...	...	17,000	17,000
EAST CHINA												
Kiangsu	38,610	33,786,064	154	390	352	434	113,770,326	232,284,926	1,100	17,315	9,000	27,415
Chekiang...	36,680	22,013,300	60	83	332	336	24,867,823	60,000,723	400	12,660	11,000	24,060
Anhwei	54,826	19,832,665	53	99	457	474	19,782,374	37,834,154	500	1,925	20,000	22,425
Kiangsi	69,498	24,466,800	77	92	352	464	14,224,932	41,137,732	350	1,880	24,000	26,230
CENTRAL CHINA												
Honan	67,954	30,831,909	71	110	427	538	27,008,739	51,153,939	2,300	...	22,000	24,300
Hupeh	71,428	27,167,244	72	115	292	333	33,662,781	61,352,281	600	3,300	17,000	20,900
Hunan	83,398	28,443,279	53	58	339	348	19,094,622	33,615,922	600	4,425	20,000	25,025
SOUTH CHINA												
Fukien	46,330	13,157,791	69	75	324	337	18,711,472	34,399,372	50	2,900	15,000	17,950
Kwangtung	100,000	37,167,701	133	142	880	947	73,813,016	106,152,216	1,100	16,470	34,000	51,570
Kwangsi	77,220	12,258,335	28	31	227	241	6,855,284	12,890,784	...	3,500	19,000	22,500
WEST CHINA												
Sinkiang...	550,579	2,519,579	20	23	31	38	1,266,800	1,573,400	...	...	18,000	18,000
Kansu	125,483	5,927,997	19	30	99	102	3,000,600	5,285,700	...	...	18,000	18,000
Szechwan	115,800	49,782,810	111	135	498	637	33,494,100	61,806,900	...	5,380	50,000	55,380
Kweichow	67,182	11,216,400	31	31	152	198	3,384,900	6,879,200	...	...	17,000	17,000
Yünnan	146,700	9,839,180	41	46	148	186	6,086,711	10,026,411	900	...	25,000	25,900

* "Considerable trouble and care have been taken in the course of the year (1919) to obtain an estimate of the population of China. Recourse has been had to the assistance of the provincial officials, which in most cases has been willingly accorded. The results obtained, while they cannot be regarded as accurate, may be taken as a close approximation to actual figures." *(Report on the Working of the Chinese Post Office for the Eighth Year of the Republic of China, 1919, page 42.)*

The tracings, which follow, are taken from maps prepared for the Postal Administration by Monsieur Jacot Guillarmod, Ingénieur-Topographe, and published in the ATLAS POSTAL DE CHINE, 1919. They are given here with fewer details and greatly reduced, by special permission of the Co-Director General of Posts, Peking.

A special symbol has been used to indicate the location of all Protestant mission stations. The maps have been reduced to a uniform scale for all provinces, except Kansu, Kiangsu, Szechwan, and Manchuria.

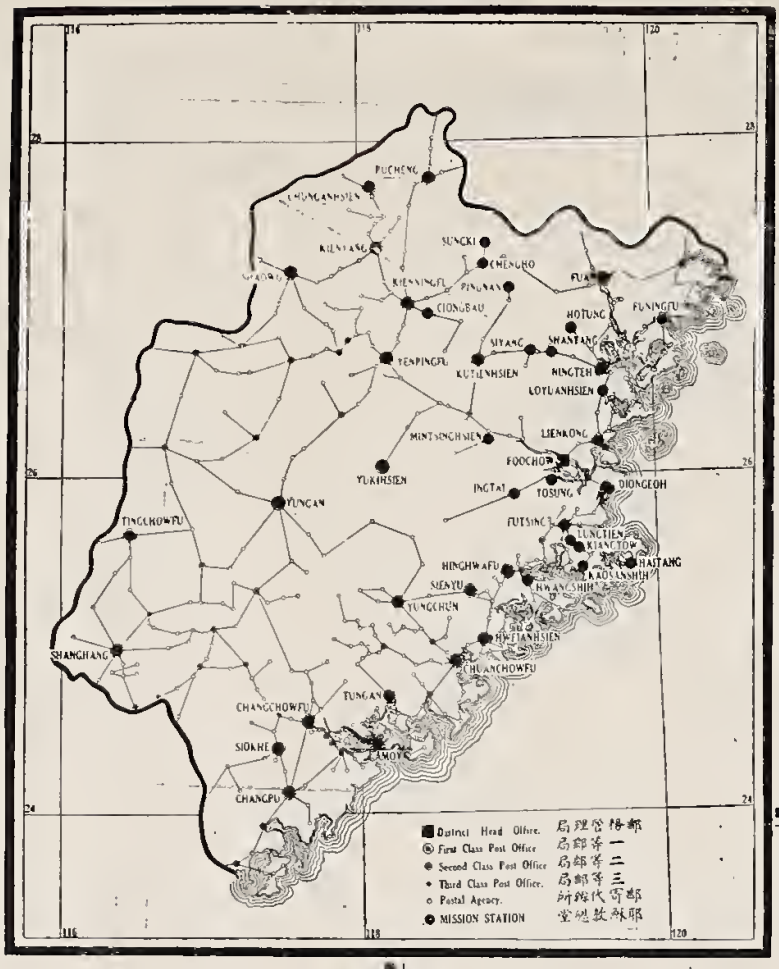
ANHWEI 安徽

CHEKIANG 浙江

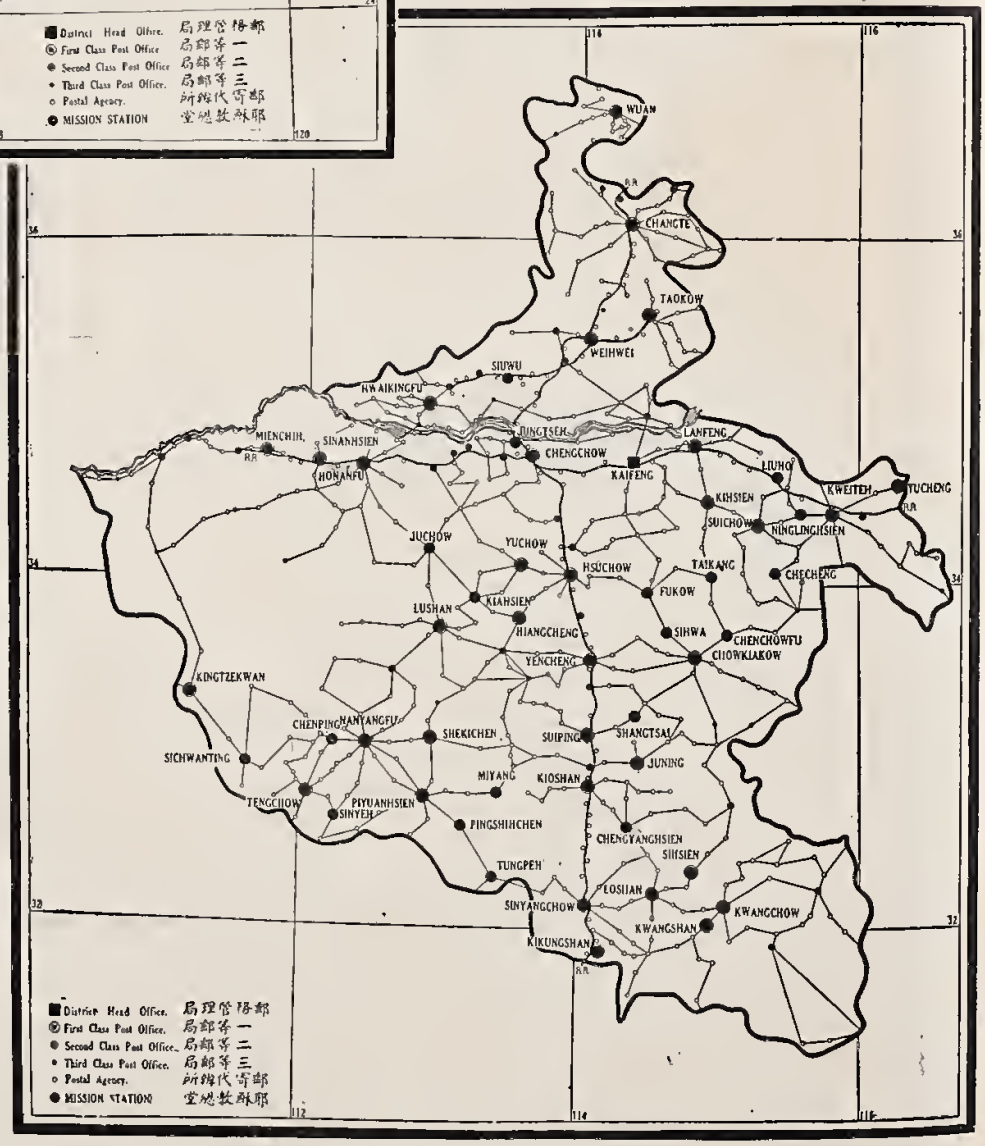
CHIHLI 直隸

NOTE.—That the old northern boundary for Chihli is here shown. The present official boundary line is further south, follows the Great Wall, and may be approximately determined by a line drawn from Kalgan in the northwest to Shanhaikwan in the northeast. The area north of the Great Wall in now included in Jehol (熱河) and Chahar (察哈爾), special administrative districts of the Chinese Republic.

FUKIEN 福建

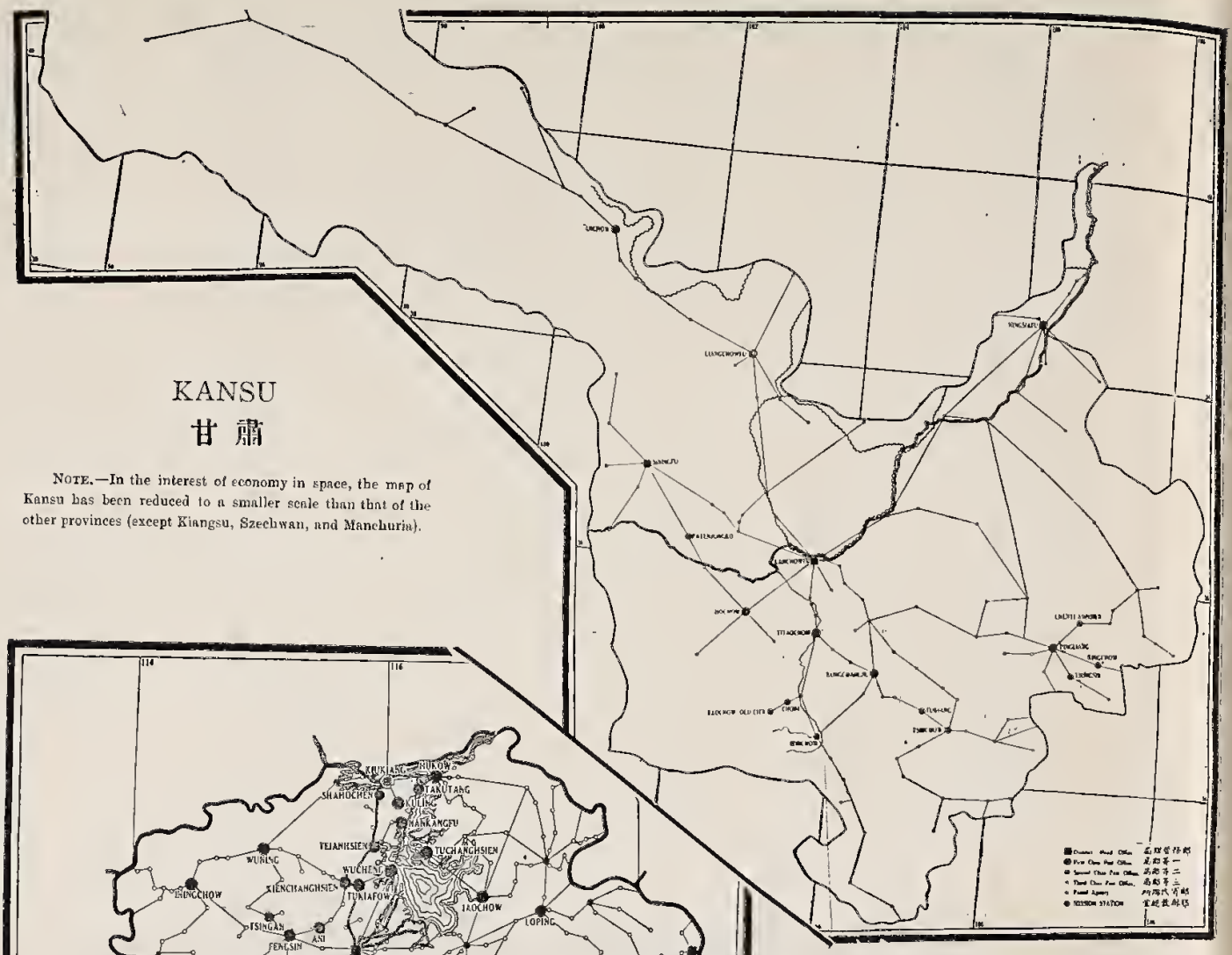


HONAN 河南



HUNAN
湖南

HUPEH
湖北

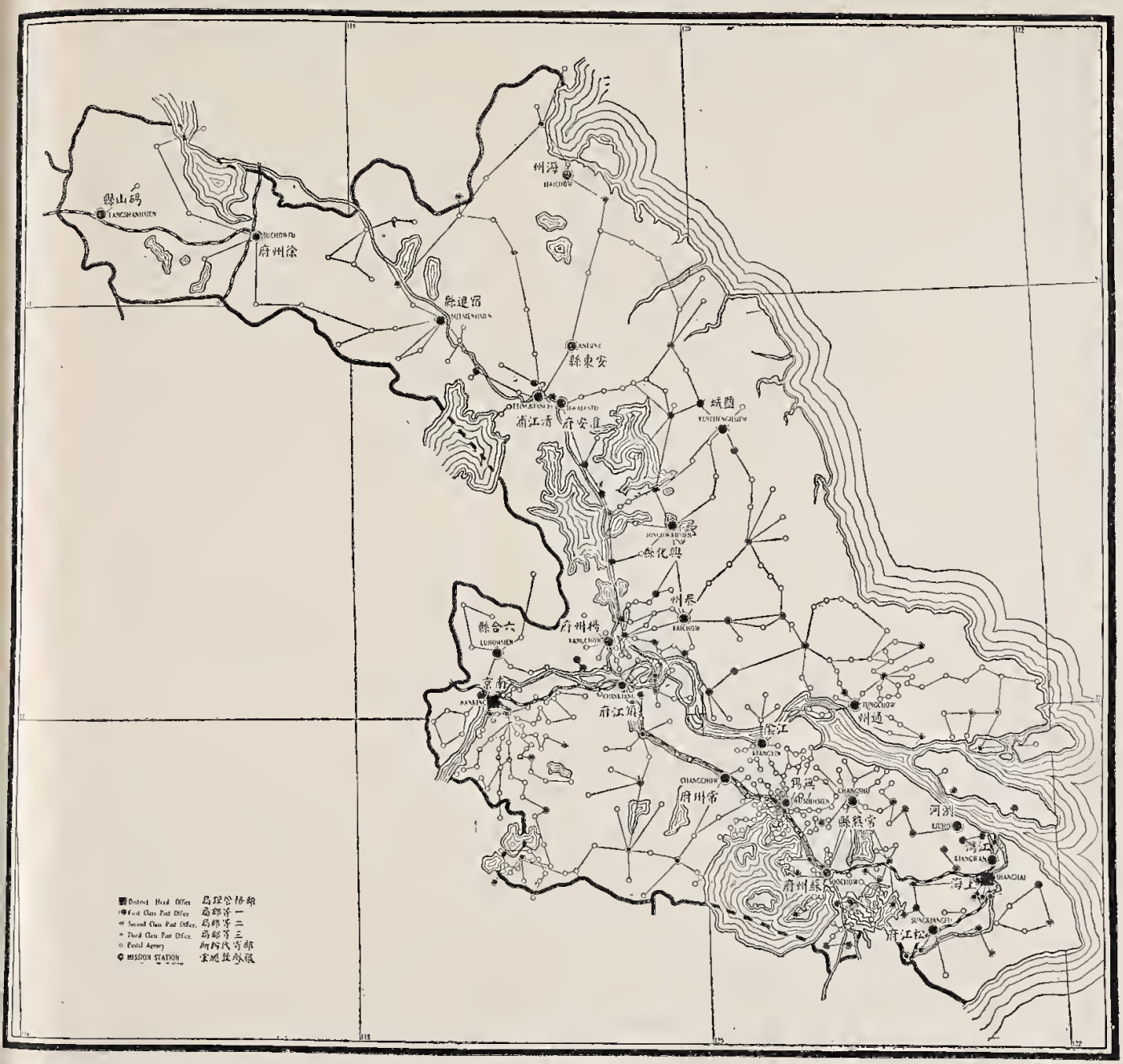


KANSU
甘肅

NOTE.—In the interest of economy in space, the map of Kansu has been reduced to a smaller scale than that of the other provinces (except Kiangsu, Szechwan, and Manchuria).

KIANGSI
江西

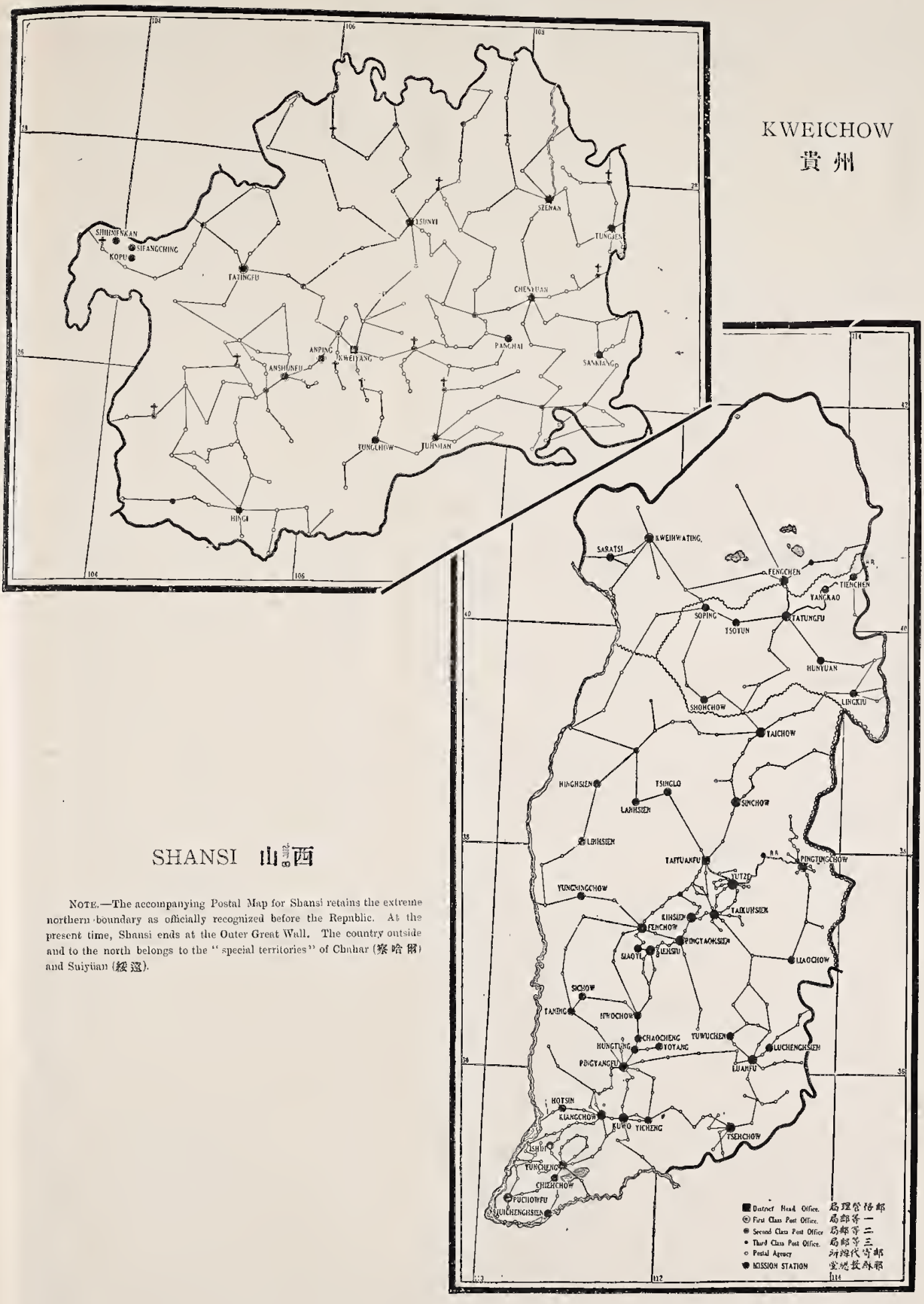
KIANGSU 江蘇



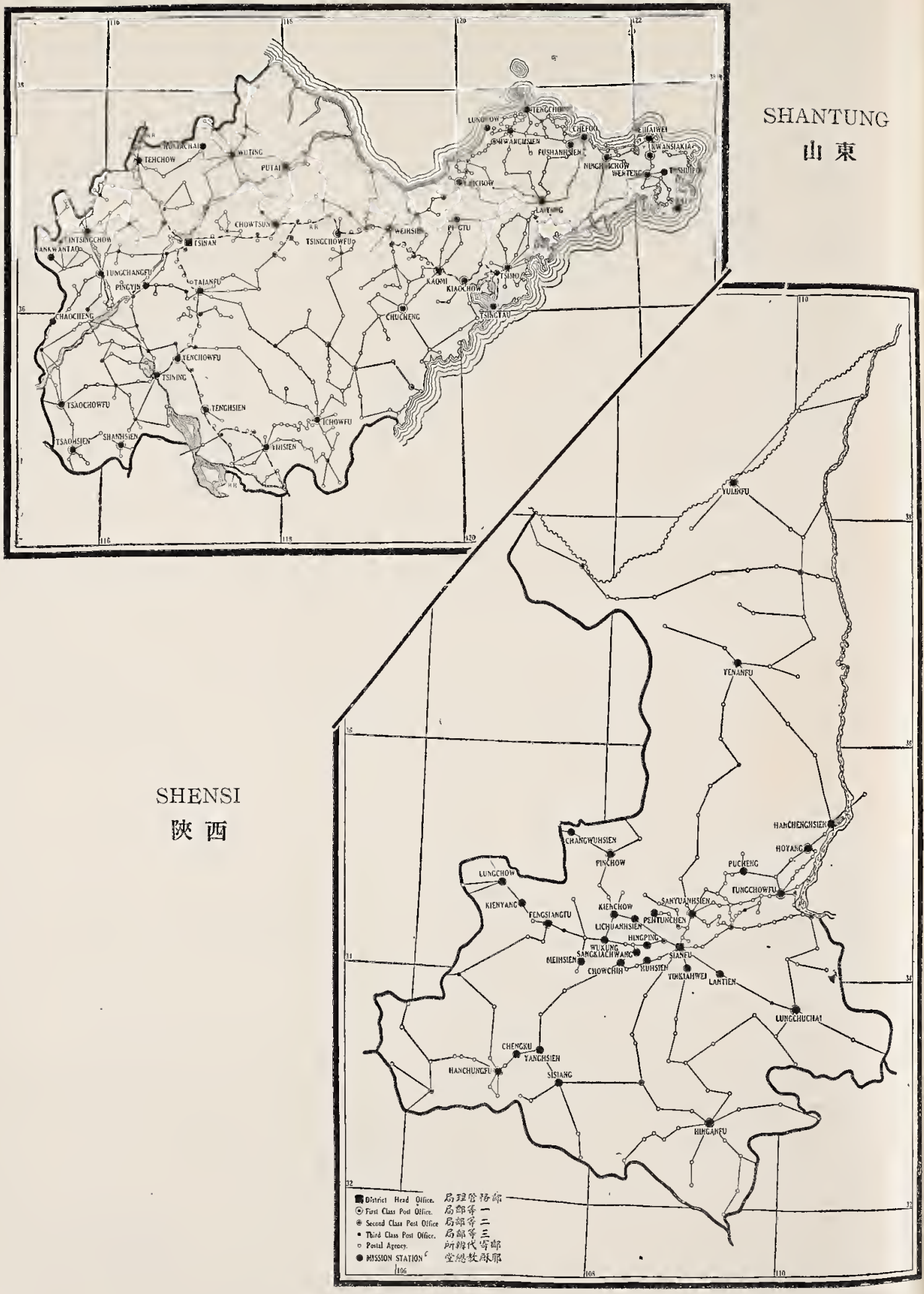
NOTE—Kiangsu is one of the smaller provinces of China. Had the above map been reduced to the same scale as that chosen for Fukien, Honan, or Shansi in this series of maps, the numerous postal agencies and connecting routes could not have been shown. Hence the altered scale and enlarged map.

KWANGSI 廣西

KWANGTUNG 廣東



NOTE.—The accompanying Postal Map for Shansi retains the extreme northern boundary as officially recognized before the Republic. At the present time, Shansi ends at the Outer Great Wall. The country outside and to the north belongs to the "special territories" of Chahar (察哈爾) and Suiyüan (綏遠).


SHANTUNG
山東
SHENSI
陝西
TENGCHOU
LUNG OW
CHEFOO
CHIAOWEI
KWANSIAKIA
WEIHWEICHIEN
FUSHANHSIEN
NINGCHOW
WENTENG
SHUIPO
LAIYANG
LICHOW
TEHCHOW
HUNGCHAI
WUTING
PUTAI
CHOWTSUN
TSINAN
TSINGCHOWFU
WEIHSIEN
PI GTU
TSINGCHOWFU
TSINGTAU
TSIMO
KIAOSHI
KIACHOW
CHUCHENG
TAIANFU
PINGYIN
TUNGCHANGFU
TAOCHENG
TSINTSINGCHOW
HANKWANTAO
TENCHOWFU
TSINING
TSAOCHOWFU
TENGHSIEN
ICHOWFU
TSAOHSIEN
SHANHSIEN
YIHSIEN
YULINFU
YENANFU
CHANGWUHSIEN
FINCHOW
LUNGCHOW
KIENYANG
FENGSIANGFU
KHENCHOW
PENTUNCHEN
LICHUANHSIEN
SANYUANHSIEN
HANCHENGHSIEN
HOYANG
PUCHENG
TUNGCHOWFU
WUKUNG
HINGPING
SIANFU
MEIHSIEN
SANGKIACHWANG
CHOWCHIH
HUHSIEN
YOHSIAHWEI
LANTIEN
LUNGCHUCHIA
CHENGKU
YANGHSIEN
HANCHUNGFU
SISIANG
HINGANFU
District Head Office. 局理管務郵
First Class Post Office. 局郵等一
Second Class Post Office 局郵等二
Third Class Post Office. 局郵等三
Postal Agency. 所館代寄郵
MISSION STATION 堂總教傳耶

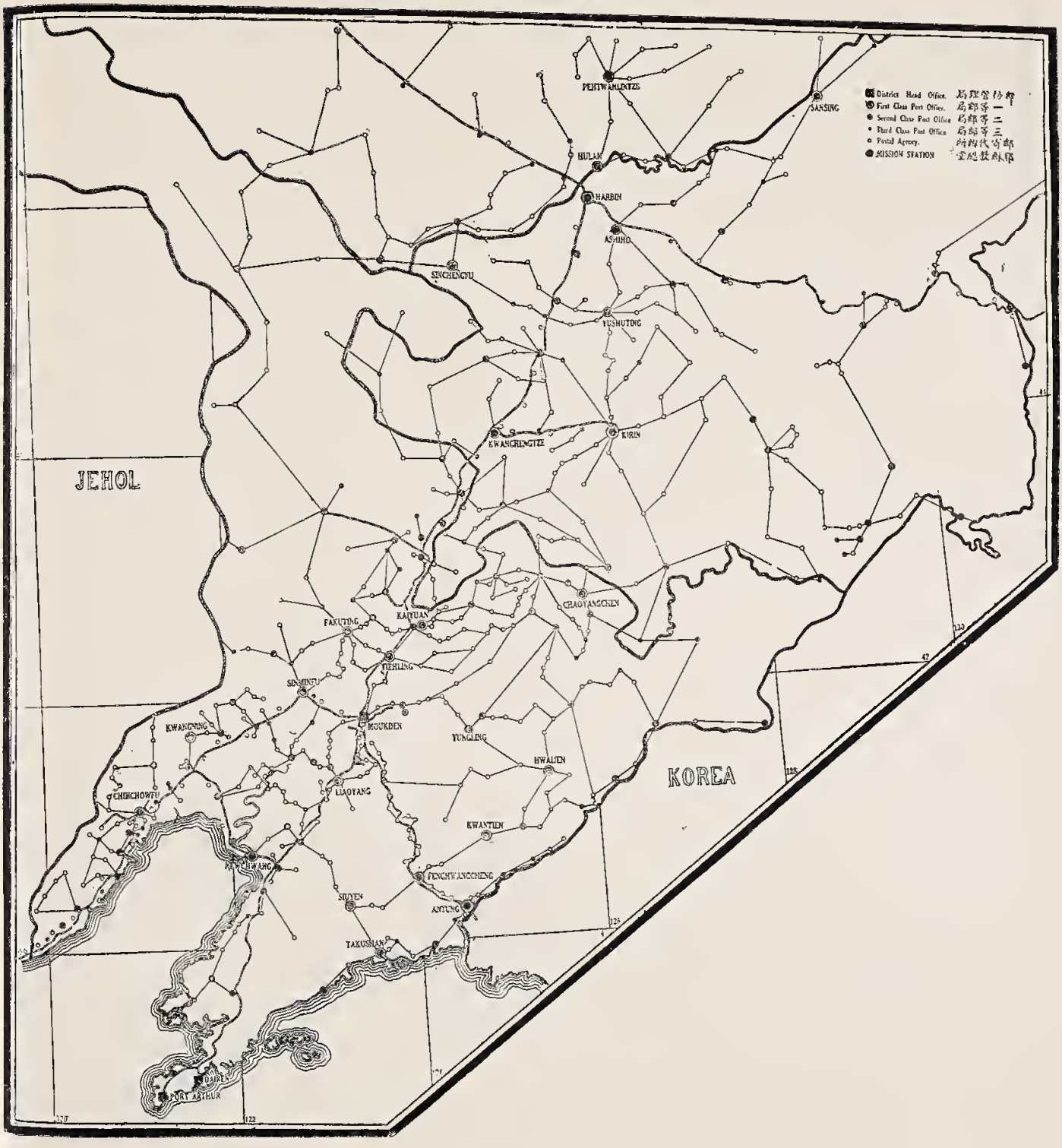
SZECHWAN 四川

NOTE.—The western boundary line, as shown above, is no longer officially recognized. Szechwan as now delimited does not extend as far west as Tatsienlu. The "special territory" of which this western section is now a part is called Chwanpien (川邊).

YÜNNAN 雲南

ATUNTZE
CHAOTUNG
TUNGCHWAN
SAPUSHAN
YUANMOW
HSINSHAO
KUTSINGFU
TSUYUNG
LUFENGHSIEN
YUNNANFU
CHUYUAN
TALANG
AMICHOW
MENGTZE
KAIHWAFU
PUERHFU
SZEMAO
CHENPIEN
TENGYUEH
District Head Office. 局理管特部
First Class Post Office. 局部等一
Second Class Post Office. 局部等二
Third Class Post Office. 局部等三
Postal Agency. 所辦代寄部
MISSION STATION 堂地教耶穌

MANCHURIA 東三省



APPENDIX C

The Roman Catholic Church

RESIDENTIAL CENTERS OF FOREIGN AND CHINESE PRIESTS

NAME OF PROVINCE	European Priests	Chinese Priests	Residential Centers of Priests	Churches and Chapels	Total Number of Christians	Total under Christian Instruction *
Grand Total...	**1,351**	**941**	**1,380**	**9,317**	**1,961,592**	**136,960**
NORTH CHINA						
Manchuria	44	36	19	243	55,308	2,527
Mongolia	116	43	120	308	105,695	10,272
Chihli	134	234	148	1,619	578,573	39,356
Shantung	109	58	84	807	159,739	1,895
Shansi	60	35	70	560	65,140	7,949
Shensi	28	38	48	313	48,948	26
EAST CHINA						
Kiangsu	88	56	72	762	189,146	23,301
Chekiang	33	40	33	576	56,051	5,541
Anhwei	43	16	57	438	68,318	7,279
Kiangsi	49	52	76	363	79,593	4,205
CENTRAL CHINA						
Honan	52	14	56	477	51,592	5,198
Hupeh	76	47	105	498	103,748	9,052
Hunnan	48	8	25	322	30,605	2,193
SOUTH CHINA						
Fukien	66	26	73	348	61,712	4,855
Kwangtung...	132	51	80	464	95,424	2,068
Kwangsi	25	8	19	44	5,006	22
WEST CHINA						
Sinkiang	4	...	4	...	313	457
Kansu	33	3	28	63	7,249	489
Szechwan	117	134	149	826	143,747	7,969
Kweichow	49	23	42	132	35,286	168
Yünnan	25	17	31	136	16,489	39
Tibet	20	2	11	18	3,910	99

* Incomplete returns.

Much care has been exercised by the Survey Committee in the preparation of these maps, and they represent the most complete information obtainable. However, they are far from satisfactory, and their incompleteness as well as their inaccuracies will at once be apparent to members of the Roman Catholic Church, who are familiar with the present extent of missionary activities in any given province.

The following sources have been consulted by the Committee:

(1) "L'Eglise Catholique en Chine," a wall-map designed and engraved by R. Hausermann, 68 Boulevard Edgar Quinet, Paris. This map has been published as a Supplement to the "Journal Les Missions Catholiques, 1913." It shows the "Limites des Vicariats," "Residences du Vicaire Apostolique," and "Residences des Missionnaires."

(2) "Les Missions de Chine et du Japon, 1919," edited by J. M. Planchet, Missionnaire Lazariste, Imprimerie des Lazaristes, Pekin.

(3) A corrected list of mission stations supplied to the Committee through the courtesy of a number of Bishops of the Roman Catholic Church in China.

All three sources use French romanization for mission stations, and corresponding Chinese characters are not always given.

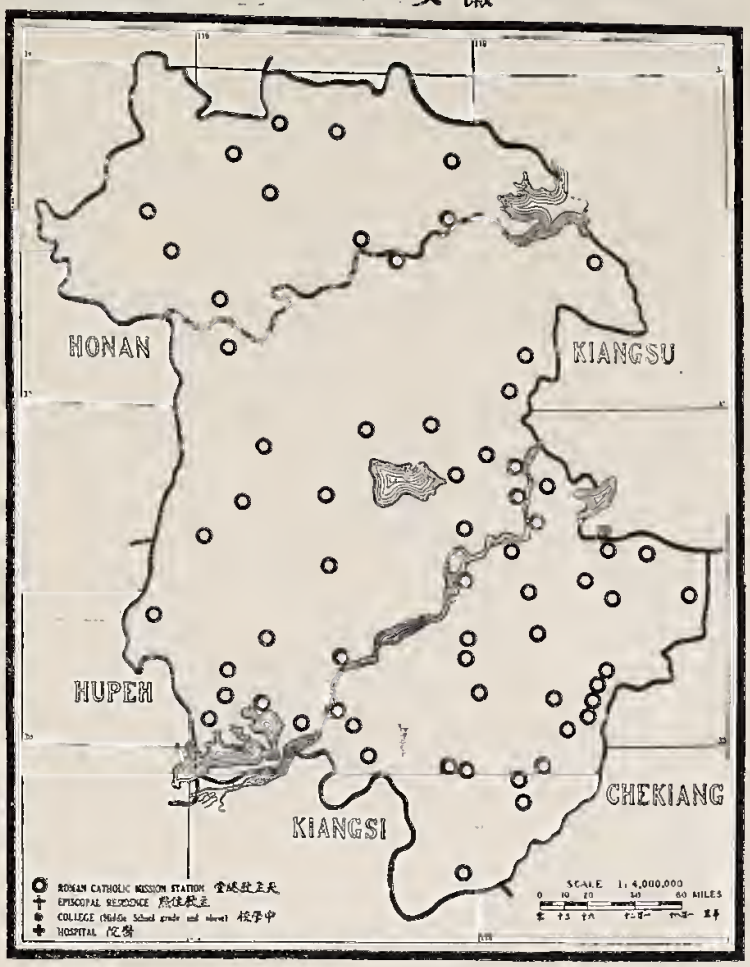
All residential centers (899) of foreign missionaries, which appear on the French map "L'Eglise Catholique en Chine," and as many residential centers of Chinese priests (reported either in the Year Book "Les Missions de Chine et du Japon, 1919," or by the Bishops through correspondence) as the Committee has been able to locate, are indicated on the following maps.

In six provinces the number of centers located corresponds with the number listed in "Les Missions de Chine et du Japon, 1919." This Year Book, while admittedly incomplete, gives the latest and fullest information obtainable by its editor. A total of 1,151 centers, where foreign and/or Chinese priests reside, have been located.

The statistics accompanying each map have been compiled from data published in "Les Missions de Chine et du Japon, 1919," and in the "Calendrier-Annuaire, 1920."

Maps of Kansu, Sinkiang, and the outlying territories of China are not included in the following series.

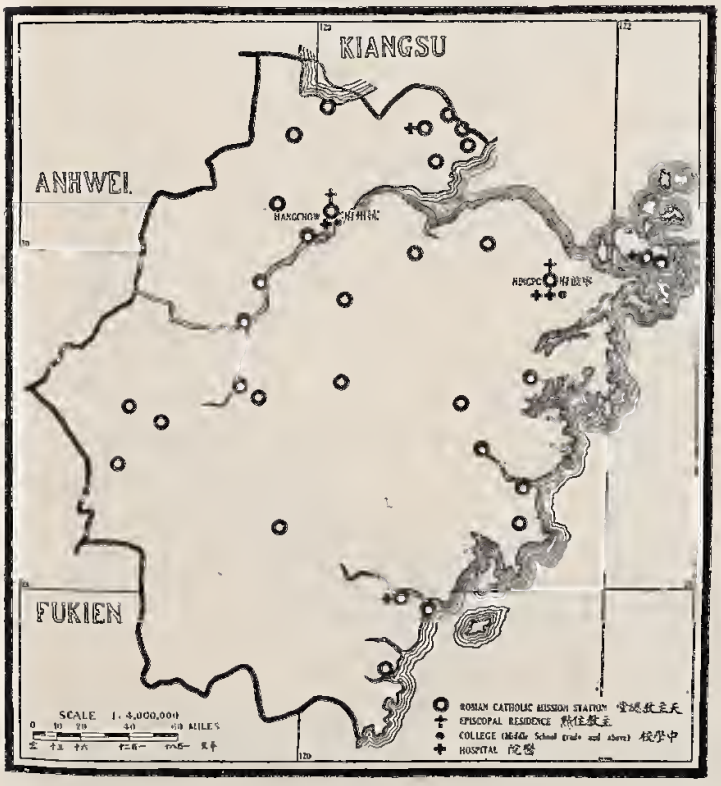
ANHWEI 安徽



ANHWEI

European Priests	43
Chinese Priests	16
Residential Centers of Priests	57
Churches and Chapels	438
Total number of Christians	68,318
Total under Christian Instruction	7,279

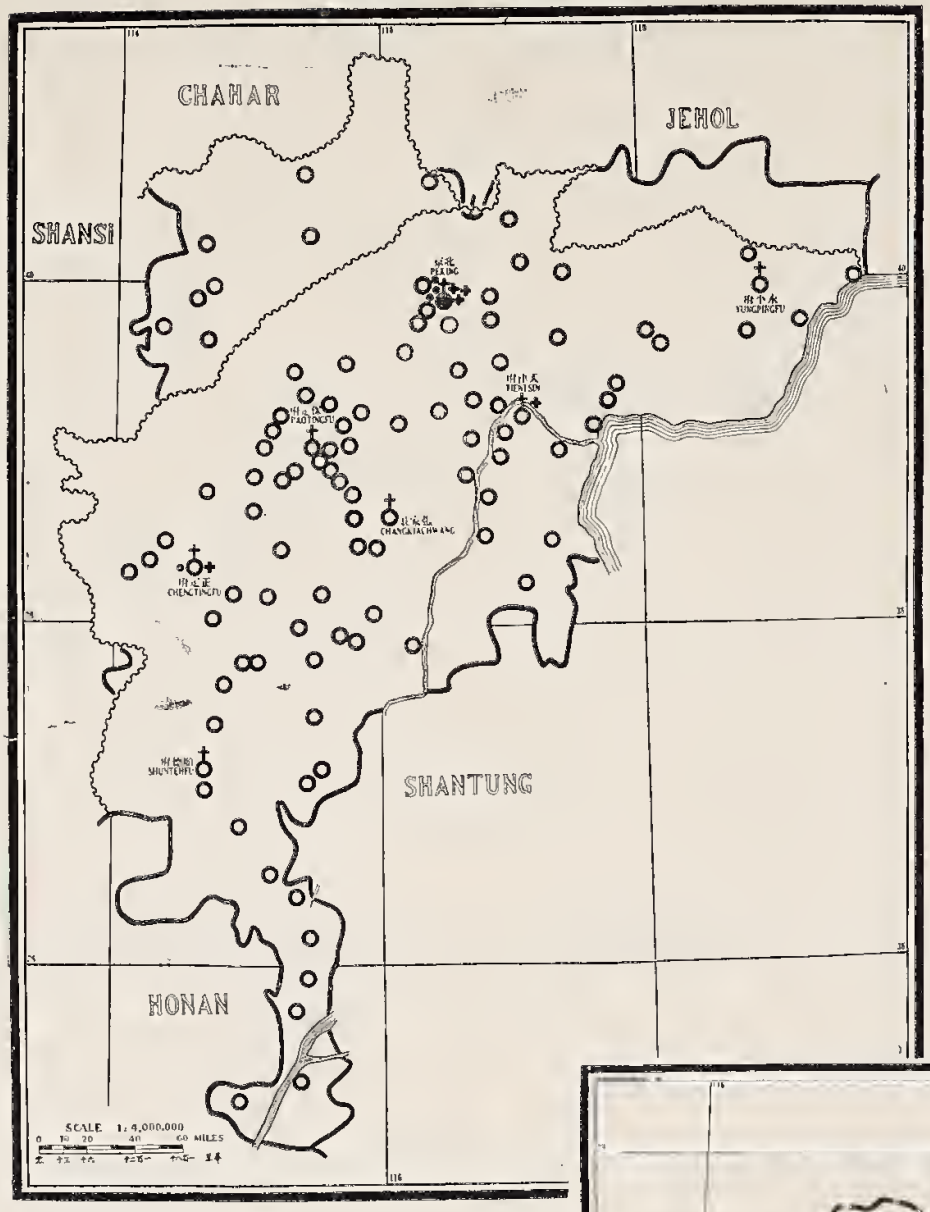
CHEKIANG 浙江



CHEKIANG

European Priests	33
Chinese Priests	40
Residential Centers of Priests	33
Churches and Chapels	576
Total number of Christians	56,051
Total under Christian Instruction	5,541

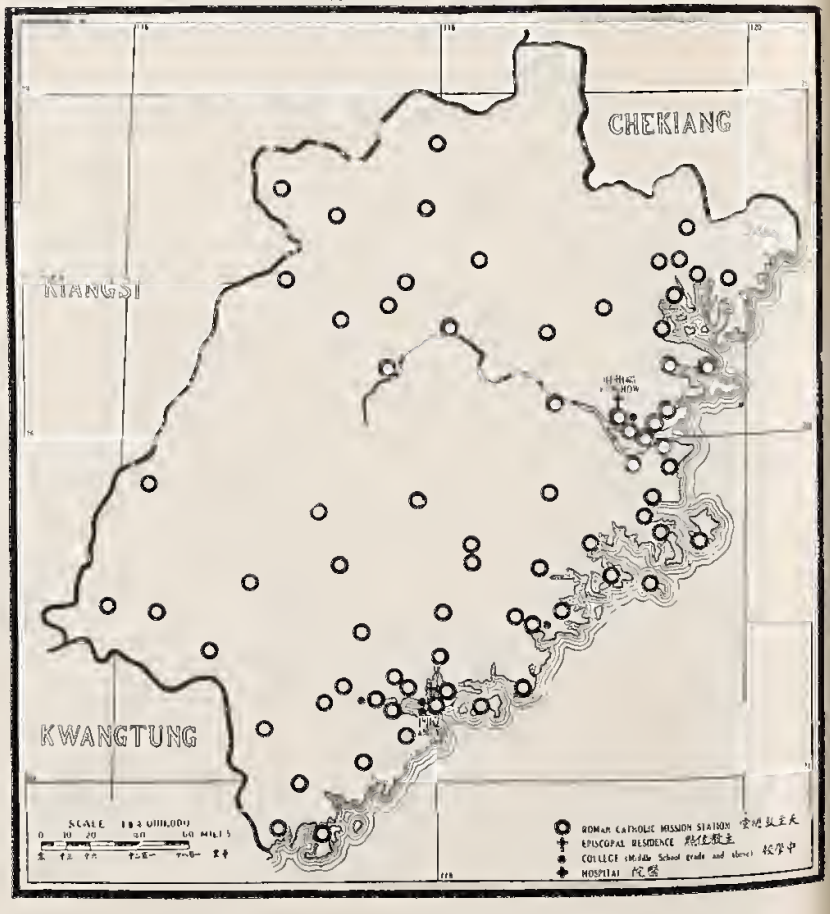
CHIHLI 直隸



CHIHLI

European Priests	134
Chinese Priests	284
Residential Centers of Priests	148
Churches and Chapels	1,619
Total number of Christians	578,573
Total under Christian Instruction	39,356

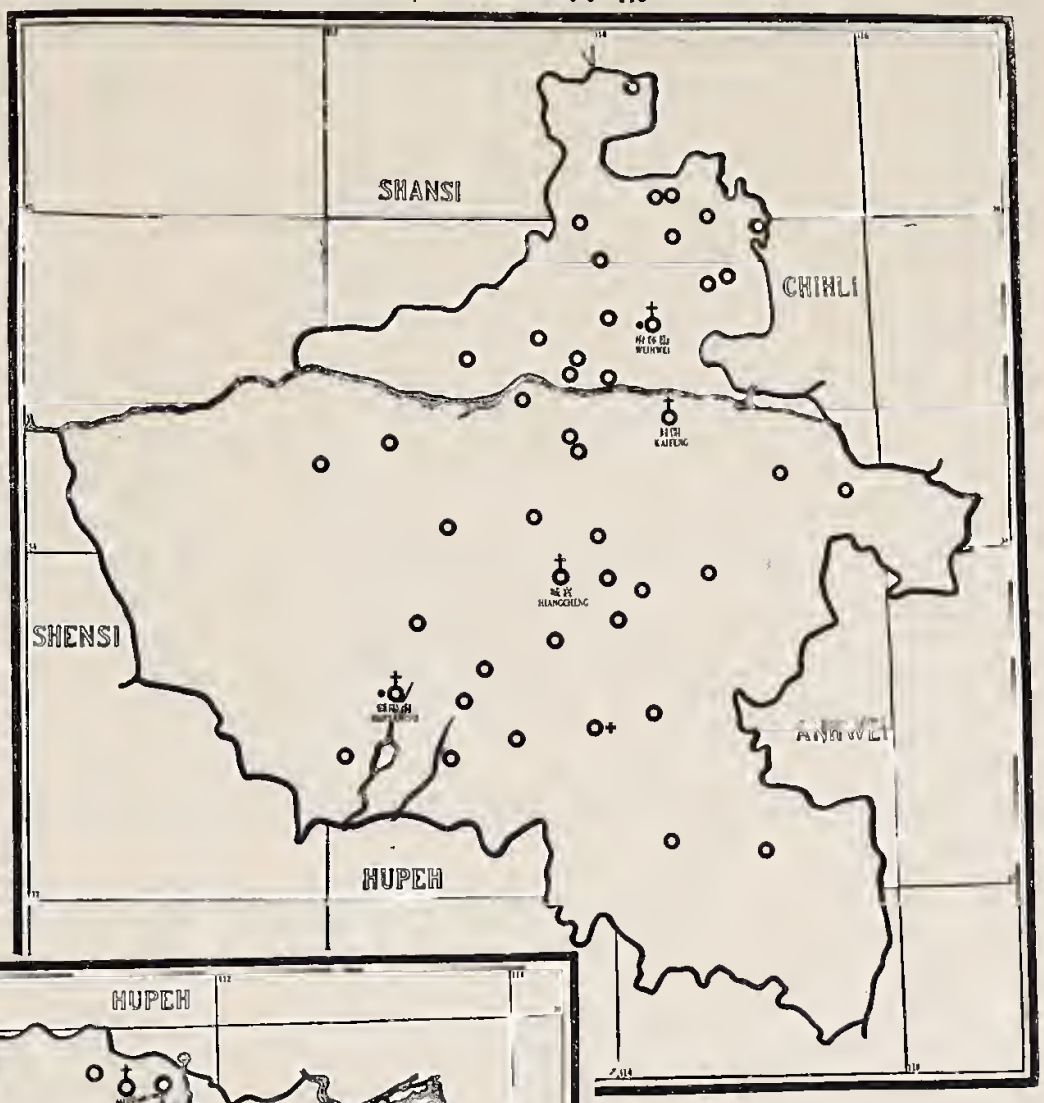
FUKIEN 福建



FUKIEN

European Priests	66
Chinese Priests	26
Residential Centers of Priests	73
Churches and Chapels	348
Total number of Christians	61,712
Total under Christian Instruction	4,855

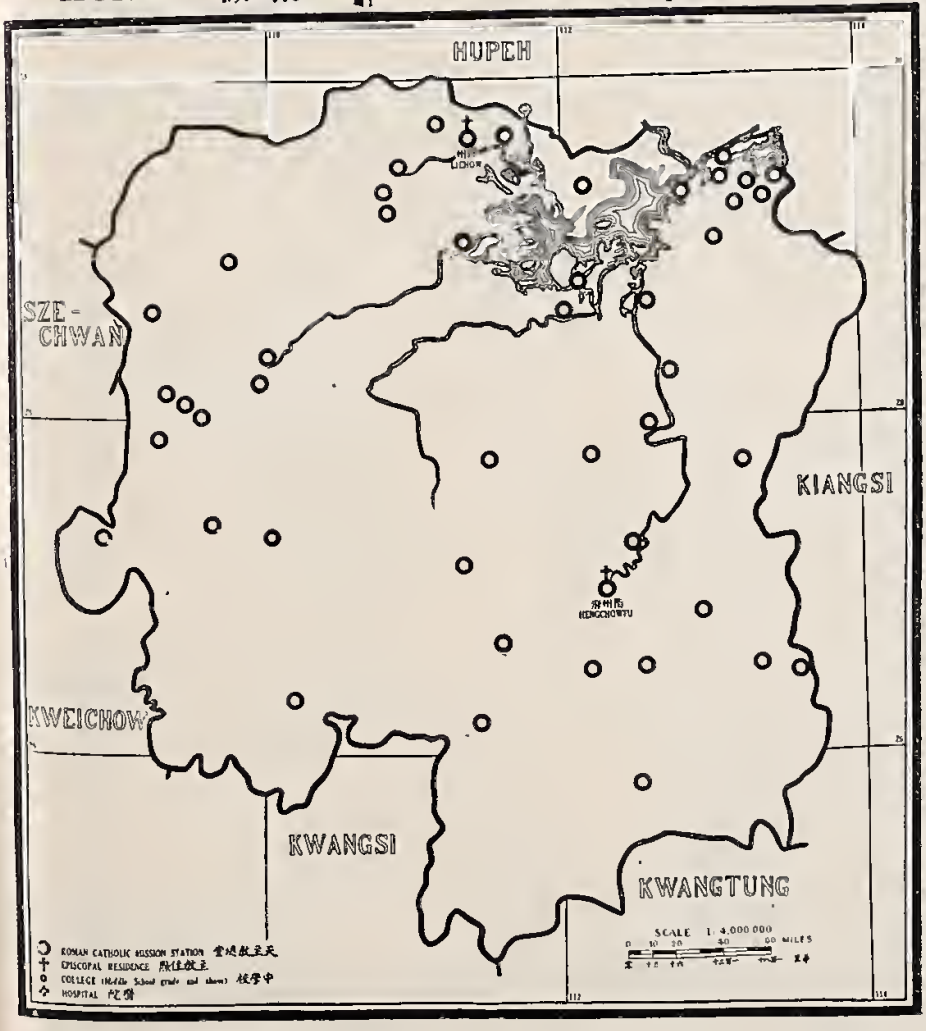
HONAN 河南



HONAN

European Priests	52
Chinese Priests	14
Residential Centers of Priests	56
Churches and Chapels	477
Total number of Christians	51,592
Total under Christian Instruction	5,198

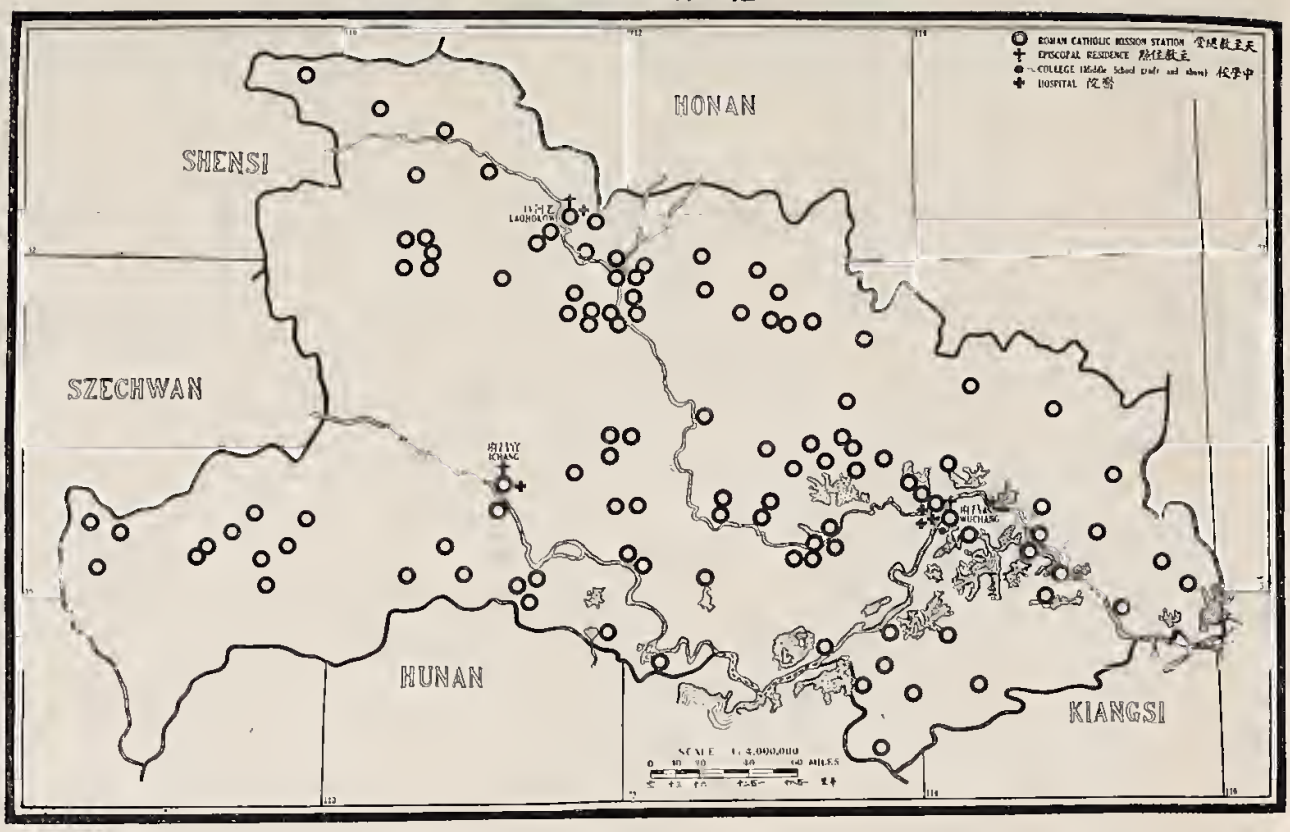
HUNAN 湖南



HUNAN

European Priests	48
Chinese Priests	8
Residential Centers of Priests	25
Churches and Chapels	322
Total number of Christians	30,605
Total under Christian Instruction	2,193

HUPEH 湖北



HUPEH

European Priests	76
Chinese Priests	47
Residential Centers of Priests	105
Churches and Chapels	498
Total number of Christians	103,748
Total under Christian Instruction	9,052

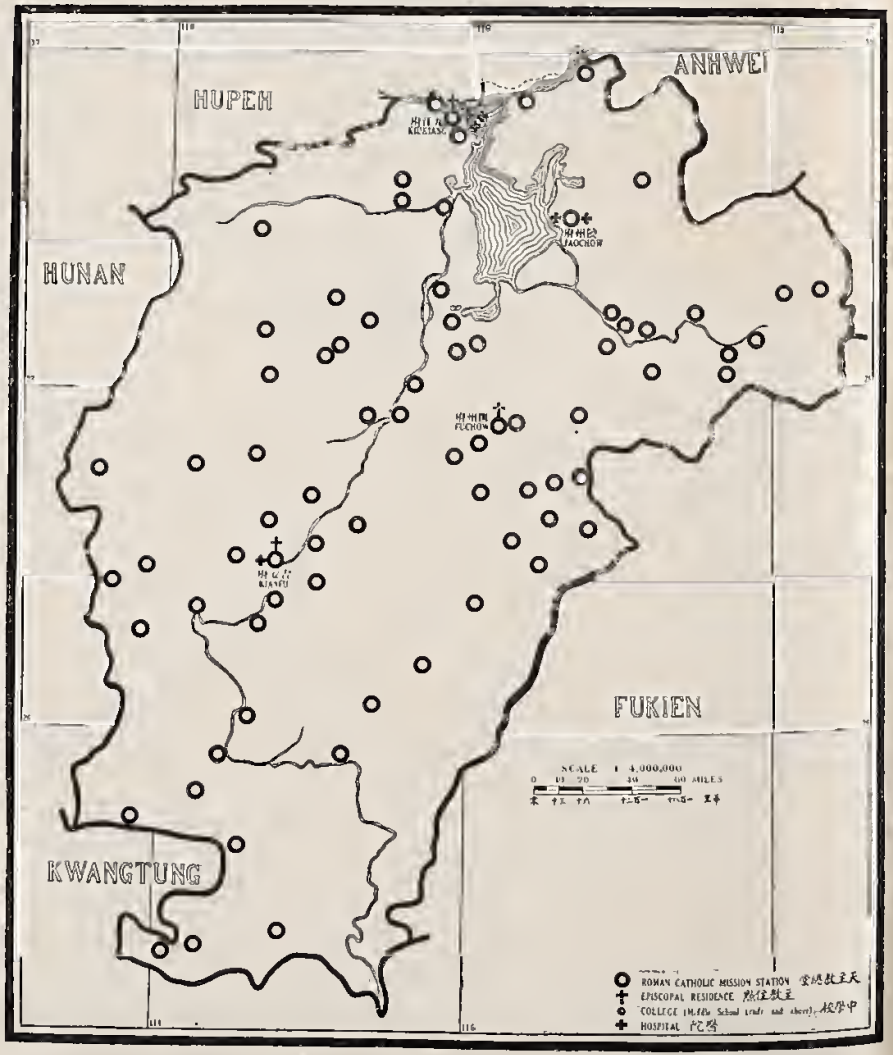
KANSU

European Priests	33
Chinese Priests	3
Residential Centers of Priests	28
Churches and Chapels	63
Total number of Christians	7,249
Total under Christian Instruction	489

KIANGSI

European Priests	49
Chinese Priests	52
Residential Centers of Priests	76
Churches and Chapels	363
Total number of Christians	79,593
Total under Christian Instruction	4,205

KIANGSI 江西



KIANGSU 江蘇

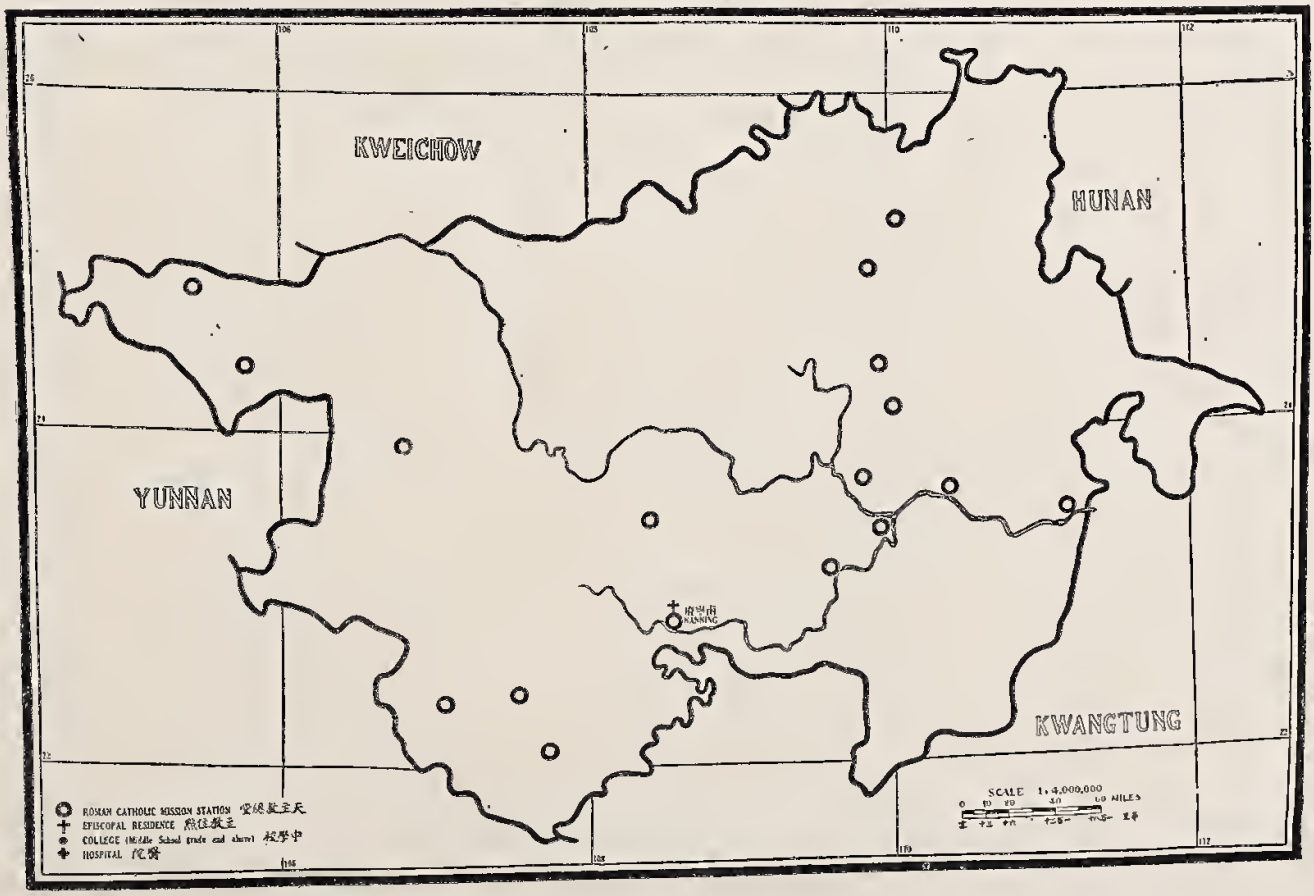
KIANGSU

European Priests	88
Chinese Priests	56
Residential Centers of Priests	72
Churches and Chapels	762
Total number of Christians	189,146
Total under Christian Instruction	25,301

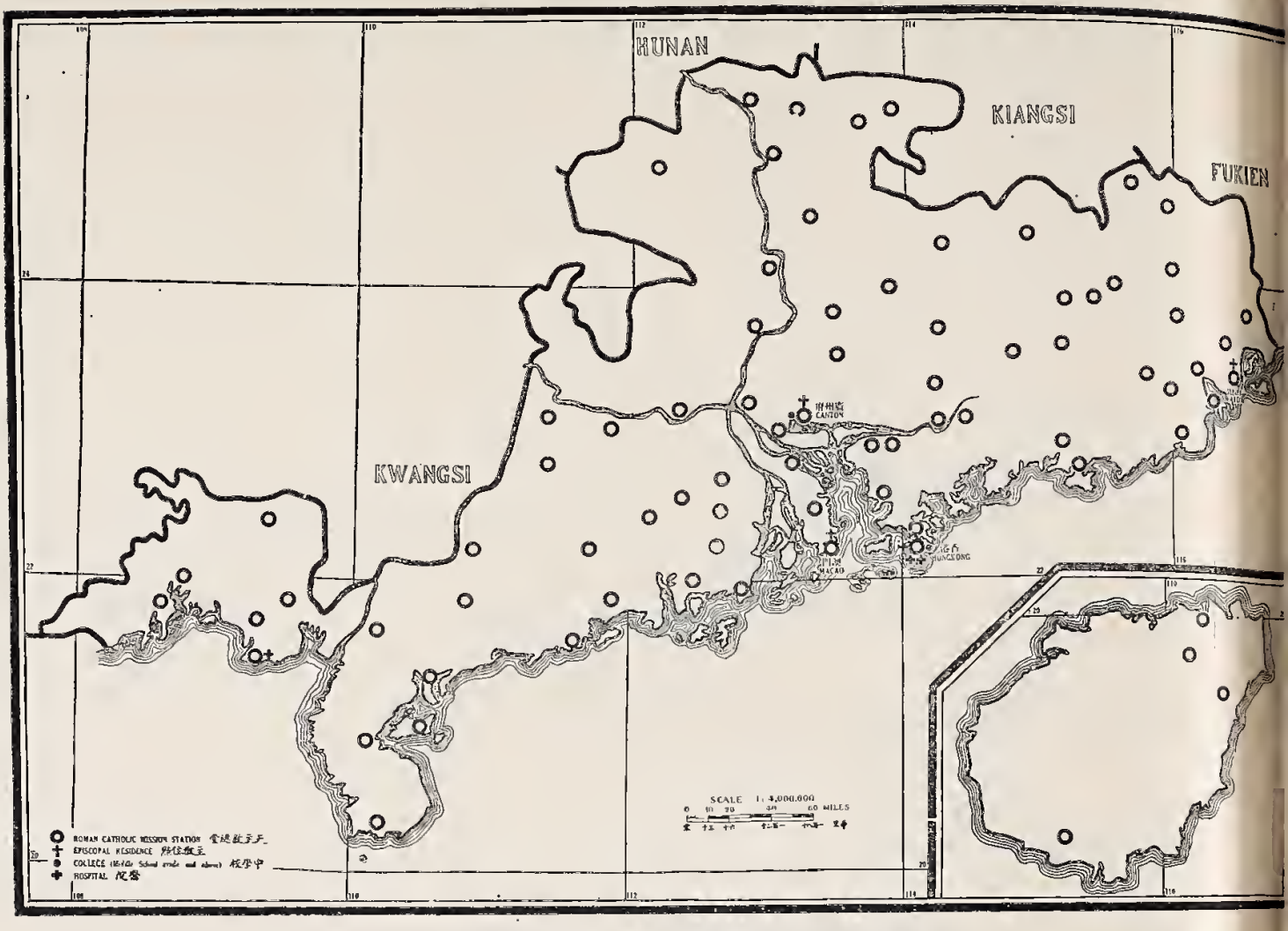
KWANGSI

European Priests	25
Chinese Priests	8
Residential Centers of Priests	19
Churches and Chapels	44
Total number of Christians	5,006
Total under Christian Instruction	22

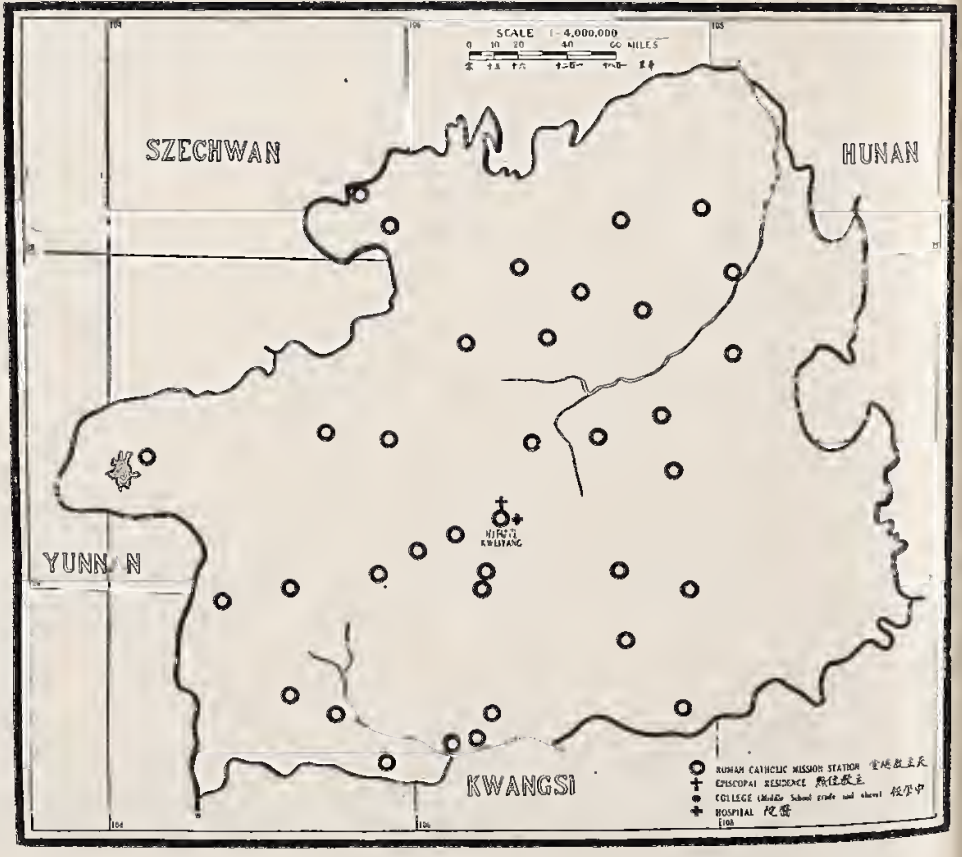
KWANGSI 廣西



KWANGTUNG 廣東



KWEICHOW 貴州



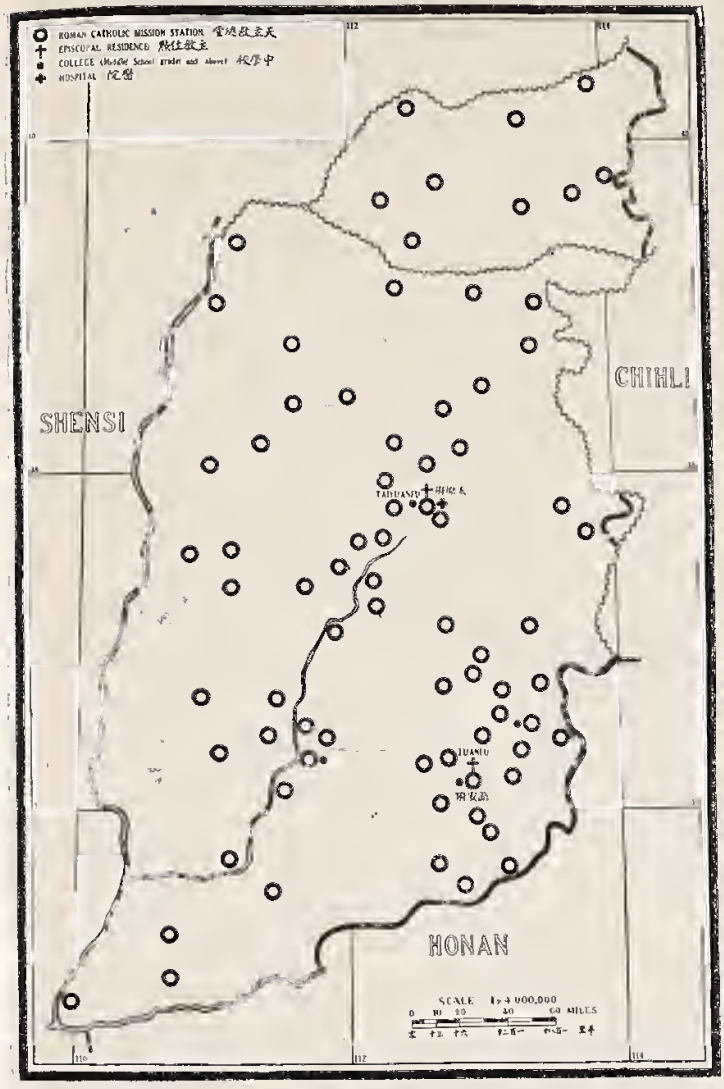
KWANGTUNG

European Priests	132
Chinese Priests	51
Residential Centers of Priests	80
Churches and Chapels	464
Total number of Christians	95,424
Total under Christian Instruction	2,068

KWEICHOW

European Priests	49
Chinese Priests	23
Residential Centers of Priests	42
Churches and Chapels	132
Total number of Christians	35,286
Total under Christian Instruction	168

SHANSI 山西



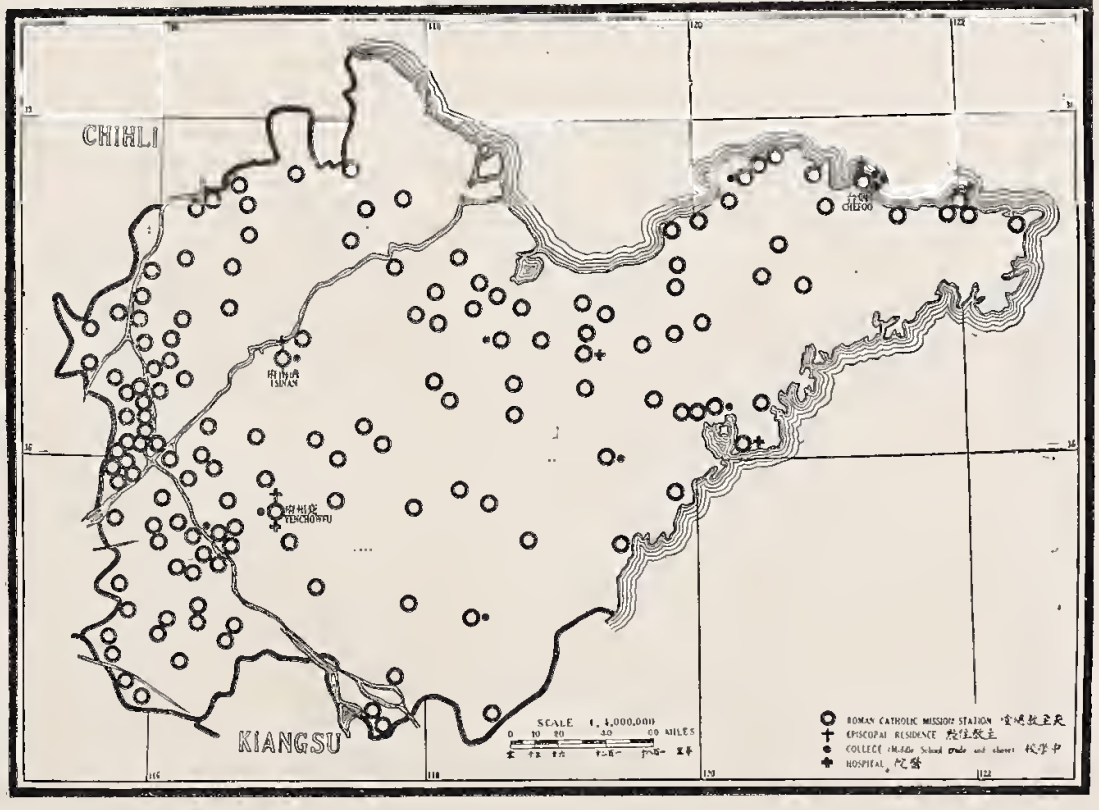
SHANSI

European Priests	60
Chinese Priests	35
Residential Centers of Priests	70
Churches and Chapels	560
Total number of Christians	65,140
Total under Christian Instruction	7,949

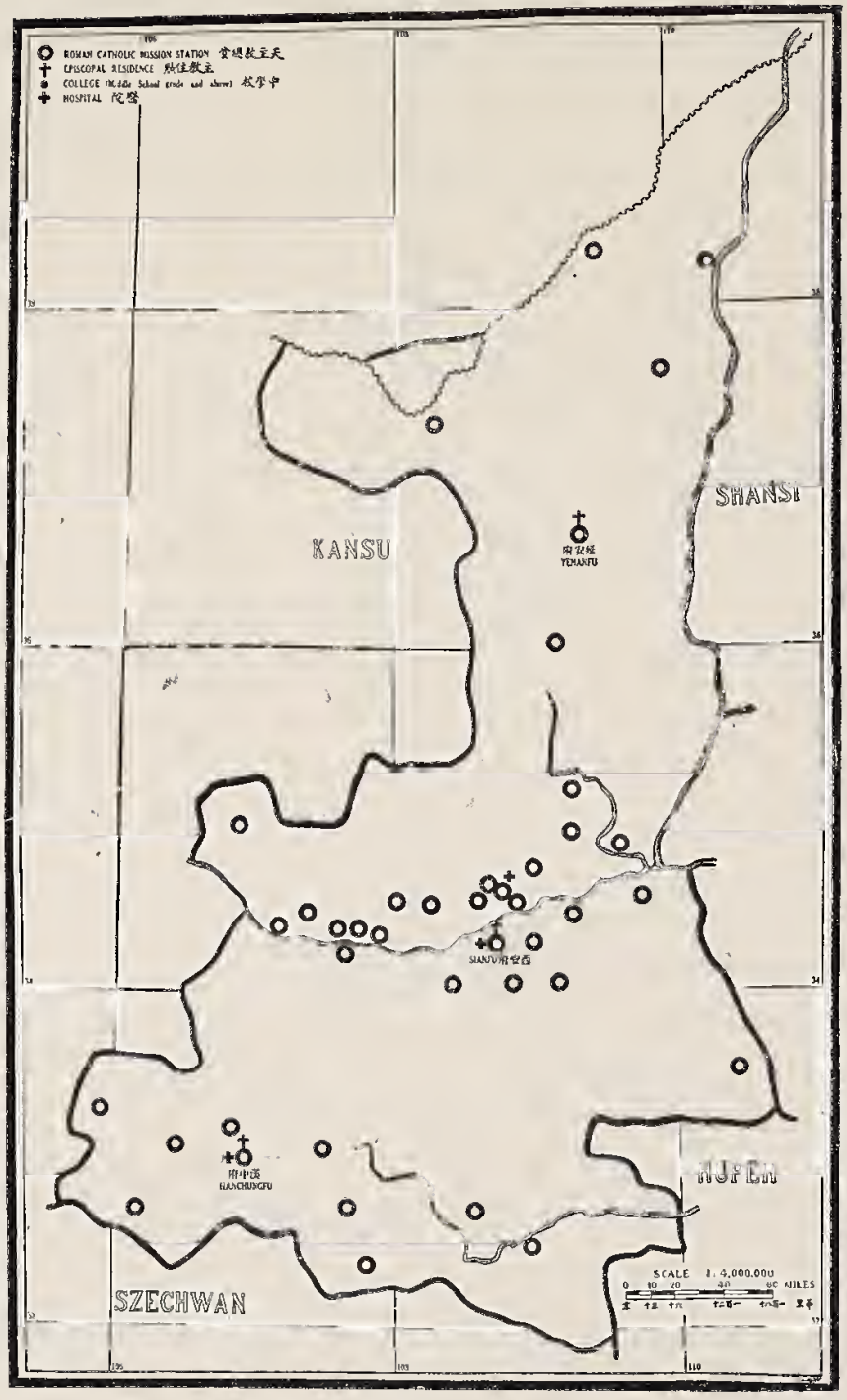
SHANTUNG

European Priests	109
Chinese Priests	58
Residential Centers of Priests	84
Churches and Chapels	807
Total number of Christians	159,739
Total under Christian Instruction	1,895

SHANTUNG 山東



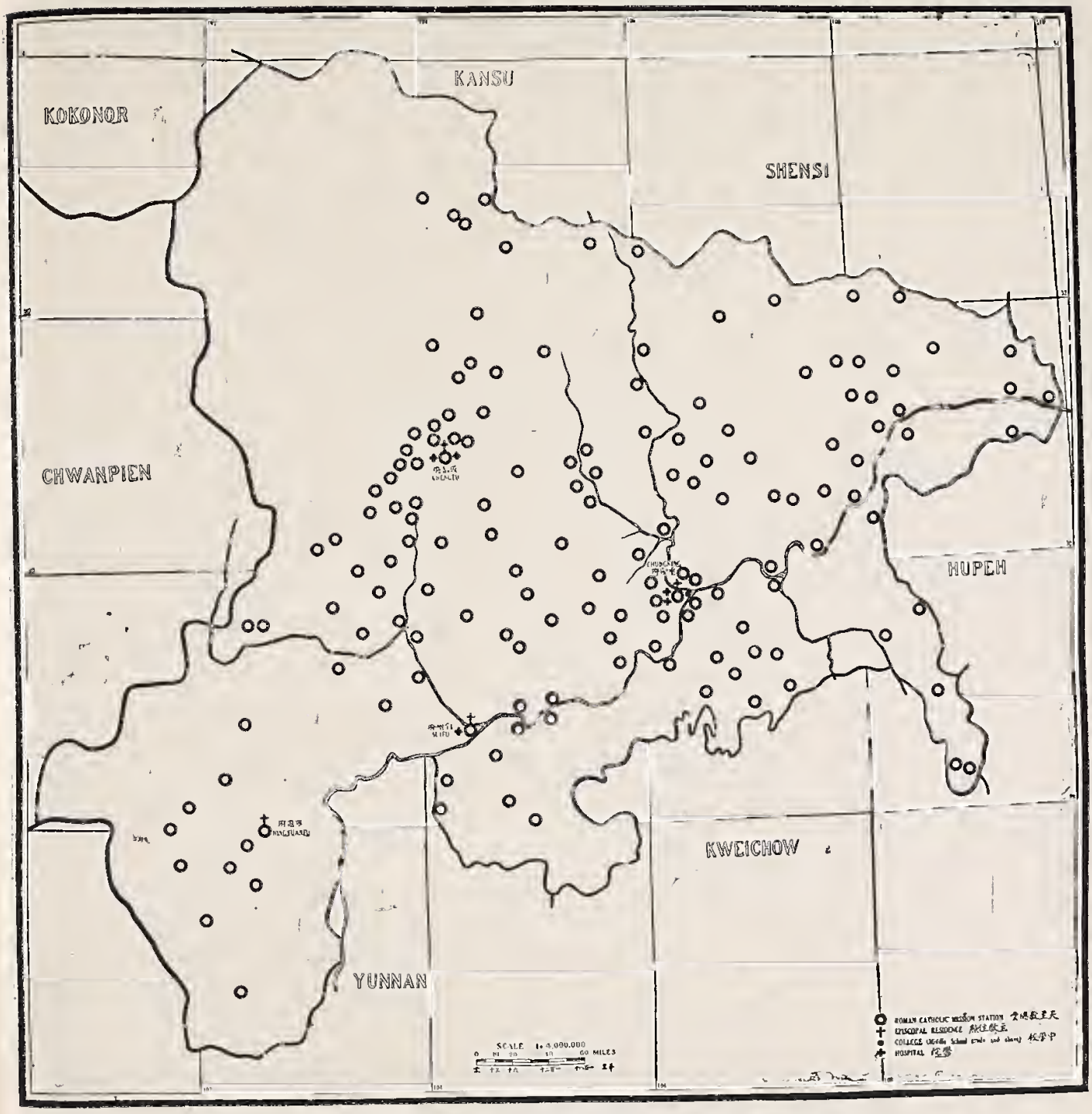
SHENSI 陝西



SHENSI

European Priests	28
Chinese Priests	38
Residential Centers of Priests	48
Churches and Chapels	313
Total number of Christians	48,948
Total under Christian Instruction	26

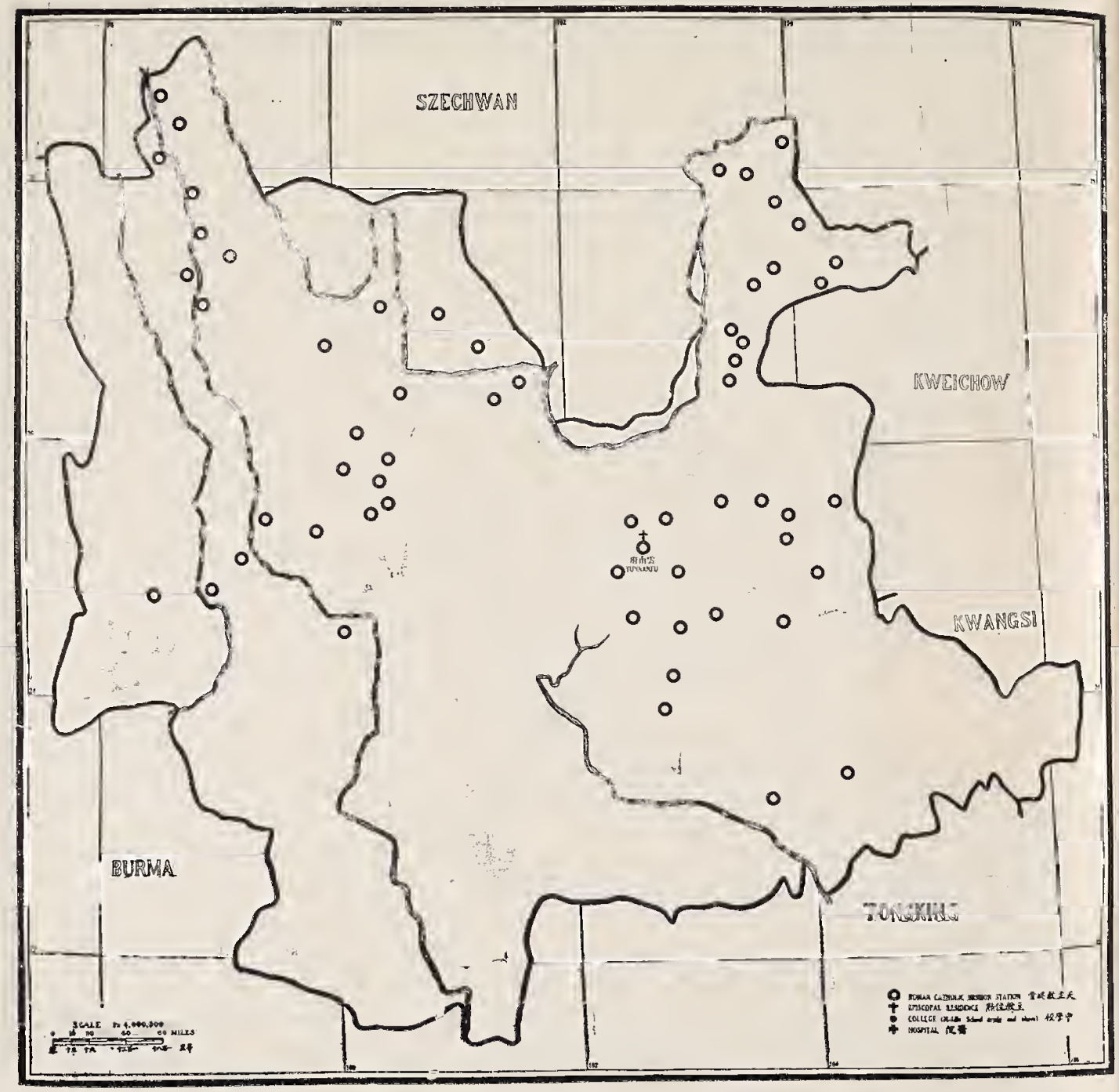
SZECHWAN 四 川



SZECHWAN

European Priests	117
Chinese Priests	134
Residential Centers of Priests	149
Churches and Chapels	826
Total number of Christians	143,747
Total under Christian Instruction	7,969

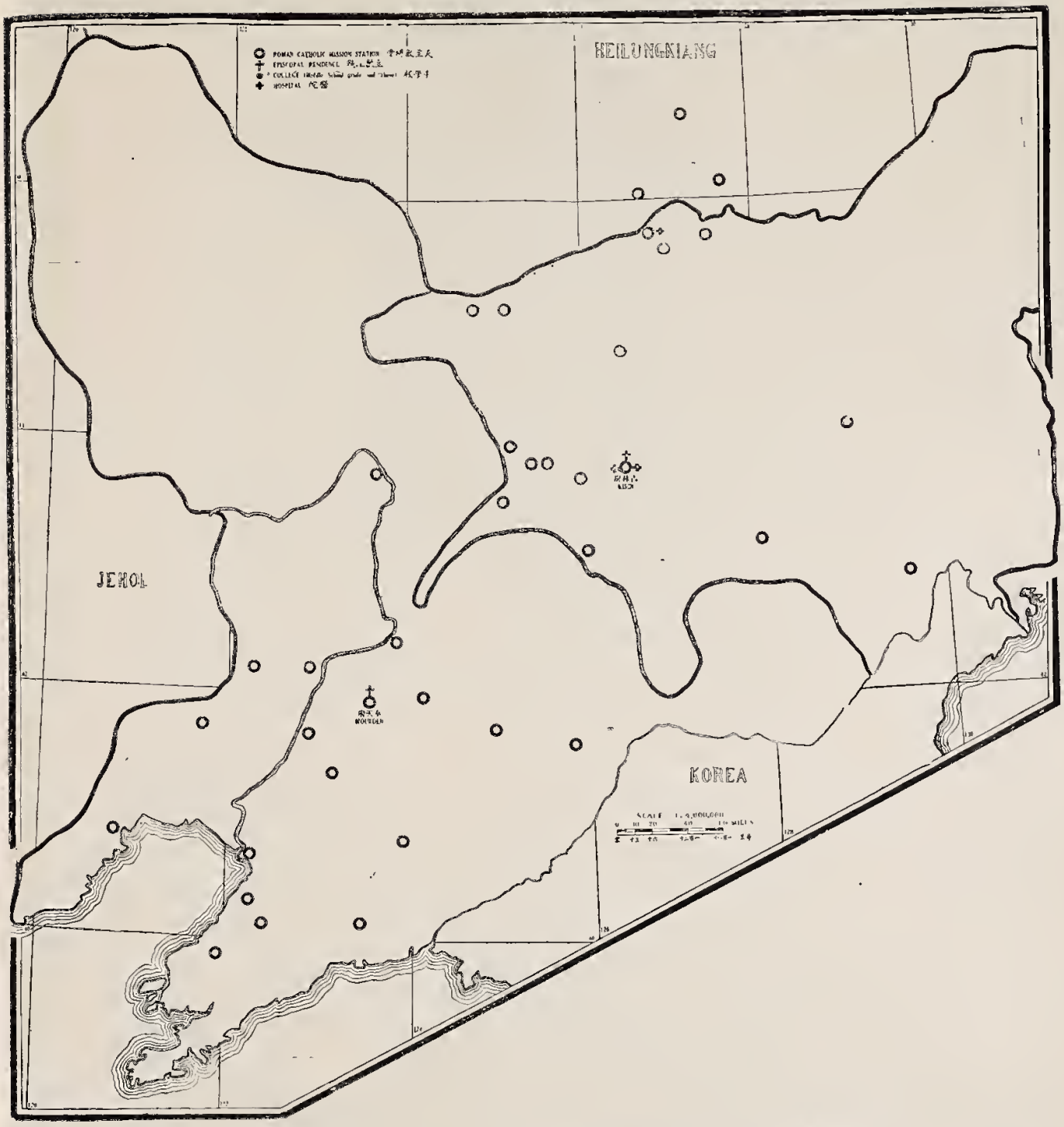
YÜNNAN 雲南



YÜNNAN

European Priests	25
Chinese Priests	17
Residential Centers of Priests	31
Churches and Chapels	155
Total number of Christians	16,489
Total under Christian Instruction	39

MANCHURIA 東三省



MANCHURIA

European Priests	44
Chinese Priests	36
Residential Centers of Priests	19
Churches and Chapels	243
Total number of Christians	55,398
Total under Christian Instruction	2,527

SINKIANG

European Priests	4
Chinese Priests	—
Residential Centers of Priests	4
Churches and Chapels	—
Total number of Christians	313
Total under Christian Instruction	457

INNER AND OUTER MONGOLIA

European Priests	116
Chinese Priests	43
Residential Centers of Priests	120
Churches and Chapels	308
Total number of Christians	105,695
Total under Christian Instruction	10,272

TIBET

European Priests	20
Chinese Priests	2
Residential Centers of Priests	11
Churches and Chapels	18
Total number of Christians	8,910
Total under Christian Instruction	99

APPENDIX D

GOVERNMENT PRIMARY STUDENTS PER 10,000 POPULATION

Statistics of Government Elementary Education (Ministry of Education—1916)

NAME OF PROVINCE	Population (CCC Estimates)	Lower Primary Schools	Higher Primary Schools	Lower Primary Students	Higher Primary Students	Total Lower and Higher Primary Students	Proportion of Boys to Girls in Lower Primary Schools	Proportion of Boys to Girls in Higher Primary Schools	Primary Students per 10,000 Population	Percentage of Total Primary Students (Govt. and Mission) in Mission Primary Schools
Grand Total	**438,925,833**	**117,993**	**7,815**	**3,725,884**	**386,595**	**4,112,479**	**96%**	**95%**	**93.7**	**4.3%**
NORTH CHINA										
Manchuria	17,998,986	7,214	504	219,425	22,496	241,921	93%	93%	134.4	3.1%
Chihli	27,312,673	15,658	520	472,645	32,078	504,723	97%	96%	184.9	2.3%
Shantung	30,955,307	14,375	381	401,562	16,899	418,461	98%	98%	135.2	4.5%
Shansi	10,891,878	10,817	225	301,198	14,091	315,289	99%	96%	290.0	1.2%
Shensi	9,087,288	4,913	140	120,715	7,527	128,242	98%	96%	141.1	1.6%
EAST CHINA										
Kiangsu	33,678,611	5,845	458	260,738	25,679	286,417	88%	86%	85.0	5.5%
Chekiang	22,909,822	6,621	720	288,578	31,144	319,722	96%	94%	139.5	2.9%
Anhwei	20,002,166	1,135	253	41,074	9,998	51,072	96%	97%	25.5	9.5%
Kiangsi	24,490,687	3,026	421	89,820	18,879	108,699	96%	99%	44.4	4.2%
CENTRAL CHINA										
Honan	32,547,366	7,326	224	185,360	12,554	197,914	98%	98%	60.8	3.3%
Hupeh	28,574,322	9,118	182	215,736	10,256	225,992	97%	95%	79.1	4.3%
Hunan	29,519,272	3,861	341	175,881	31,420	207,301	97%	94%	70.3	3.8%
SOUTH CHINA										
Fukien	17,067,277	1,150	489	49,687	14,436	64,123	96%	97%	37.5	32.1%
Kwangtung	35,195,036	4,093	1,100	162,748	47,534	210,282	99%	98%	59.7	10.8%
Kwangsi	10,872,300	1,506	330	55,581	13,283	68,864	94%	97%	63.9	2.1%
WEST CHINA										
Kansu	6,083,565	1,414	139	35,435	4,250	39,685	99%	99%	65.5	1.2%
Szechwan	61,444,699	13,832	835	436,535	43,757	480,292	95%	94%	78.2	3.6%
Kweichow	11,470,099	1,411	235	47,068	10,020	57,088	89%	93%	49.8	3.1%
Yünnan	8,824,479	4,678	318	166,098	20,294	186,392	94%	94%	211.3	1.1%

NOTE.—Statistics for Jehol, Chahar, Suiyüan, Sitao (which four territories comprise what was formerly known as Inner Mongolia), Outer Mongolia, Altai, Sinkiang, Kokonor, Tibet, and Chwanpien (formerly part of Szechwan and Tibet), are not included in the table above.

EXPLANATORY NOTE

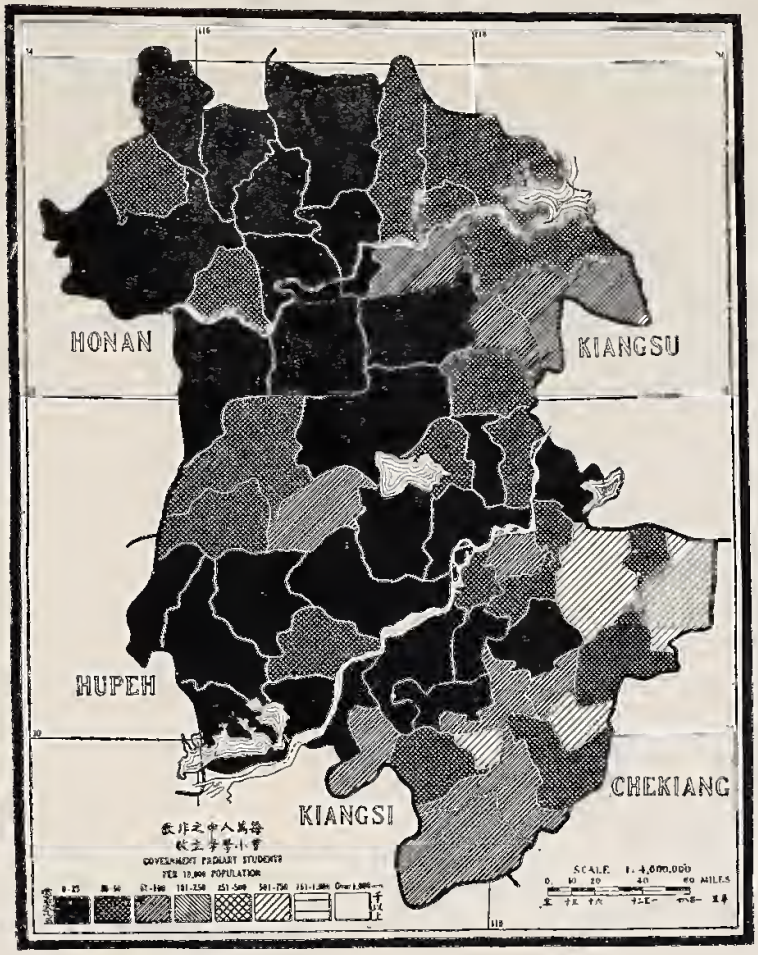
The following maps present graphically the ratio between Government primary students and population within each hsien. They are based on the population estimates as accepted by the CCC Survey Committee (see Hsien Tables, Appendix A), and on the statistics of Government primary education as taken from the Report of the Ministry of Education, 1916. Since this Report was published, a considerable increase in the number of Government primary students has undoubtedly taken place. In addition there is an increasing number of students in unregistered and private primary schools throughout the country. Were these included with the Government 1916 figures the elementary educational situation in China, as represented on the following maps, would appear somewhat brighter.

It is necessary to remember, when studying the maps of this series, that even the hsiens which are shaded white, representing ratios of 1,000 or more students per 10,000 inhabitants, enjoy an educational status considerably below that reported for Western countries, as for example the United States of America, where 1,770 students out of every 10,000 are enrolled in public elementary schools.

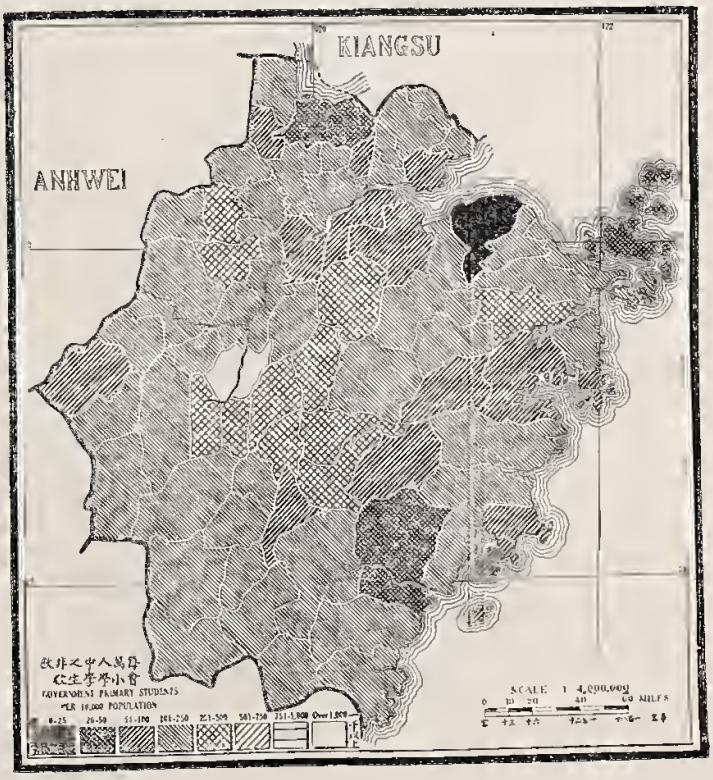
The figures for Government primary students given in the statistical table above correspond with those given in the Hsien Tables, Appendix A. The totals, however, differ slightly from those quoted by Hollington K. Tong in his Summary of Government Education ("Millard's Review," March 22, 1919.)

The Committee realizes that its sources of information may be of questionable value, being little more than approximations in the case of population and in the case of Government education, somewhat out of date. For this reason the maps have been incorporated in the Appendix rather than in the main body of the Report. They are valuable nevertheless for comparative purposes, making possible a contrast of hsien with hsien and of province with province, and however faulty the sources, they represent the latest and most complete data obtainable.

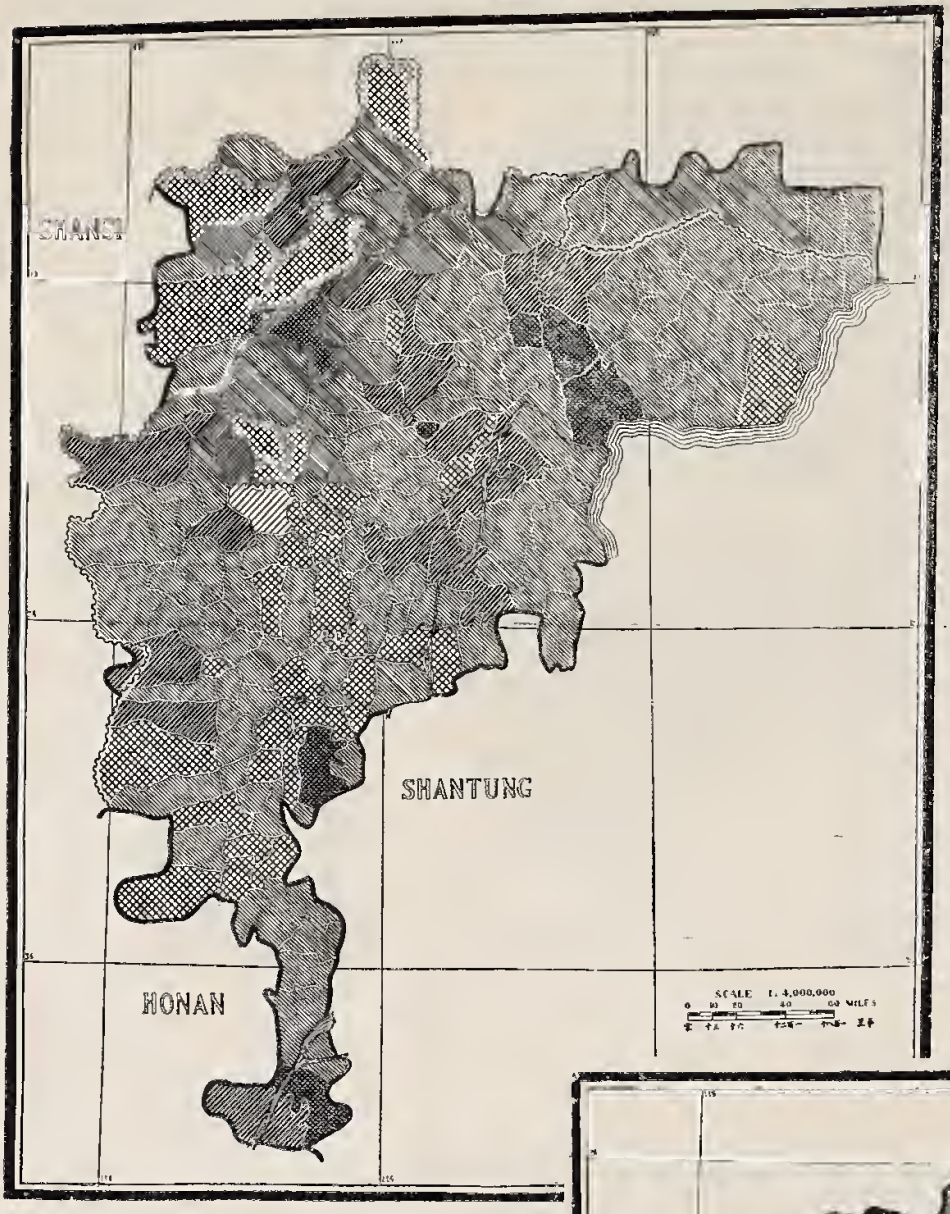
ANHWEI 安徽



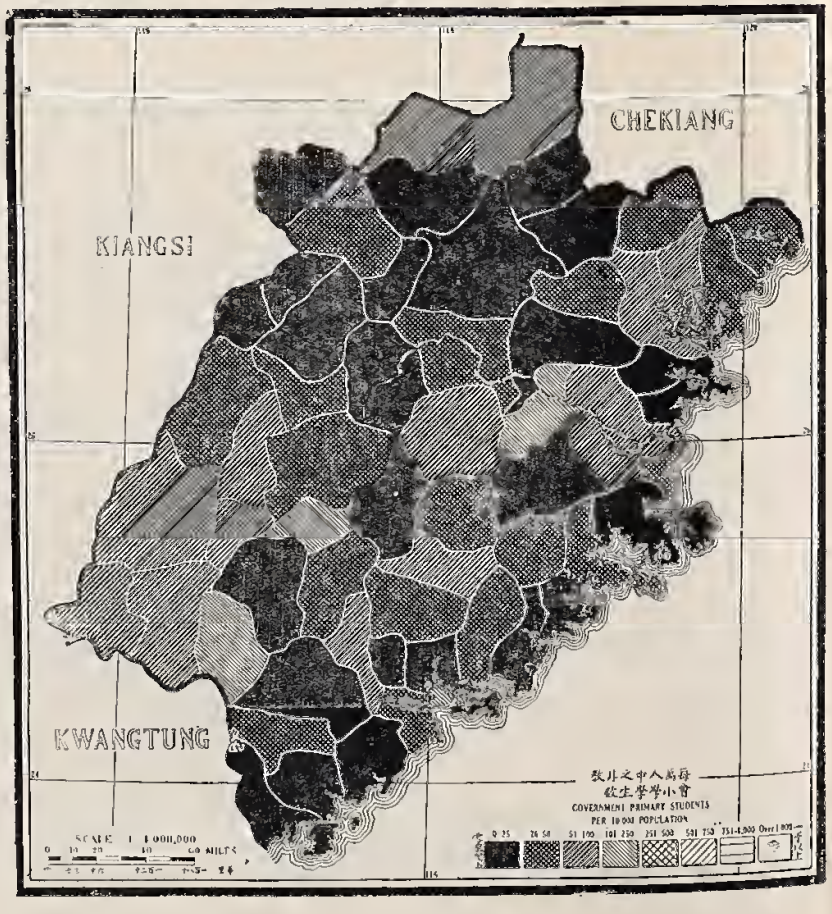
CHEKIANG 浙江



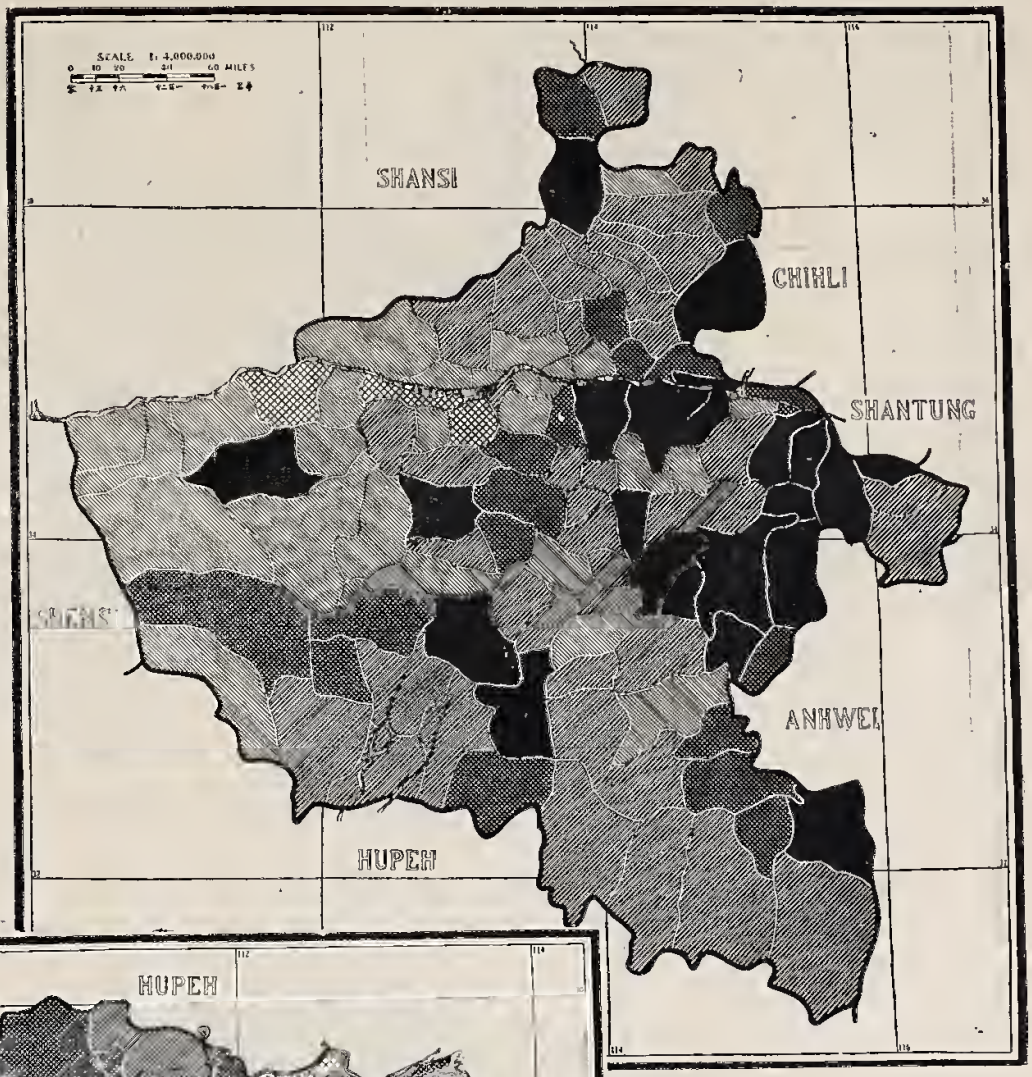
CHIHLI 直隸



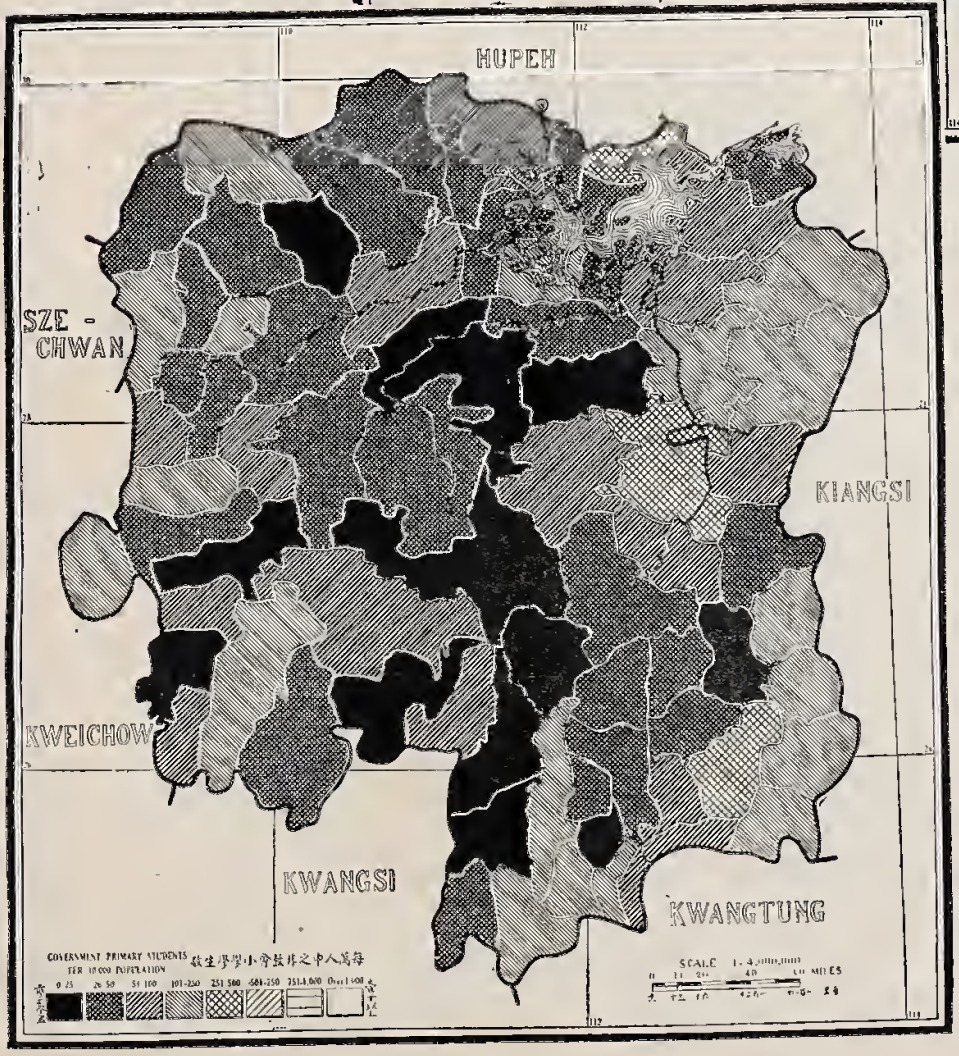
FUKIEN 福建



HONAN 河南



HUNAN 湖南



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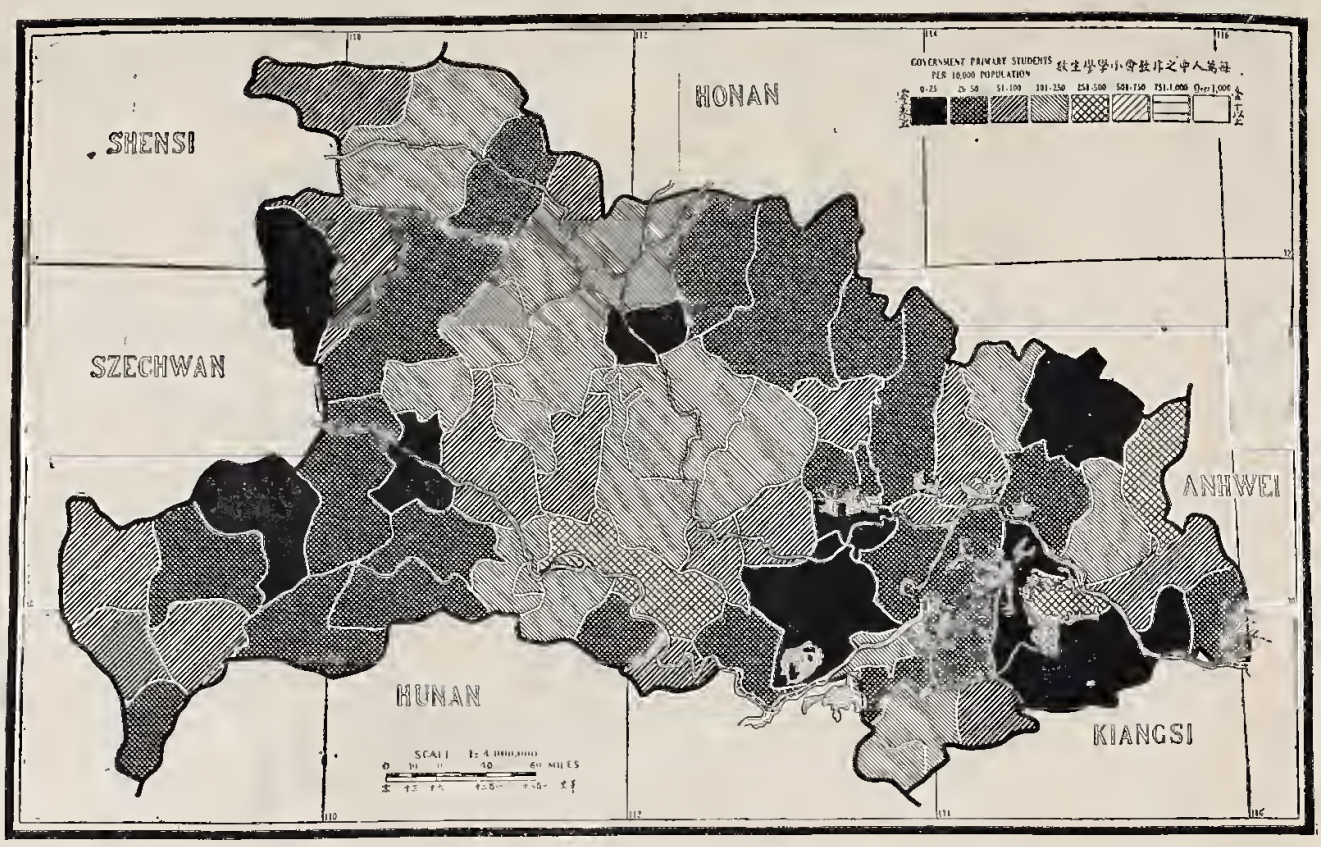

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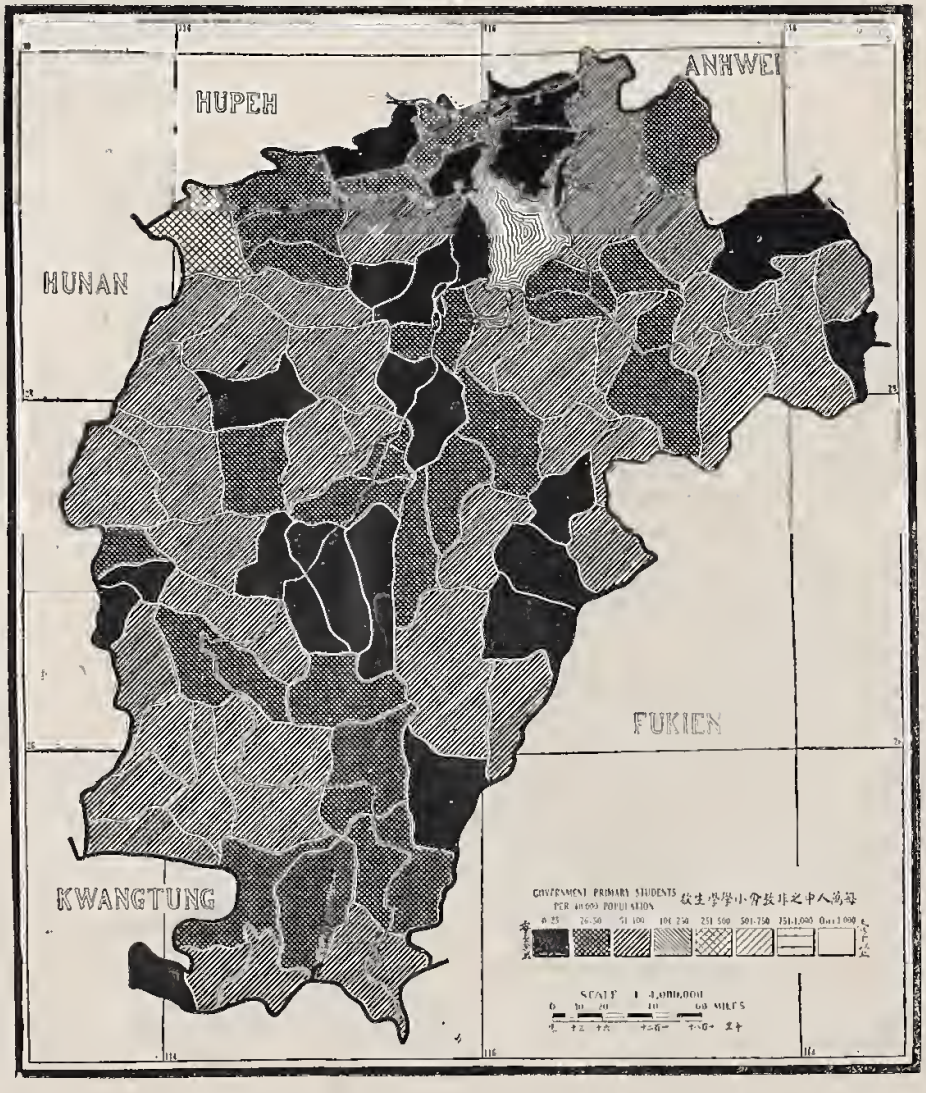

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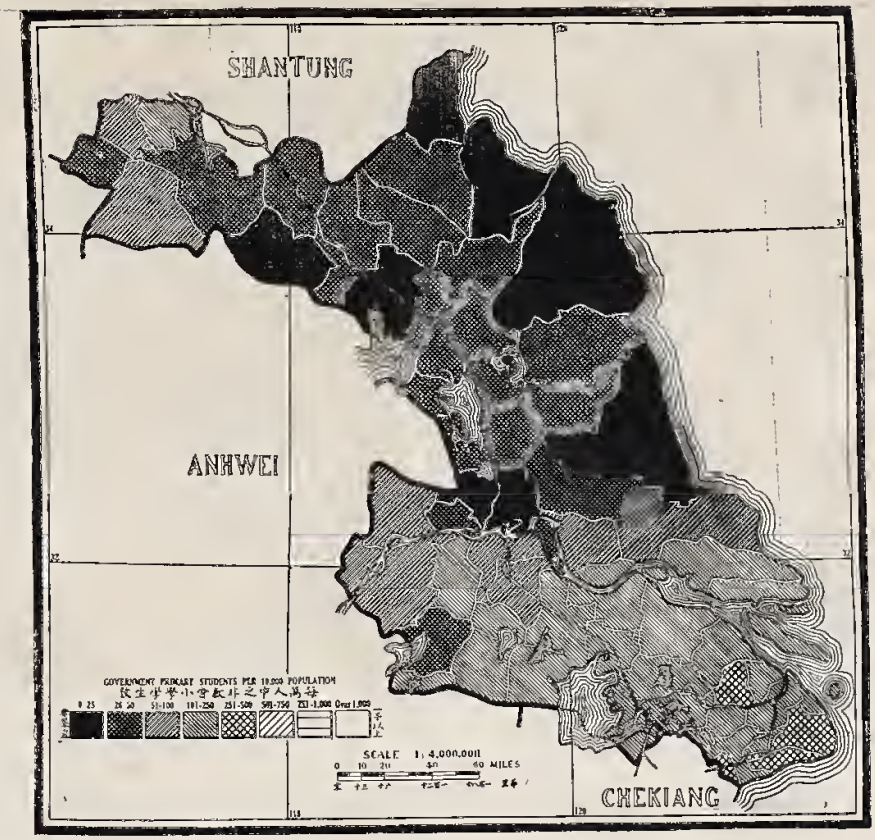
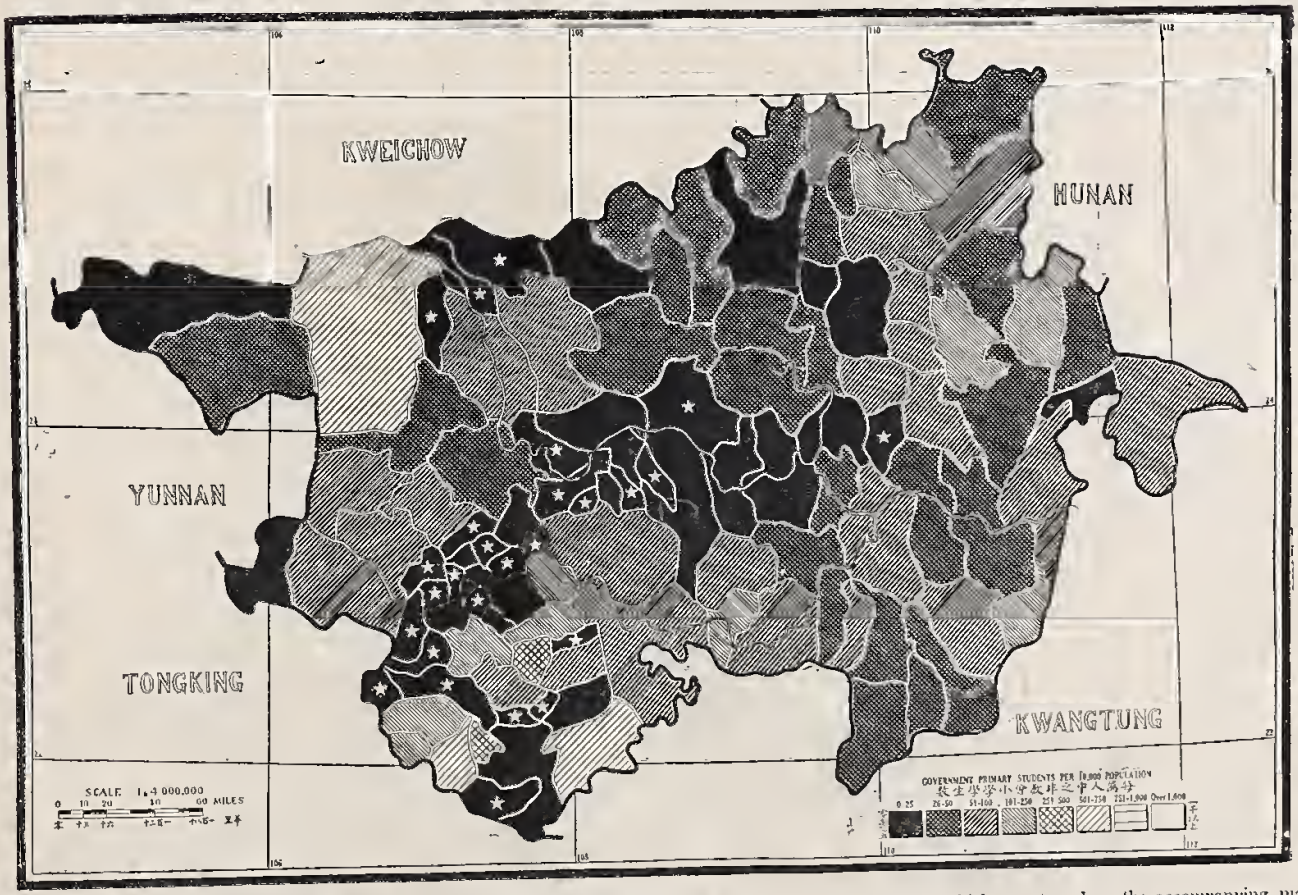
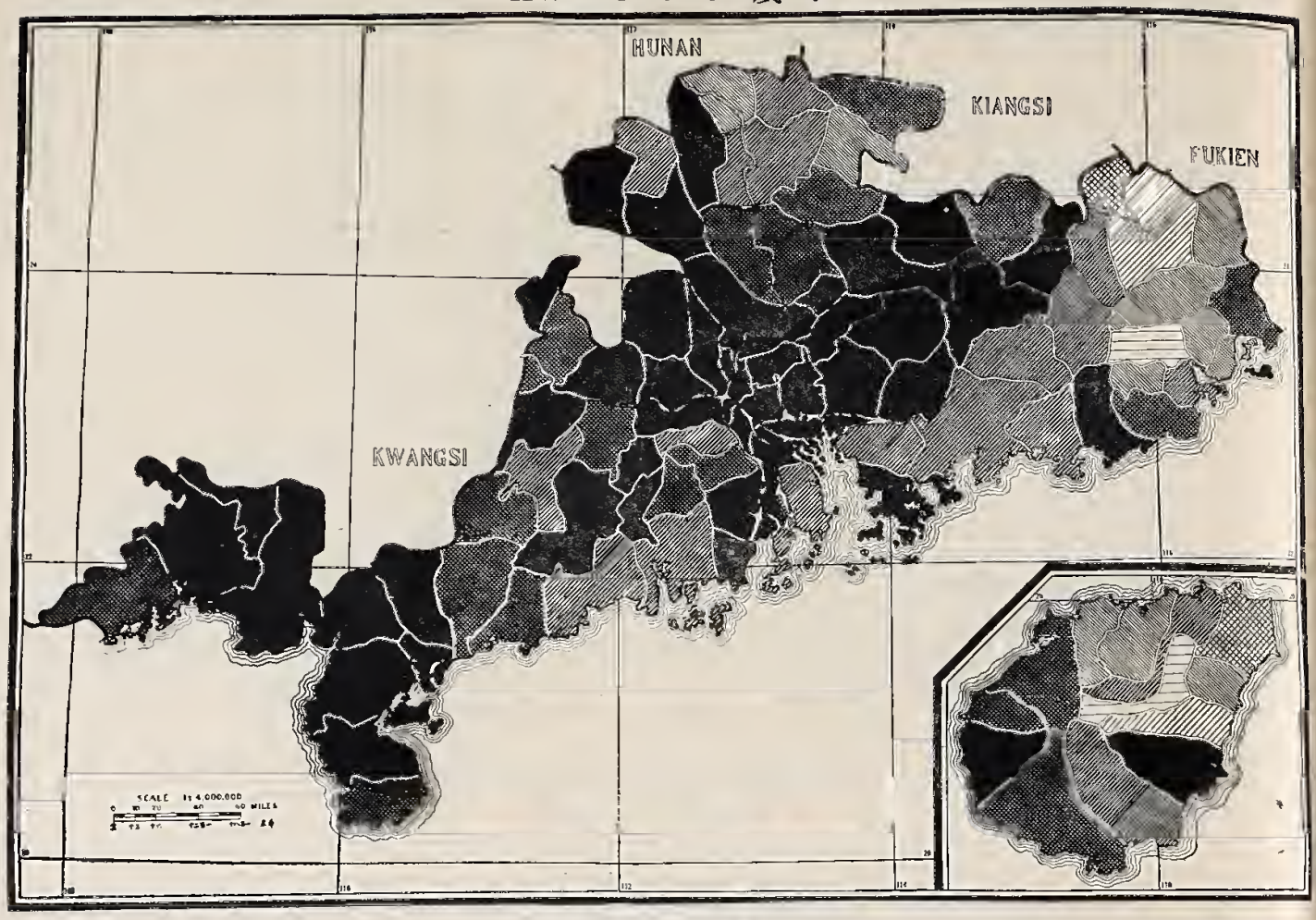


KWANGSI 廣西

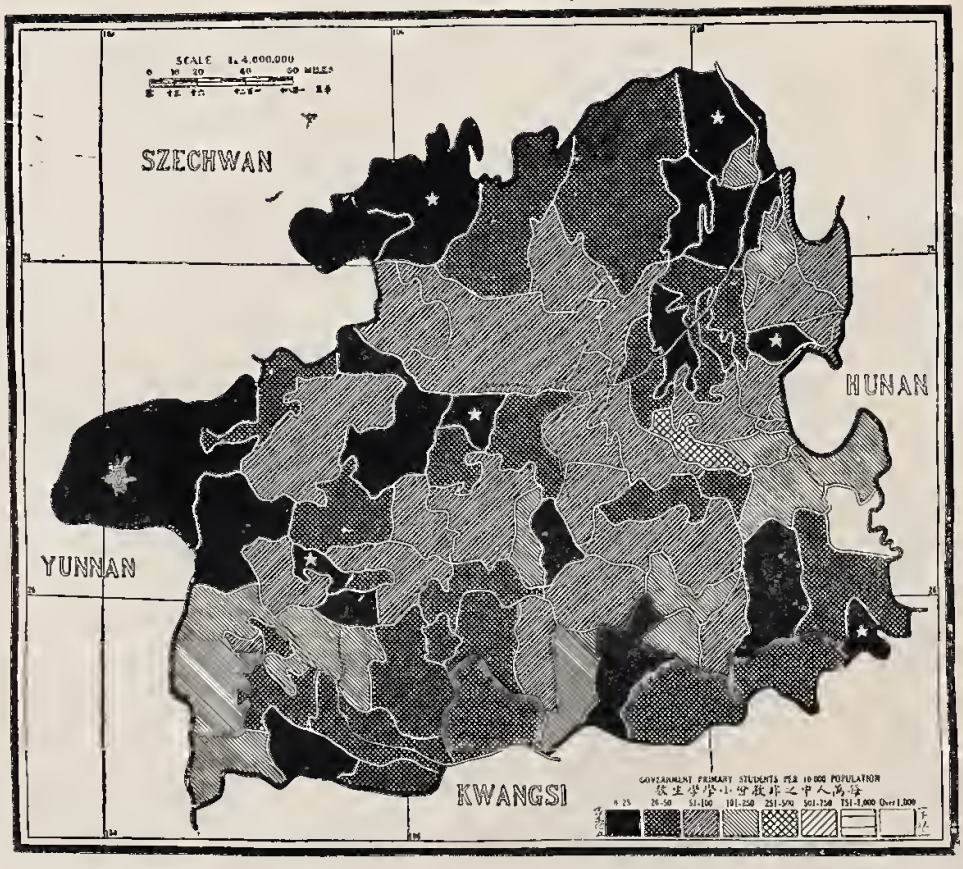


NOTE.—No statistics of Government education appear in the 1916 Government Report for those hsiens which are starred on the accompanying map. In some cases the statistics covering educational facilities within these hsiens are included in the returns for adjoining hsiens. In other cases the area is inhabited chiefly by aboriginal tribes and few, if any, Government schools exist.

KWANGTUNG 廣東

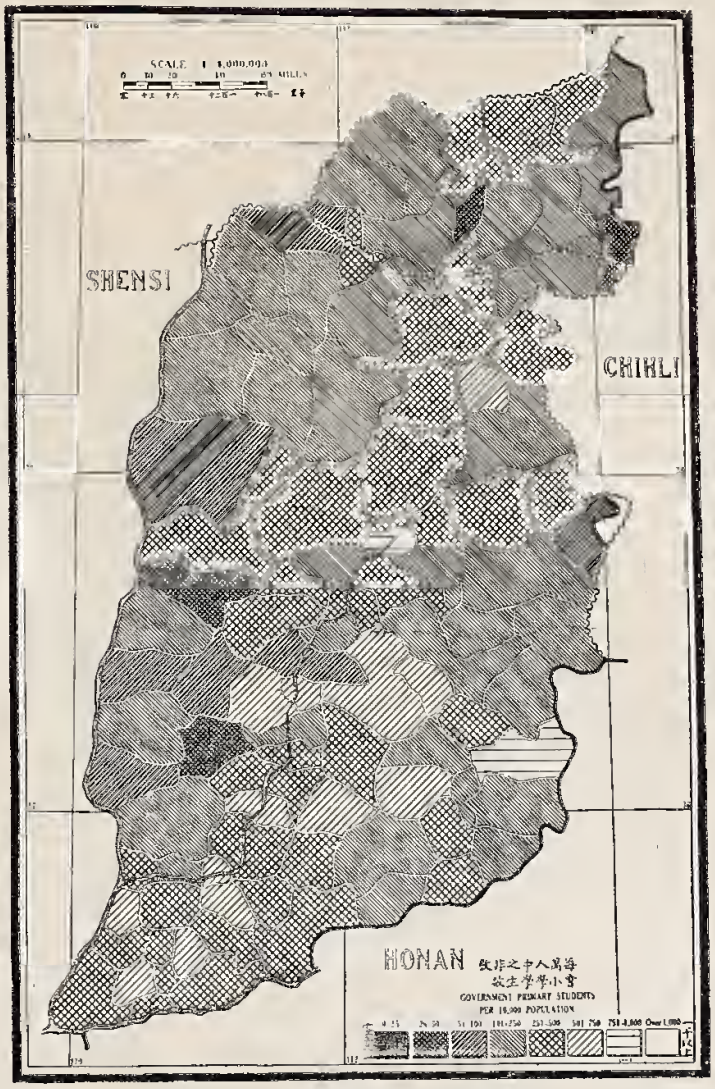


KWEICHOW 貴州

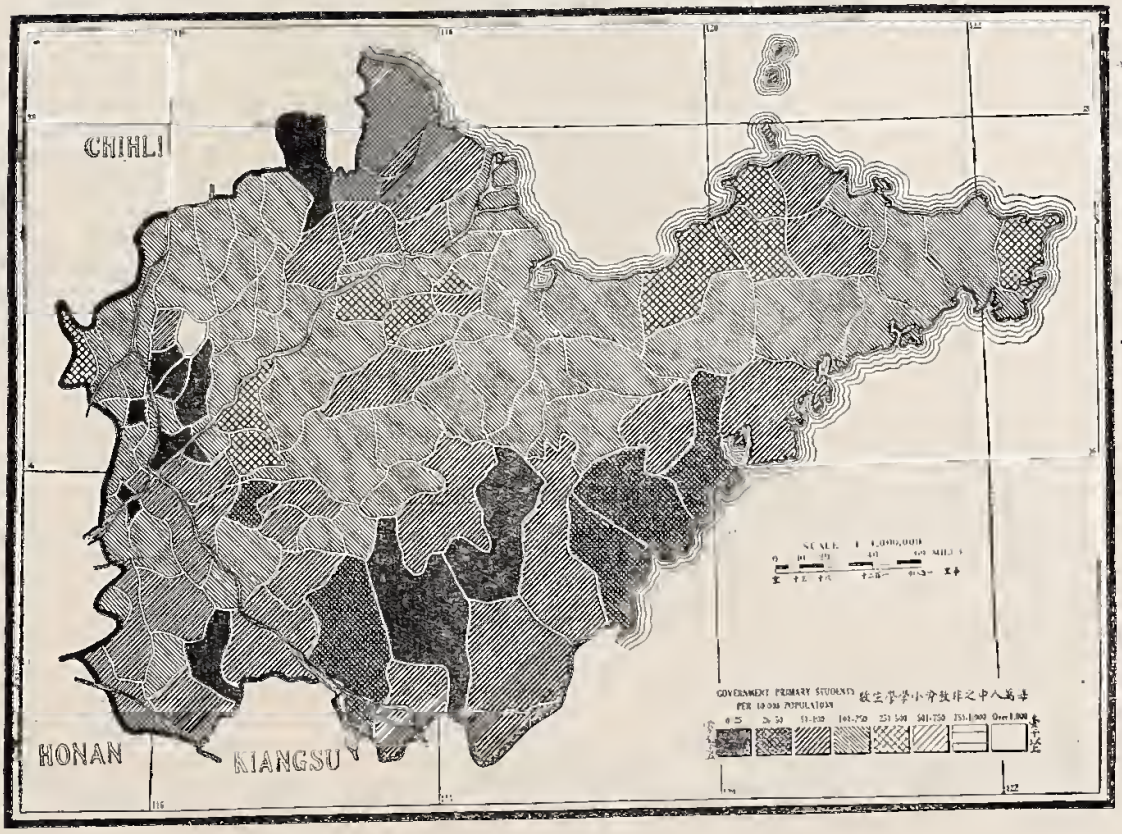


NOTE.—No statistics of Government education appear in the 1916 Government Report for those hsiens which are starred on the accompanying map. In some cases the statistics covering educational facilities within these hsiens are included in the returns for adjoining hsiens. In other cases the area is inhabited chiefly by aboriginal tribes and few, if any, Government schools exist.

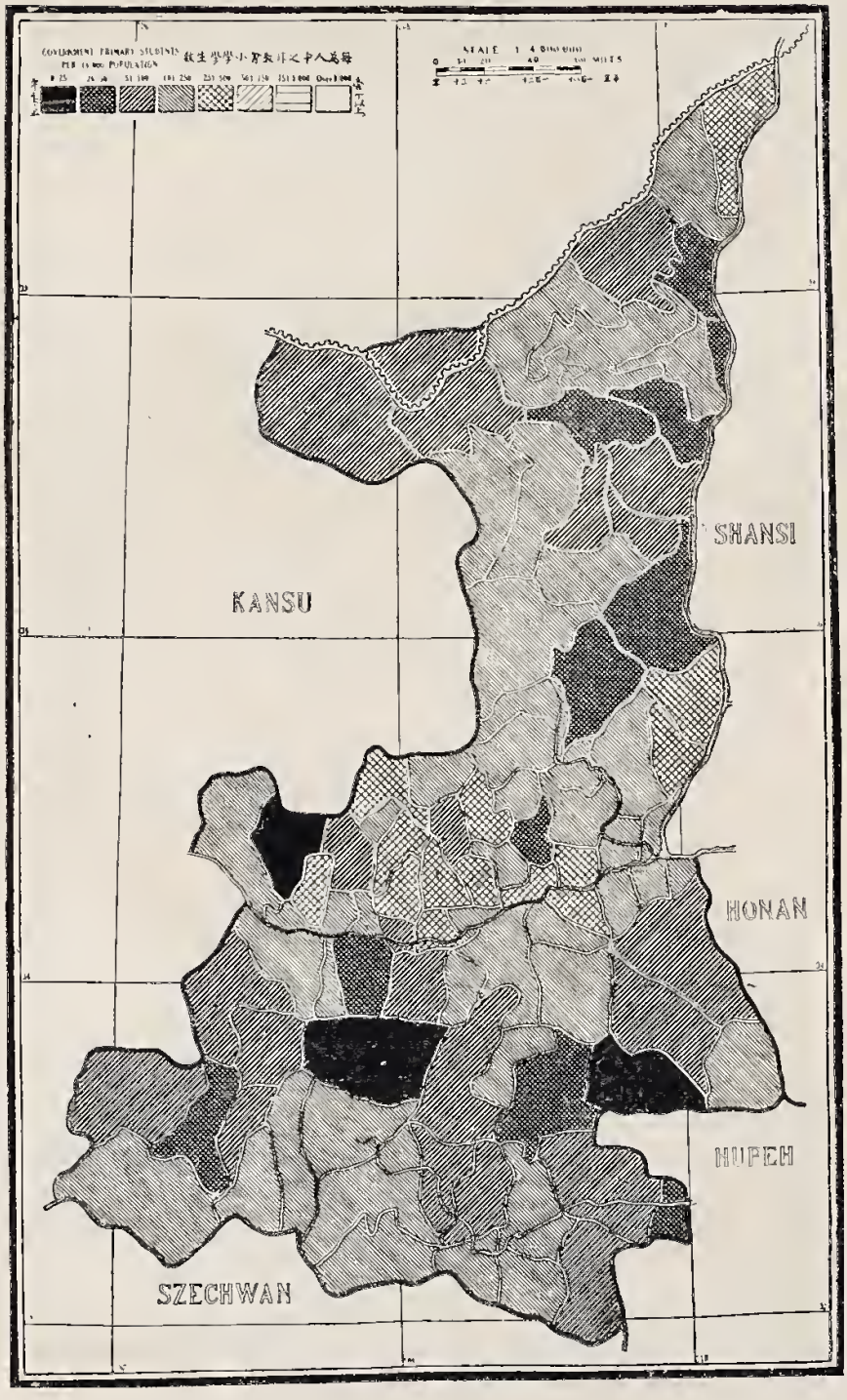
SHANSI 山西



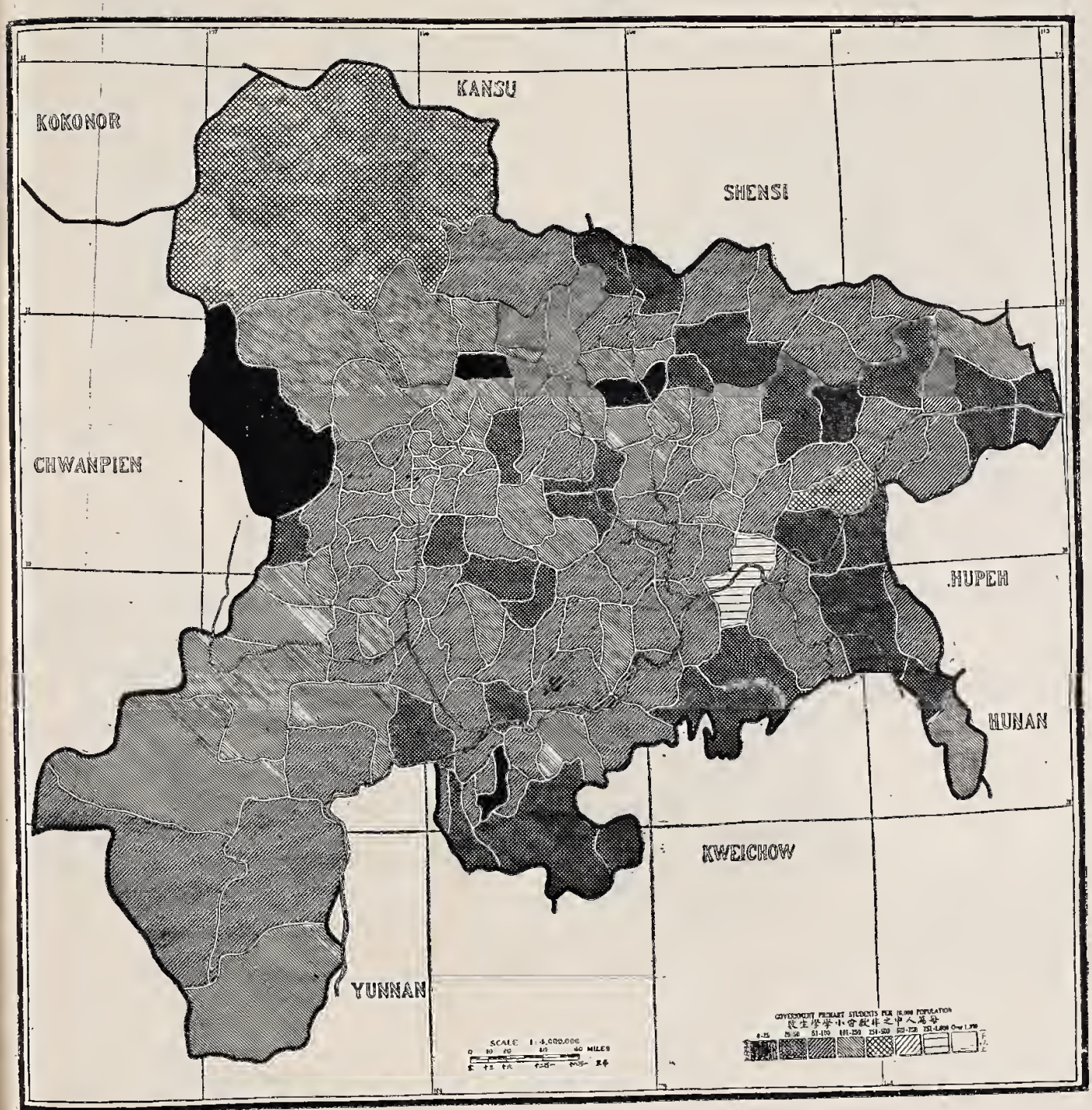
SHANTUNG 山東



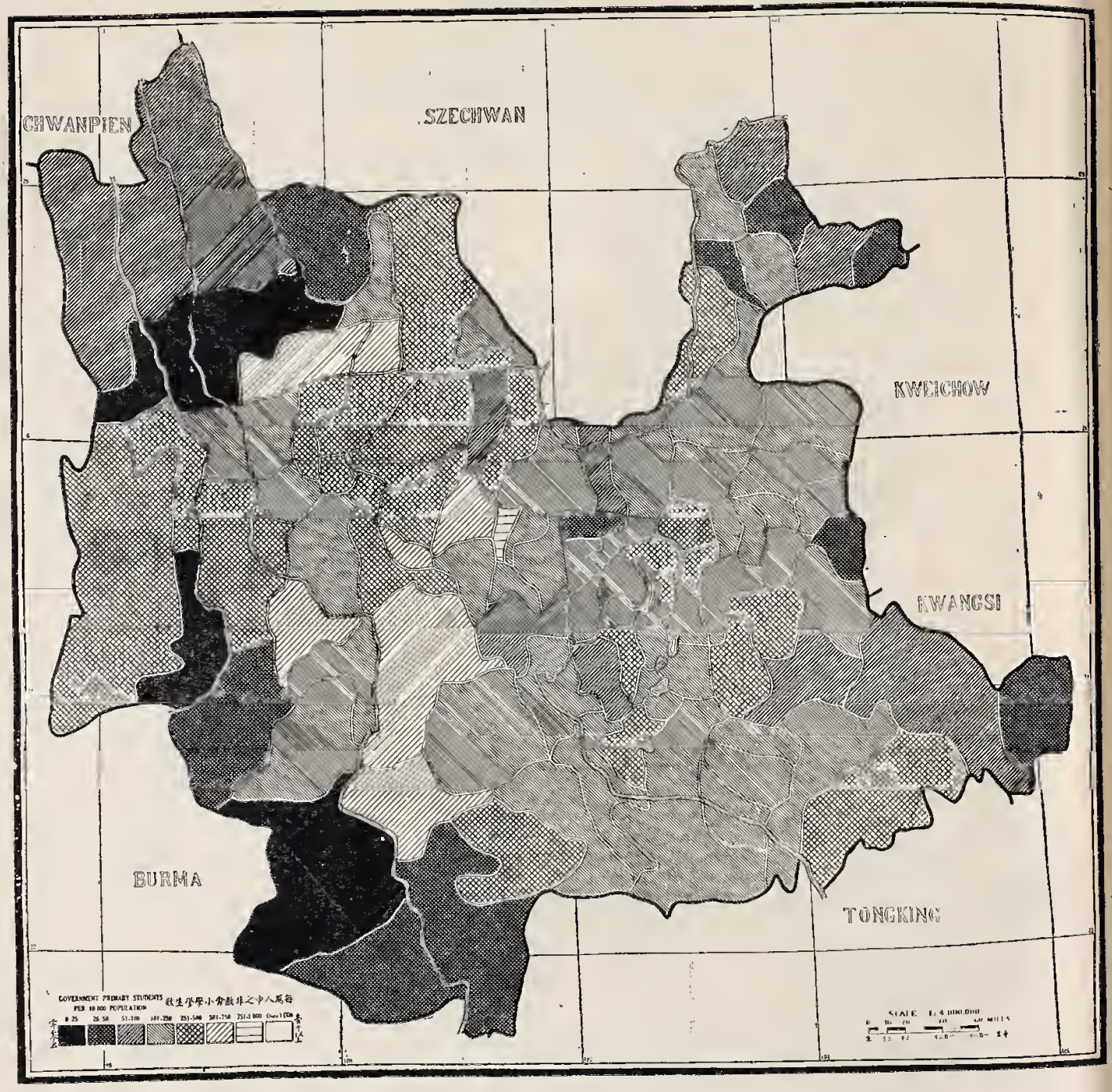
SHENSI 陝西



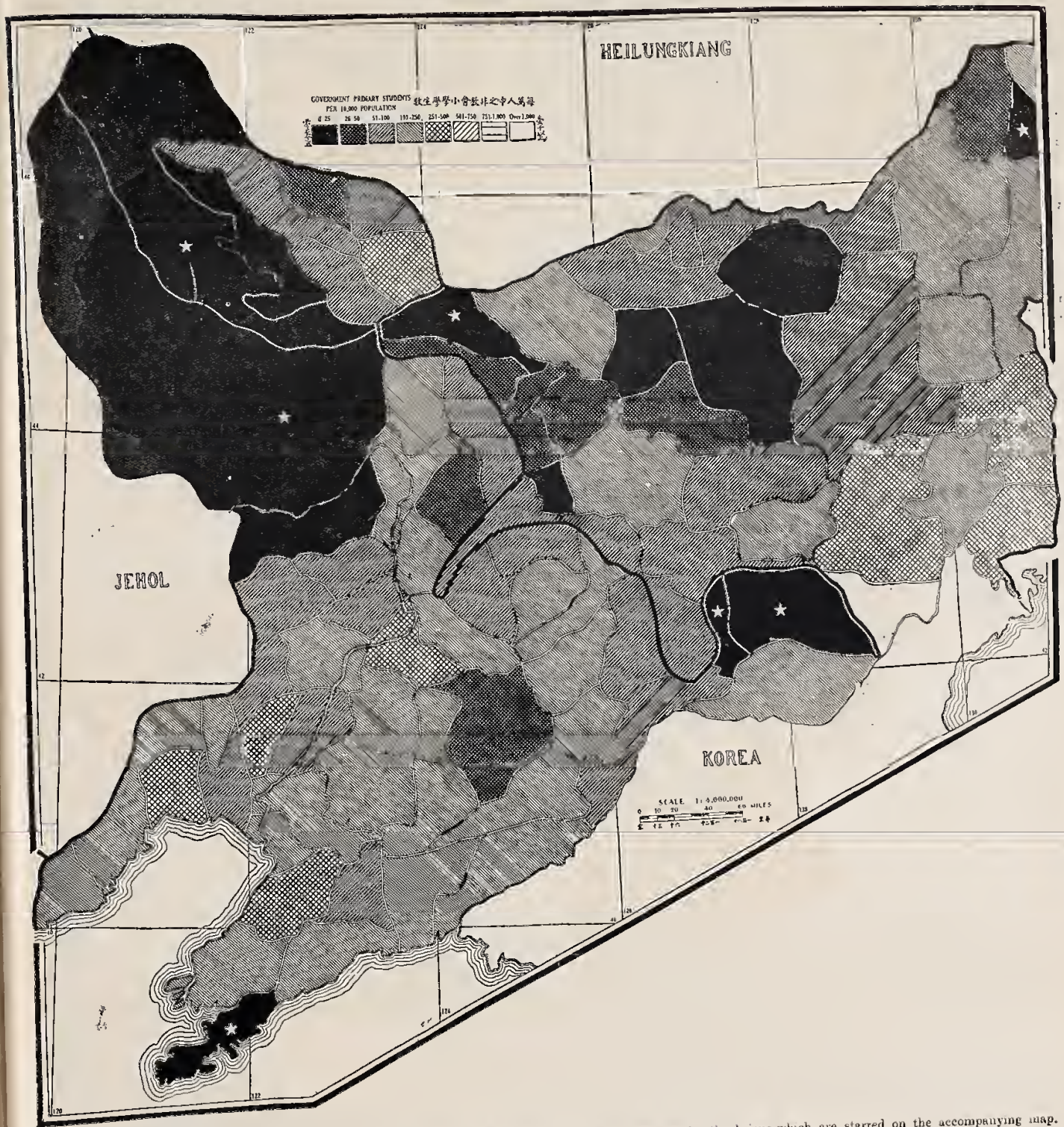
SZECHWAN 四川


KANSU
KOKONOR
SHENSI
CHWANPIEN
HUPEH
HUNAN
KWEICHOW
YUNNAN
SCALE 1:4,000,000
0 10 20 40 60 MILES

YUNNAN 雲南



MANCHURIA 東三省



NOTE.—No statistics of Government education appear in the 1916 Government Report for the hsiens which are starred on the accompanying map. In most cases statistics covering educational facilities in these hsiens are included in the returns of adjoining hsiens.

APPENDIX E

MISSIONARY RESIDENTIAL CENTERS ARRANGED CHRONOLOGICALLY

ANHWEI

1869 Anking: CIM, PE
1874 Chihchowfu: CIM
Ningkwofu: CIM
1875 Hweichow: CIM
1885 Wuhu: PE, FCMS, CMA, [CIM, MEFB, AAM, [FaM
1887 Chengyangkwan: CIM
Chuchow: FCMS
1890 Liuanchow: CIM
Kwangtehchow: CIM
1891 Tatung: CMA
1892 Taiho: CIM
1894 Kienping: CIM
1896 Nanlinghsien: CMA
Tsingyanghsien: CMA
Wanchih: CMA
1897 Yingchowfu: CIM
Luchowfu: FCMS
1899 Laian: CIM
1901 Hwaiyüan: PN
1904 Pochow: SBC
Shucheng: CIM
1907 Chaohsien: AAM
1913 Suchow: PN
1915 Kinghsien: CIM
1916 Hochow: AAM
1918 Tunki: MEFB

CHEKIANG

1843 Ningpo: ABF, PN, CMS, [CIM, UMC, CM, AFM
1859 Hangchow: PN, CMS, CIM, [PS, ABF, YMCA, AFM, [Ind, YWCA
1866 Fenghwa: CIM
Shaohingfu: CIM, ABF, CMS
1867 Taichowfu: CIM, CMS
Wenchow: CIM, UMC, SDA
1868 Ninghaihsien: CIM
1870 Sinchanghsien: CIM
1872 Chüchowfu: CIM
1874 Pingyanghsien: CIM
1875 Chuchow: GCAM (CIM)
Kinhwafu: CIM, ABF
1878 Changshan: CIM
1882 Yungkang: CIM
1888 Huchowfu: ABF, MES
1892 Chukihsien: CMS
1894 Lanchi: CIM
Lungchüan: GCAM (CIM)
1895 Kashing: PS
Yünhwo: GCAM (CIM)
1896 Hwangyen: CIM
Sungyang: GCAM (CIM)
1898 Tsinyün: GCAM (CIM)
Tientai: CIM
1899 Tangsi: GMC
Sienkü: CIM
1901 Mokanshan: CIM
1902 Yenchow: CIM
1913 Tunglushsien: CMS
1916 Chenghsien: CIM
1918 Hengcha: CMS
Tzeki: CMS
Yüyao: PN

CHIHLI

1860 Tientsin: ABCFM, LMS, [UMC, MEFB, BFBS, [CIM, SPG, YMCA, [Ind, AG, NBSS, RTS, [YWCA, SA
1861 Peking: LMS, PN, ABCFM, [MEFB, UMC, SPG, [ABS, YMCA, Ind, IRB, [AG, YWCA, SA, [UnMedColl, SDA, LBM
1867 Tunghsien: ABCFM, SA
1873 Paotingfu: ABCFM, PN, [YMCA, SA
1880 Yungching: SPG
Hokienfu: SPG
1883 Tangshan: UMC
1887 Hwailu: CIM
1888 Shuntehfu: CIM, PN
Siaochang: LMS
1890 Shanhaikwan: MEFB
1895 Tsangchow: LMS
1902 Yungpingfu: UMC
Taningfu: SCM, PCN
1903 Changli: MEFB
Weihsien: SCM
1904 Linmingkwan: SCM
Chichow: SPG
1905 Kwangpinghsien: SCM
Kwangpingfu: SCM
1908 Chengtingfu: AG, SA
1909 Kalgan: BFBS, MP, NCM, [SA
1911 Kaichow: MGC
Lungmenhsien: NCM
1913 Chentow: AG
1914 Paoanchow: NCM
1915 Sima: AG
1916 Kaoyihsien: AG
Lwancheng: AG
Tunguing: MGC
Sinpaoan: NFBM
1917 Yüchow: NFBM
Sinlo: AG
1918 Laishui: AG
Kaocheng: Ind
Taku: SA
Shihkiachwang: SA
Chüantowchen: SA
Sintsihchen: Ind
1919 Kangchwang: AG
Tingchow: SA

FUKIEN

1842 Amoy: RCA, LMS, EPM, [SDA, YMCA
1847 Foochow: MEFB, ABCFM, [CMS, CEZMS, Ind, [YMCA, YWCA, SDA
1853 Changchowfu: RCA, LMS
1863 Diongloh: AFCFM
1864 Inghok (Ingtai): ABCFM
Hinghwafu: MEFB, CMS
1865 Sienyu: MEFB
Yungchun: MEFB, EPM
1866 Hweianhsien: LMS
Tungan: RCA
1874 Shaowu: ABCFM
1876 Siokhe: RCA
1881 Chüanchowfu: EPM
1882 Funingfu: CMS
1886 Kutienhsien: CMS, CEZMS, [MEFB
1887 Lienkong: CMS
1889 Changpu: EPM
Loyüanhsien: CMS, CEZMS
1891 Kienyang: CMS
1892 Tingchowfu: LMS
1893 Lungtien: MEFB
Siyang: CEZMS
1894 Kienningfu: CMS, CEZMS
Shunyang: CEZMS
1895 Pingtanhsien (Haitang): [MEFB
1896 Ningteh: CMS
Futsing: CMS, MEFB
Kiangtow: CMS
Kaosanshih: CMS
Mintsinghsien: MEFB
1897 Shangpao (Ciongban): [CEZMS
1902 Yenpingfu: MEFB
Pingnan: CEZMS
1903 Hotung: CMS
1904 Tosung: CMS
1907 Sungki: CEZMS
1908 Pucheng: CEZMS
1910 Chungauhsien: CMS
1912 Shanghang: Ind, EPM
1914 Yüki: MEFB
1915 Hwangshih: MEFB
1919 Lungyenchow: RCA

HONAN

1882 Chowkiakow: CIM
1886 Shekichen: CIM
1892 Hiangcheng: CIM
1894 Changte: PCC
1895 Taikang: CIM
Chenchowfu: CIM
1896 Kingtzekwan: CIM
1898 Juning: LUM
1899 Kwangchow: CIM, LUM
Sihwa: CIM
Sinyangchow: LUM
Sinanhsien: SMC (CIM)
1901 Kaifeng: CIM, FMA, SBC, [MSCC, YMCA
1902 Yencheng: CIM, SDA
Hwaikingfu: PCC
Weihwei: PCC
Honanfu: SMC (CIM), ELAng
1903 Fukow: CIM
Kikungshan: LUM, GEM, [ELAng, PCC, SMC (CIM)
Sinyeh: LUM
1904 Nanyangfu: NLK
Chenping: NLK
Tengchow: NLK, LUM
Sichwanting: NLK
Chengchow: SBC
1905 Mienchih: SMC (CIM)
1906 Hsüchow: ELAng
Jungtsch: FMA
Lushan: NLK
Kioshan: LUM
1907 Miyang: EbM
1908 Kweiteh: SBC, MSCC, LBM
Taokow: PCC
1909 Wuan: PCC
Kihsien: FMA
Loshan: LUM
1910 Tungpeh: LB
Juchow: ELAng
1911 Yüchow: ELAng
Pingshihchen: LB
Chengyanghsien: LUM
1912 Kaihsien: ELAng
Sniping: LUM
Sinyn: PCC
1913 Sihsien: LUM
Kwangshan: LUM
1914 Yücheng: ChMMS
1915 Linho: ChMMS
Piyüanhsien: ILM
1916 Shangtsai: CIM
1917 Ninglinghsien: ChMMS
Suichow: LBM
1918 Chencheng: LBM
Lanfeng: ChMMS
1919 Tsiaotso: PCC
1920 Luyi: LBM

HUNAN

1897 Changteh: CMA, CIM, PN, [CHM
1899 Changsha: CMA, CIM, UE, [L(CIM), WMMS, NMS, [PE, YM, BTP, YMCA, [SDA, PN, BIOLA, [RCUS, YWCA, SKM
1900 Siangtan: PN, UE, L(CIM), [CEZMS, CMS
1901 Tsingshih: FMS
Yochow: RCUS
1902 Hengchowfu: PN, L(CIM), [CEZMS, CMS
Ningsiang: NMS
Yiyang: NMS, WMMS
1903 Tungping: NMS
Sinhwa: NMS
Yüanchow: L(CIM)
Paoking: L(CIM), WMMS
Yungchowfu: CMS, WMMS, [CEZMS
1904 Chenchow: PN
Taoyüan: PN
Liling: UE
Shenchowfu: RCUS, EA
Pingkiang: WMMS
1905 Taohwalun: NMS
1907 Yungting: FMS
Tzeli: FMS
1908 Wukangchow: L(CIM)
Linyanghsien: WMMS
1911 Ansiang: CHM
Tsingchow: L(CIM)
1912 Siangsiang: L(CIM)
Hungkiang: L(CIM)
Taohwaping: L(CIM)
Chaling: UE
Yuhsien: UE
1914 Hanshowhsien: CMA
Sinninghsien: L(CIM)
1916 Liangtowtang: L(CIM)
1918 Yungshunfu: FMS
Hengshanhsien: L(CIM)
Yungfeng: L(CIM)
Yüankianghsien: NMS
1919 Nanchowting: CIM

HUPEH

1861 Hankow: LMS, WMMS, PE, [BFBS, CIM, ABS, [CMA, NBSS, YMCA, [SDA, ELMo, IPTCA, [RTS, SKM
1863 Hanyang: WMMS
1865 Wuchang: WMMS, LMS, [PE, SMF, CMA, YMCA
1871 Wusüeh: WMMS
1878 Ichang: CSFM, PE, SMF, [CIM
1880 Siaokan: LMS
Teian: WMMS
1886 Shasi: PE, SMF
1887 Laohokow: CIM, NLK
1889 Tayeh: WMMS
1891 Anlu: WMMS
Fancheng: SEMC, LUM
1897 Taipingtien: LUM
Suichow: WMMS
1898 Yünyang: NLK
Hwangpei: LMS
1899 Tsaoshih: LMS
Künchow: NLK
1900 Siangyangfu: SEMC
1901 Hwangchow: SMF
1902 Tsaoyang: LB

1904 Shihwakai : NLK
1905 Macheughsien : SMF
Nanchang : SEMC
1907 Kingmen : SEMC
1908 Kingchowfu : SEMC, SMF
1909 Kienli : SMF
1912 Fanghs'en : NLK
1913 Laifeng : PBIM
Shekow : FMS, LUM, NMS
1915 Shihmanfu : PBIM, ELMo
1916 Kishui : SMF

KANSU

1878 Tsinchow : CIM
1885 Siningfu : CIM
Lanchowfu : CIM
Ningsiafu : CIM
1888 Liangchowfu : CIM
1895 Taochow, Old City : CMA, [AG
Kingchow : SAM (CIM)
Pingliang : SAM (CIM)
1896 Minchow : CMA, AG
1897 Chenyüanhsien : SAM (CIM)
1899 Fukiang : CIM
1902 Choni : CMA
Titaochow : CMA
1915 Tsungsin : SAM (CIM)
1918 Kungchangfu : CMA
Hochow : CMA
Payenjungko : Ind

KIANGSI

1868 Kiukiang : MEFB, CIM, [CMML, Ind, PE, SDA
1873 Takutang : CIM
1877 Yüshan : CIM, AG
1878 Hokow : CIM
Kweiki : CIM
1887 Nankangfu : CIM
Wucheng : NKM
1889 Anjen : CIM
1890 Iyang : CIM
Tsingan : NKM
Yangkow : CIM
1891 Kianfu : CIM, Ind (CIM)
1893 Teianhsien : CMML
1894 Nanchang : MEFB, CMML, [CIM, PE, YMCA
1895 Changshu : CIM
1896 Kienchanghs'en : CMML
Iningchow : NKM
1898 Kuling : CIM, FCMS, PS
Jaochow : CIM
Linkiang : CIM
Shaho : CMML
1899 Fuchow : GCAM (CIM)
Kienchangfu : GCAM (CIM)
Yungsin : FFC (CIM)
Kanchow : CIM
Sinfenghsien : CIM
Sinchang : CMML
Tukiafow : CMML
1901 Kwangsinfu : CIM
1902 Ani : CMML
1903 Tungsiang : CIM, Ind (CIM)
Juichowfu : CMML
Fengsin : CMML
Nananfu : Bn
Naufeng : GCAM (CIM)
Yüanchow : CIM
Ifenghsien : CMML
1904 Lungchüan : CIM
Tsungjen : GCAM (CIM)
1906 Kinki : CIM
Ningtu : GCAM (CIM)
1907 Yungfenghsien : FFC (CIM)
1910 Loping : CIM
1915 Changning : ABF
1918 Tuchanghsien : CMML

KIANGSU

1843 Shanghai : LMS, PE, CMS, [SDB, SBC, MES, PN, [CIM, BFBS, WU, [MEFB, ABS, CLS, Ind, [FCMS, YMCA, CCACZ, [DHM, CMA, YWCA, [CSCR, MPM, AFM, [ABF, IPTCA, SDA, CE, [JCM, RTS, CSSU, IBC, [CGM, SRM, CCAu, [NBSS
1858 Soochow : MES, PN, SBC, [PS, PE, YMCA
1868 Yangchow : CIM, SBC, PE
1869 Tsingkiangpu : CIM, PS [MEFB, AFO, AAM, PS,
1874 Nankiug : PN, FCMS, [PE, UofN, ABF, [YMCA, SDA, GC, [MES, YWCA
1883 Chinkiang : PS, SBC, MEFB, [CIM, Ind, CGM
1884 Hinghwa : Ind
1888 Sungkiangfu : MES
1893 Antung : CIM
1894 Sutsien : PS
1895 Tungchow : FCMS
Kiangyin : PS
1896 Süchowfu : PS
1898 Luho : AFO
1900 Changshu : PE
Wusih : PE
1902 Liuho : SDB
1903 Changchow : MES
1904 Hwaianfu : PS
1907 Tangshan : Ind
1908 Kiangwan : DHM
Taichow : PS
Haichow : PS
1911 Yencheng : PS

KWANGSI

1890 Wuchow : SBC, CMA, [WMMS
1895 Kweilin : SBC, CMA, CMS, [CEZMS
1897 Sünchow : CMA
1898 Nanniug : CMA, EMM, CMS, [SDA
1904 Pinglo : CMA
1906 Pingnamyün : CMA
Lungchow : CMA
Liuchowfu : CMA
1914 Posch'i : Ind
1918 Kingyüan : CMA
Waitsap : AG
1919 Tengyün : CMA
Watlam : CMA

KWANGTUNG

1807 Canton : LMS, ABCFM, PN, [SBC, WMMS, B, Bu, [BFBS, ABS, CCColl, [SEFC, UB, CMS, KHI, [PCNZ, SDA, SCHM, [YMCA, AG, Ind, CFM, [SCBM, YWCA, NBSS
1843 Hongkong : LMS, BFM, [CMS, HVBC, BFBS, [WMMS, RM, YMCA, [AG, Ind, SDA, YWCA
1850 Poklo : LMS
Swatow : EPM, ABF, SDA
1859 Lilong : B
1864 Chongtsun : B
1866 Yünhangli : B
1869 Fatshan : WMMS
1871 Shinchow : WMMS, Bn
1877 Shiuhing : SBC, EvM
1879 Kuchuk : B
1882 Longhow : B
Wukingfu : EPM
1883 Kaying : B, ABF, HVBC
Chonghangking : B
1885 Fumui : Bn
Hoihow : PN
Hosüwan : B
Kinugchow : PN
1886 Hokshiha : B
Yeungkong : PN
Pakhoi : CMS, KCM, CNTM, [SBC
Tongtowha : RM
Nodoa : PN
1887 Pingtong : B
1888 Chaochowfu : EPM, ABF
1889 Moilim : B
Siulam : UB
1890 Kachek : PN
Tungkun : RM
Linchow : PN
Yingtak : SBC
1892 Ungkung : ABF
1893 Siuyan : Bu
Namyung : Bu
1895 Takhing : RPC
1896 Kityang : ABF
1897 Lukhang : Bn
1898 Swabue : EPM
Kangpui : RM
Taiping : RM
1899 Chihing : Bn
1900 Kowloon : CMS, HVBC
1901 Lokong : B
Hoyün : B
1902 Samhopa : EPM
Yanfa : Bn
Limchowfu : CMS, KCM
Kongmoon : PCC, SBC
Yanwohü : PCNZ
Shakok : Bn
1903 Suntong : RM
Hopinghsien : B
1905 Macao : SBC
Chaoyanghsien : ABF
1906 Chikhom : Ind
1907 Hopo : ABF
1908 Chonglok : B
Waichow : SDA, Bn
Kongtsun : PCNZ
1909 Linpingchow : B
1910 Sainam : AG
Paknai : AG
1911 Wongkong : AG
Kwanshan : Heb
1913 Kochow : PN
Lotingchow : RPC
Samshui : AG
Shatow S. : Heb
1915 Lupao : AG
Shecklung : PN
1916 Kweichung : B
1918 Sunning : Ind

KWEICHOW

1877 Kweiyang : CIM
1888 Anshunfu : CIM
1891 Hingi : CIM
1893 Tuhshan : CIM
1897 Pangsieh (Panghai) : CIM
1899 Tungchow : CIM
1902 Tsunyi : CIM
1904 Chenyüan : CIM
1907 Shihmenkan : UMC
Sifangtsing : UMC
1913 Tungjen : EA
Anp'ing : CIM
1915 Szenan : CIM
Tatingfu : CIM, FDM (CIM)
1917 Kopu : CIM
1918 Saukiang : L (CIM)

SHANSI

1878 Taiyüanfu : BMS, YMCA, [AG
1879 Pingyangfu : CIM
1883 Taikuhsien : ABCFM
1885 Sinchow : BMS
Sichow : CIM
Taning : CIM
Küwo : CIM, NMC (CIM)
1886 Hungtung : CIM
Hwochow : CIM
Tatungfu : CIM, HF (CIM), [PAW, SA
1887 Fenchow : ABCFM
Siaoyi : CIM
Luanfu : CIM
1888 Yüncheng : SMC (CIM)
Pingyaohsien : CIM
1889 Luchenghsien : CIM
1891 Ishih : SMC (CIM)
Kiehsiu : CIM, NMC (CIM)
1892 Taichow : BMS
1893 Hotsiu : CIM
1895 Chiehchow : SMC (CIM)
Tsoyün : HF (CIM)
Soping : HF (CIM)
1896 Yoyang : CIM
Yüwuchen : CIM
1897 Yicheng : CIM
1898 Hunyüan : HF (CIM)
Yungniugchow : NMC (CIM)
Kiangchow : CIM
1903 Puchowfu : SMC (CIM)
Tsehchow : TSM
1908 Chaocheng : CIM
1910 Pingtingchow : GBB, AFM
Tienchen : HF (CIM)
1911 Yangkao : AFM
Linhsien : NMC (CIM)
Kihsien : CIM
1912 Tsinglo : NMC (CIM)
Liaochow : GBB
1913 Lingkiu : HF (CIM)
Juichenghsien : SMC (CIM)
1914 Shohchow : HF (CIM)
1915 Lanhsien : NMC (CIM)
Hinghsien : NMC (CIM)
1916 Yütze : AG
1919 Hwaijen : HF (CIM)
Showyang : GBB

SHANTUNG

1860 Chefoo : SBC, PN, CIM, CI, [SA
1861 Tengchowfu : PN, SBC
1866 Chukiachai : UMC
1872 Tsinan : PN, BFBS, BMS, [YMCA, SDA, SPG, [SCU, PS, PCC, LMS, [LUM, SA
1874 Taianfu : MEFB, SPG, AG, [SBC, SA
1875 Tsingchowfu : BMS
1879 Pingyin : SPG
1880 Techchow : ABCFM
1883 Weihsien : PN, BMS
1885 Hwanghsien : SBC
1886 Lintsingchow : ABCFM
Ninghaichow : CIM
1888 Pingtu : SBC
1889 Shihtao : CMML
1891 Ichowfu : PN
1892 Tsining : PN, Ind
Kiaochow : SBM, Bu
Weihaiwei : CMML, SPG
1898 Tsingtau : Bu, PN, SBC, [AEPM
Wenteng : CMML
1901 Tsimo : Bu
1902 Lai'chow : SBC
1903 Peichen : BMS
Chowtsun : BMS
1904 Chucheng : SBM
1905 Tsaohsien : ChMMS
Shanhsien : ChMMS
Yihsien : PN
Wuting : UMC
1908 Tsaochowfu : ChMMS
1909 Yenchowfu : SPG
1911 Nankwantao : NHM
Tashuipoh : CMML
Kwansiakia : CMML
1913 Tenghsien : PN, PS
1914 Tungchangfu : NHM, SPG
1915 Laiyang : SBC
1918 Fushanhsien : SA
1919 Chaocheng : CN

SHENSI

1879 Hanchungfu : CIM
1887 Chengku : CIM
1888 Fengsiangfu : CIM
1891 Tungchowfu : SMC (CIM)
Sanyüanhsien : BMS
1892 Sianfu : BMS, SAM (CIM), [YMCA
1893 Lungchow : SAM (CIM)
Hingping : SAM (CIM), [SvAM (CIM)
Meihsien : CIM
Chowchih : CIM
1894 Sangkiachwang : SAM (CIM)
Kienchow : SAM (CIM)
1895 Yinkiahwei : SAM (CIM)
Lantien : SAM (CIM)
Sisiang : CIM
1896 Yanghsien : CIM
1897 Kienyang : SAM (CIM)
Hauchenghsien : SMC (CIM)
1898 Hinganfu : CIM, NLF
1900 Yenanfu : BMS
1903 Lungchüchai : NMF (CIM)
Lichüanhsien : SAM (CIM)
Wukung : SAM (CIM)

1904 Hoyang : SMC (CIM)
Mienhsien : CIM
1905 Pinchow : SAM (CIM)
1910 Tungkwanting : SMC (CIM)
1913 Pucheng : SMC (CIM)
Huhsien : SAM (CIM)
Yülinfu : AFM, SIBM
1914 Changwuhsien : SAM (CIM)
1917 Pehtumehen : SAM (CIM)

SZECHWAN

1877 Chungking : CIM, MEFB, [FFMA, ABS, NBSS, [MCC, SDA, CMS
1881 Chengtu : CIM, BFBS, MEFB, [MCC, ABS, CMS, [FFMA, YMCA, [ABF, SDA, YWCA
1887 Paoning : CIM, CMS
Paehow : CIM, HF (CIM)
1888 Wanhs'en : CIM
Kiatingfu : CIM, ABF, MCC
Suifu : CIM, ABF
1889 Kwanhsien : CIM
Kwangyüan : CIM
1890 Luchow : CIM, MCC
1892 Sintientze : CIM
1894 Yachowfu : ABF
Sintuhsien : CMS
Chungpa : CMS
Anhsien : CMS
Mienchow : CMS
M'enchuhsien : CMS
1895 Shihchüan : CMS
1896 Suining : MEFB, FFMA
Shunking : CIM, DFMB (CIM)
1897 Tatsienlu : CIM, SDA
Tzechow : MEFB
1898 Chuhsien : CIM
Yingshan : CIM
1899 Suitingfu : CIM
1900 Tungchwan : FFMA
1902 Nanpu : CIM
Kaihsien : CIM, DFMB (CIM)
Liangshan : CIM
Kiangtsing : CIM
Kiungchow : CIM
Fushun : CIM
1903 Chungkianghsien : CMS
Batang : FCMS
Tehyang : CMS
Kweichowfu : CIM, Ind
1904 Tungliang : FFMA
1905 Junghsien : MCC
1906 Mowchow : CMS
1907 Tzelintsing : MCC
Jenshowhsien : MCC
1908 Penghsien : MCC
1909 Tachu : CIM
Weikiu : CIM
1910 Kwanganchow : CIM
1911 Lunganfu : CMS
Pengshanhsien : CIM
Chungchow : MCC
1913 Fowchow : MCC
1917 Taiping : CIM
1920 Mienyang : CMS

YÜNNAN

1881 Talifu : CIM
1882 Yüunanfu : CIM, BFBS, [YMCA, PMU, CMS, [UMC, Ind
1885 Tnugchwan : UMC
1886 Chaotung : UMC
1889 Kütsingfu : CIM
1904 Kiugtungting : Ind
1906 Yüanmow : CIM
Sinshao : CIM
1907 Sapushan : CIM
1908 Tengyüeh : CIM
1913 Likiang : PMU
1915 Szemao : SYM
Tsuyung : Ind
1917 Puerfu : SYM
1918 Atuntze : PMU
Wutingchow : PN

MANCHURIA

FENGTIEN (SHENGKING)

1869 Newchwang : PCI
1875 Moukden : UFS, PCI, BFBS, [DMS, YMCA, YWCA, [SDA
1882 Liaoyang : UFS
1885 Chinchowfu : PCI, DMS
1888 Simminfu : PCI
1891 Fakuting : PCI
Kwangning : PCI
1892 Yungling : UFS
1896 Tiehling : UFS
Port Arthur : DMS
Kaiyüan : UFS
1897 Chaoyangchen : UFS
1898 Takushan : DMS
Sinyen : DMS
1899 Fenghwangcheng : DMS
1902 Antung : DMS, YMCA
1906 Kwantien : DMS
1909 Hwaijen : DMS
1910 Dairen : DMS

KIRIN

1886 Kwanchengtze (Changchun) : [PCI, SDA
1891 Kirin : PCI, YMCA
1892 Ashiho : UFS
1905 Yüshuting : PCI
1912 Harbin : DMS
1917 Sinchengfu (Petuna) : DMS

HEILUNGKIANG

1905 Hulan : UFS
1911 Pehtwanlintze : DMS

INNER MONGOLIA

JEHOL

1885 Chaoyangfu : CMML
Tatzekow : CMML
1897 Pingchüan (Pakow) : CMML
1906 Chengtehfu (Jehol) : CMML
Tukiawopu : CMML
1912 Chihfeng (Hada) : CMML

CHAHAR

1902 Fengchen : SvAM (CIM), [AFM, SA
1909 Gashatay : AG

SUIYÜAN

1886 Kweihwating : SvAM (CIM)
1888 Paotowchen : SvAM (CIM)
1899 Halong Osso : SM
1903 Saratsi : SvAM (CIM)
1904 Patsebolong : SAMM

OUTER MONGOLIA

1918 Urga : SM

SINKIANG

1892 Shufu (Kashgar) : SMF
1895 Sochefu (Yarkand) : SMF
1908 Tihwafu (Urumtsi) : CIM
1909 Shulehfu (Hancheng) : SMF
1912 Yingkisha (Yangihissar) : SMF

CENTERS WHERE MISSION STATIONS MAY BE OPENED (1919-1924)

ANHWEI

Chekao	AAM
Chikihsien	CIM
Hwokiuhsien	CIM
Lukiang	CMA
Showchow	PN
Taiping	CMA
Tsingteh	CIM
Tungcheng	CIM
Wuweichow	FCMS

CHEKIANG

CHIHLI

FUKIEN

Kienuinghsien	ABCFM
Lungyenchow	RCA

HONAN

Kushihsien	LUM
Linhsien	PCC
Luyi	LBM
Shauchow	SMC (CIM)
Shangchenghsien	CIM
Shenkin*	CIM
Sinsiang	PCC
Sintsai	LUM
Tsiyüan	PCC
Wukiatien	LUM
Yehsien	CIM
Yenshihsien	ELAug

HUNAN

Anhwahsien	NMS
Hwajung	RCUS
Kienehowting	RCUS
Nanchowting*	CHM
Paotsing	RCUS
Sangehihsien	FMS
Siangyin*	WMMS
Taochow	CMS

HUPEH

Hwangliugki	LMS
Hwangliuwan	LMS
Ichenghsien	SEMC
Kükiawan	LB
Puchi	WMMS

KANSU

Hweihsien*	SAM (CIM)
Kaichow	CMA
Kanchowfu*	CIM
Kuyüan	SAM (CIM)
Paoan	CMA
Pingfan*	CIM
Sifengchen	SAM (CIM)
Stag Stogs Lhamo	CMA
Tsingningchow	SAM (CIM)

KIANGSI

Juihung	CIM
Kianfu	MEFB
Kienchangfu	MEFB
Kwangchang	GCAM (CIM)
Lukihsien	GCAM (CIM)
Lungnanhsien*	CIM
Shihcheughsien	GCAM (CIM)
Siakianghsien	CIM
Sinyühsien	CIM
Yüfu*	CIM

KIANGSU

KWANGSI

Hingyeh	CMA
Kweishun	CMA
Ningmingchow	CMA
Yanglichow	CMA

KWANGTUNG

Suuning	ABCFM + PN + [WMMS
Kochow*	PN
Luichow	PN
East River field	B

KWEICHOW

Chenganchow*	CIM
Jenhwaihsien	CIM
Kiensichow	CIM

SHANSI

Hokü*	NMC (CIM)

SHANTUNG

Changkin	BMS
Fauhsien	PCN
Jihchaohsien	SBM
Kwanhsien	NHM
Litsinghsien	BMS
Poshan	BMS
Puchow	PCN
Yangknhsien	NHM

SHENSI

Hanyinting	NLF
Lonan*	NMF (CIM)
Shangchow*	NMF (CIM)
Shanyang*	NMF (CIM)

SZECHWAN

Changshow	MCC
Chungkingchow*	CIM
Fengtuhsien	MCC
Hochow	FFMA
Hokiang*	CIM
Meichow*	CIM
Nanchwan	MCC
Pengshui	MCC
Sungpau	CMS
Tsingyüanhsien	MCC
Wanhsien	MCC
Weiyüanhsien	MCC

YÜNNAN

Linanfu*	PN
Mengli	SYM
Nanipa	SYM
Tahsiaoho (near Lungling)*	CIM
Yüankiang*	PN
Yungchang*	CIM
Yünnanfu	UMC

MANCHURIA

Hingkiugfu	UFS

*Later information.

CENTERS WHERE MISSION MIDDLE SCHOOLS ARE LOCATED

ANHWEI

Anking	PE	BB*
Hwaiyüan	PN	B
Luchowfu	FCMS	BG
Nanlinghsien	CMA	G
Ningkwofu	MEFB	B
Suchow	PN	B
Wuhu	FCMS	B
	PE	B
	Union (AAM, FCMS)	B

CHEKIANG

Haugchow	ABF	B
	CMS	G
	Union (PN, PS)	B
	Union (ABF, PN, PS)	G
Huchowfu	MES	BG
Kashiug	PS	B
Kinhwafu	ABF	BG
Ningpo	ABF	BG
	CMS	BG
	PN	BG
	UMC	B
	YMCA	B
Shaohingfu	ABF	B
Wenchow	UMC	B

CHIHLI

Changli	MEFB	B
Paotingfu	ABCFM	B
	YMCA	B
Peking	ABCFM	BG
	LMS	BG
	MEFB	BG
	PN	B
	SPG	BGG
	YMCA	B
Shanhaikwan	MEFB	B
Shuntehfu	PN	BG
Siaochang	LMS	BG
Tientsin	LMS	B
	MEFB	BG
	YMCA	B
Tungchow	ABCFM	B

FUKIEN

Amoy	EPM	B
	RCA	BG
	SDA	B
Chüanchowfu	EPM	B
Foochow	ABCFM	BG
	CMS (+ CEZMS)	BBG
	MEFB	BG
	SDA	B
	YMCA	BB
Hinghwafu	MEFB	BG
Shaowu	ABCFM	BG
Yenpingfu	MEFB	B

HONAN

Changte	PCC	G
Hiangcheug	CIM	B
Juchow	ELAng	B
Kaifeng	MSCC	B
	SBC	B
Kweiteh	MSCC	B
Siuyangchow	LUM	BG
Weihwei	PCC	B
Yeucheng	SDA	BG

HUNAN

Changsha	Union (PN, UE)	G
	YM	B
	YMCA	B
Changteh	PN	B
Chenchow	PN	B
Hengchowfu	CMS	B
Liling	UE	B
Shenchowfu	RCUS	B
Siangtau	PN	B
Taohwalun	NMS	B
Yiyang	NMS	G
Yochow	RCUS	B

HUPEH

Faucheug	LUM	B
	Union (LUM, SEMC)	G
Hankow	LMS	B
	SDA	B
	YMCA	B
Hanyang	WMMS	G
Hwangchow	SMF	G
Ichang	CSFM	BG
	PE	B
Kingchowfu	Union (SEMC, SMF)	B
Laohokow	NLK	B
Suichow	WMMS	B
Wuchang	PE	BG
	WMMS	B

KANSU

KIANGSI

Kiukiang	MEFB	BG
	PE	B
Nauchang	MEFB	BG
Wucheng	NKM	G

KIANGSU

Chinkiang	MEFB	G
	PS	B
Haichow	PS	B
Kiangyin	PS	BG
Liyang	PN	B
Luho	AFO	B
Nanking	AAM	G
	FCMS	BG
	MEFB	BG
	PN	G
	Union (ABF, FCMS, MEFB, PN, PS)	B
	YMCA	B
Shanghai	CMA	BG
	CMS	B
	LMS	BG
	MES	BG
	PE	BBG
	PN	BG
	SBC	BGG
	SDA	BG
	SDB	B
	Union (ABF, SBC)	B
	WU	G
	YMCA	BB
Soochow	MES	BB
	PE	BG
	PN	B
	SBC	BG
Süehowfu	PS	B
Sutsien	PS	BG
Tsingkiangpu	PS	B
Wusih	PE	B
Yangchow	CIM	G
	PE	B
	SBC	G

KWANGSI

Wuchow	CMA	BG

KWANGTUNG

Cantou	ABCFM	BG
	CCColl	BG
	CMS	BG
	PN	G
	SBC	BG
	SDA	B
	Union (ABCFM, Chinese Church, PN, UB)	B
	YMCA	B
Fatshan	WMMS	B
Hongkoug	CMS	BBGGG
	LMS	BG
Kaying	ABF	B
Kityang	ABF	B
	B	B
Kiungchow	PN	BG
Kuchuk	B	B
Linchow	PN	B
Samhopa	EPM	B
Shinehow	Bu	G
Swabue	EPM	B
Swatow	ABF	BG
	EPM	BBB
Tungkun	RM	B
Wukingfu	EPM	B
Yeungkong	PN	B

KWEICHOW

SHANSI

Fenchow	ABCFM	BG
Hungtung	CIM	B
Hwochow	CIM	G
Taikuhsien	ABCFM	B
Yüncheng	SMC (CIM)	BG

SHANTUNG

Ankiu	PN	BG
Chefoo	PN	B
	SBC	BG
Hwanghsien	SBC	BG
Ichowfu	PN	BB
Kiaochow	PN	G
	SBM	BG
Laichow	SBC	BG
Laiyang	SBC	B
Pingtu	SBC	BG
Pingyin	SPG	B
Taianfu	MEFB	B
	SPG	B
Tehchow	ABCFM	BG
Tengchowfu	PN	BG
	SBC	G
Tenghsien	PN	B
Tsinan	PN	BG
Tsingchowfu	BMS	B
Tsingtau	AEPM	BG
	PN	B
Tsining	PN	BG
Weihaiwei	SPG	B
Weihsien	PN	BG
Yenchowfu	SPG	B
Yihsien	PN	BG

SHENSI

Sianfu	BMS	B

SZECHWAN

Chengtu	MCC	G
	MEFB	G
	Union (ABF, FFMA, MCC, MES)	B
	YMCA	B
Chungking	FFMA	B
	MEFB	B
Fowchow	MCC	B
Kiatingfu	CIM	B
Mienchow	CMS	B
Suifu	ABF	BG
Suining	MEFB	B
Tungchwan	FFMA	B
Tzechow	MEFB	B
Tzeliutsing	MCC	B

YÜNNAN

Chaotung	UMC	B

MANCHURIA

FENGTIEN (SHENGKING)

Antung	DMS	B
Chaoyangchen	UFS	B
Chinchowfu	PCI	B
Haicheng	UFS	B
Kaiyüan	UFS	B
Kwangning	PCI	B
Liaoyang	UFS	B
Moukden	UFS	BG
Newchwang	PCI	B
Newchwangcheng	UFS	B
Sinminfu	PCI	BG
Takushau	DMS	B

KIRIN

Ashiho	UFS	B
Kirin	YMCA	B
Kwanchengtze (Changchun)	PCI	B
Yüshuting	PCI	B

HEILUNGKIANG B

Hulan	UFS

* B=Boys, G=Girls. Each letter indicates a separate school.

CENTERS WHERE MISSION HOSPITALS ARE LOCATED

ANHWEI

Anking	PE
Chaohsien	AAM
Chuchow	FCMS
Hwaiyüan	PN
Luchowfu	FCMS
Suchow	PN
Wuhu	MEFB

CHEKIANG

Chuchow	GCAM (CIM)
Hangchow	CMS
Huchowfu	ABF, MES
Kashing	PS
Kinhwafu	ABF
Ningpo	ABF, CMS, UMC
Shaohingfu	ABF
Sungyang	GCAM (CIM)
Taichowfu	CIM, CMS
Tzeki	CMS
Wenchow	UMC
Yüiyao	PN

CHIHLI

Changli	MEFB
Hokienfu	SPG
Kalgan	NCM
Paotingfu	PN
Peking	CMB, LMS, [MEFB, PN, [SPG
Sanhohsien	PN
Shanhaikwan	MEFB
Shuntehfu	PN
Siaochang	LMS
Tientsin	LMS, MEFB
Tungchow	ABCFM
Tsaiyüchen	LMS
Tsangchow	LMS
Yenshan	LMS
Yungpingfu	UMC

FUKIEN

Amoy	RCA
Changchowfu	LMS
Changpu	EPM
Chüanchowfu	EPM
Diongloh	ABCFM
Foochow	ABCFM, CMS, [CEZMS, [MEFB
Funingfu	CMS
Futsing	CMS, CEZMS
Hankong	MEFB
Hinghwafu	CMS, CEZMS
Hwcianhsien	LMS
Inghok (Ingtai)	ABCFM
Kiangtow	CMS
Kienningfu	CMS
Kutienhsien	MEFB
Lienkong	CMS
Loyüanhsien	CEZMS
Lungtien	MEFB
Mintsinghsien	MEFB
Ningteh	CMS
Pingnan	CEZMS
Shanghang	EPM
Shaowu	ABCFM
Shunchang	ABCFM
Sienyu	MEFB
Siokhe	RCA
Tingchowfu	LMS
Yenpingfu	MEFB
Yüki	MEFB
Yungan	MEFB
Yungchun	EPM

HONAN

Chengchow	SBC
Changte	PCC
Honanfu	ELAug
Hsüchow	ELAug
Hwaikingfu	PCC
Kaifeng	CIM
Kioshan	LUM
Kwangchow	LUM
Kweiteh	MSCC
Sinyangchow	LUM
Weihwei	PCC
Yencheng	SDA

HUNAN

Changsha	NMS, YM
Changteh	PN
Chenchow	PN
Hengchowfu	PN
Hungkiang	L(CIM)
Liling	UE
Paoking	L(CIM), WMMS
Pingkiang	WMMS
Shenchowfu	RCUS
Siangtan	PN
Tsingshih	FMS
Yiyang	NMS
Yochow	RCUS
Yuhsien	UE
Yungchowfu	WMMS

HUPEH

Anlu	WMMS
Fancheng	LUM
Hankow	LMS, WMMS
Hwangchow	SMF
Hwangpei	LMS
Ichang	CSFM
Kienli	SMF
Laohokow	NLK
Machenghsien	SMF
Shasi	SMF
Siangyangfu	LUM+SEMC
Siaokan	LMS
Tayeh	WMMS
Teian	WMMS
Tsaoshih	LMS
Wuchang	LMS, PE

KANSU

Lanchowfu	CIM
Pingliang	SAM (CIM)

KIANGSI

Jaochow	CIM
Kinkiang	MEFB
Kuling	Kuling Estate
Nanchang	MEFB
Yuanchow	CIM

KIANGSU

Changchow	MES
Chinkiang	MEFB
Haichow	PS
Hinghwa	Ind
Kiangyin	PS
Liuho	SDB
Liyanghsien	PN
Luho	AFO
Nanking	AFO, UofN
Shanghai	LMS, PE, SDA, [WU+ABF+ [MES
Soochow	MES, PN, PS
Süchowfu	PS
Sutsien	PS
Tsingkiangpu	PS
Tungchow	FCMS
Wusih	PE
Yangchow	SBC
Yencheng	PS

KWANGSI

Kweilin	CMS
Nanning	EMM
Wuchow	SBC, WMMS

KWANGTUNG

Canton	CCColl, CMMS, [PN
Chaochowfu	EPM
Chaoyanghsien	ABF
Fatshan	WMMS
Hoihow	PN
Hongkong	LMS
Kachek	PN
Kaying	B
Kityang	ABF
Kinngchow	PN
Kongmoon	PCC
Kongtsun	PCNZ
Linchow	PN
Lotingchow	RPC
Nodoa	PN
Pakhoi	CMS
Samhopa	EPM
Shinchow	WMMS
Sinlam	UB
Swabne	EPM
Swatow	ABF, EPM
Takhing	RPC
Tungkun	RM
Ungkung	ABF
Wukingfu	EPM
Yeungkong	PN
Yingtak	SBC

KWEICHOW

Anshunfu	CIM
Tungjen	EA

SHANSI

Fenchow	ABCFM
Hwochow	CIM
Liaochow	GBB
Luanfu	CIM
Pingtingchow	GBB
Pingyangfu	CIM
Taikuhsien	ABCFM
Taiyüanfu	BMS

SHANTUNG

Chefoo	CIM, PN
Chowtsun	BMS
Chukiachai	UMC
Hwanghsien	SBC
Ichowfu	PN
Kiaochow	SBM
Laichow	SBC
Lintsingchow	ABCFM
Pingtu	SBC
Pingyin	SPG
Taianfu	MEFB
Tehchow	ABCFM
Tengchowfu	PN
Tenghsien	PN
Tsinan	PN, SCU
Tsingchowfu	BMS
Tsining	PN
Weihsien	PN
Yenchowfu	MEFB, SPG
Yihsien	PN

SHENSI

Sanyüanhsien	BMS
Sianfu	BMS

SZECHWAN

Batang	FCMS
Chengtu	MCC, MEFB
Chungchow	MCC
Chungking	MCC, MEFB, [SDA
Fowchow	MCC
Jenshowhsien	MCC
Junghsien	MCC
Kweichowfu	Ind
Kiatingfu	MCC
Luchow	MCC
Mienchuhsien	CMS
Paoning	CIM
Penghsien	MCC
Suifu	ABF
Suining	FFMA
Suitingfu	CIM
Tungchwan	FFMA
Tzechow	MEFB
Tzeliutsing	MCC
Yachowfu	ABF

YÜNNAN

Chaotung	UMC
Yünnanfu	CMS

MANCHURIA

FENGTIEN (SHENGKING)

Antung	DMS
Chaoyangchen	UFS
Chinchowfu	PCI
Fakuting	PCI
Hailungfu	UFS
Kaiyüan	UFS
Kwangning	PCI
Liaoyang	UFS
Lintaokow	Korean Church
Moukden	UFS, DMS+ [UFS
Newchwang	PCI
Sinuinfu	PCI
Sinyen	DMS
Tichling	UFS
Yungling	UFS

KIRIN

Ashiho	UFS
Kirin	PCI
Kwanchengtze (Changchun)	PCI
Panshihhsien	UFS

HEILUNGKIANG

Hulan	UFS

SINKIANG

Shufu (Kashgar)	SMF
Sochefu (Yarkand)	SMF
Yangihissar	SMF

CENTERS WHERE MISSION HOSPITALS MAY BE ERECTED (1919-1924)

ANHWEI

Pochow	SBC
Tunki	MEFB

CHEKIANG

CHIHLI

Chichow	SPG
Kaichow	MGC
Tamingfu	SCM
Yungtsing	SPG

FUKIEN

Kienninghsien	ABCFM
Lungyenchow	RCA
Tungan	RCA

HONAN

Kihsien	FMA
Kweiteh	LBM
Sinsiang	PCC
Taokow	PCC
Tungpeh	LB
Wnan	PCC

HUNAN

Sinhwa	NMS
Taochow	CMS
Yungting	FMS

HUPEH

Kingchowfu	SEMC+SMF
Shihnanfu	ELMo
Suichow	WMMS
Wusüeh	WMMS

KANSU

KIANGSI

KIANGSU

Chinkiang	PS
Sungkiangfu	MES
Taichow	PS

KWANGSI

KWANGTUNG

Kochow	PN

KWEICHOW

SHANSI

Linlin	ABCFM
Tatungfu	HF (CIM)

SHANTUNG

Kaomi	SBM
Liaocheng	SPG
Peichen	BMS
Poshan	BMS
Taianfu	SPG
Tungchangfu	NHM

SHENSI

SZECHWAN

Chungpa	CMS
Tungchwan	FFMA

YÜNNAN

MANCHURIA

Hingkingfu	UFS
DMS field	

APPENDIX F

STATEMENT ON COMITY

At the Fourth Annual Meeting of the China Continuation Committee (Shanghai, April 27—May 2, 1916) attention was called to the Report presented to the Second Meeting of the National Missionary Council in India by its Standing Committee on Comity among Missions. On recommendation of the Business Committee, it was voted (1) That a Special Committee on Comity be appointed; (2). That the task assigned to this Committee be the collection of information from committees on comity in China and in other lands with special reference to work accomplished, and to prepare a report for presentation at the next Annual Meeting.

At the Fifth Annual Meeting of the China Continuation Committee (Hangchow, April 27—May 2, 1917) the report of the Special Committee on Comity was presented by the Chairman, D. E. Hoste, Esq. In substance this report closely followed the "Statement on Comity" adopted by the National Missionary Council of India at its Annual Meetings of 1915 and 1916. Each section in the report beginning with the words "It is agreed" was discussed and voted upon separately.

STATEMENT

Introduction—The subject of comity is part of a wider subject. The primary task which lies before the Chinese Church and the foreign missionary societies at work in China is the evangelization of that land. For the accomplishment of this task, the proper interrelation of the forces and methods employed is scarcely less important than their adequacy and suitability. Such interrelation has two principal branches:

a. Co-operative efforts.

b. Hearty agreement and mutual considerateness with regard to separate efforts.

(a.) Under co-operative efforts, would be classed the union of ecclesiastical bodies, or steps taken toward such union, and co-operation between missions in particular works or kinds of work, educational, medical, literary, etc. With such efforts, important as they are, the present Statement will deal only incidentally, but it is right always to bear in mind their close connection with the other side of interrelation.

(b.) The interrelation of efforts which are made separately is the subject of this Statement on Comity. Comity may be defined as the spirit of considerateness and fair dealing which is the fruit of Christian courtesy and common sense. The object of this Statement is to set forth the Principles of Comity and their application to Christian work in this country.

The Statement is not to be regarded as a standard imposed on any churches, missions, inter-denominational or inter-mission agencies, but as a series of recommendations framed by the China Continuation Committee after mature consideration. In suggesting that the above-mentioned bodies should take definite steps in the matter of comity, the China Continuation Committee puts before them this Statement as its contribution to the subject. It is recommended to the churches and missions, and to inter-denominational and inter-mission bodies, for their consideration, in the firm conviction that such rules of comity as are here given will be kept easily and loyally, in proportion as missionaries and members of different churches live on terms of Christian fellowship with one another. The Committee rejoices that of late years there has been marked increase in the amount and influence of friendly intercourse between workers of different missions and churches, and of fellowship in worship. It is convinced that such intercourse, including informal conference regarding plans for future work, and a sharing of each other's views and aspirations, will do more than any rules that can be agreed to in avoiding misunderstandings.

I. Arbitration and Conciliation

The happy interrelation of missionary societies one with another is the normal condition of work in China. When matters of dispute between missions arise, the consensus of opinion favours their settlement by arbitration. The Centenary Conference in 1907 took steps to provide for provincial bodies which would be in a position to serve in the capacity of arbitrators The Continuation Committee Conferences of 1913, in appointing the China Continuation Committee, made it one of the Committee's functions "to act as Board of Reference when invited to do so by the parties immediately concerned."

It is agreed:—1. That the principle of arbitration should be applied as widely as possible to all matters of dispute between missions or churches, provided that the fundamental principles of the ecclesiastical bodies concerned be not thereby called in question.

2. That inter-denominational and inter-mission bodies should be ready to act in the matter of arbitration and conciliation, and should, where possible, make arrangements by which those matters can be dealt with between their regular meetings.

3. That in all cases of disagreement, the missions or churches concerned should first attempt a settlement between themselves, and that reference should be made to an outside body only after such attempts have failed.

4. That an inter-denominational or inter-mission body should arbitrate only when any case is referred to it by the official representatives of both the churches or missions involved in any dispute. But in case one party declines arbitration, it shall still be open to the other party to appeal to the aforesaid body to use its friendly offices to bring about a settlement.

5. That the decision of an inter-denominational or inter-mission body, or its appointed representatives, shall be advisory or final, as shall be agreed by the parties concerned, before the case is heard.

6. That, for the settlement of any dispute, the appointed representatives should generally include an equal representation on behalf of each of the missions or churches directly concerned chosen by themselves, it being left to the body appealed to, to appoint an additional member or members, whether of its own number or not, having regard to the nature of the subject upon which arbitration is sought.

7. That, when suitable local or provincial bodies do not exist, or when it is desired by the parties concerned, the help of the China Continuation Committee may be sought in any matter affecting arbitration between churches or missions.

8. That any award or agreement arrived at, after arbitration or conciliation, should be reduced to writing.

II. Territorial Arrangements

(Cases in which two or more missions are working or proposing to work in the same area.)

The history of comity in past years has shown that there are some churches and missions whose principles make it difficult for them to enter into any arrangements regarding territorial divisions, and there are other churches and missions which, while they have no such difficulty in regard to the delimitations of territory, insist upon certain restrictions with regard to the application of the principle. Experience has proved that even such difficulties are not always insuperable, and while such large sections of China are still unoccupied, churches and missions, in extending their work, should give careful attention to these sections, before determining to begin work in fields already being worked by others.

It is difficult, if not impossible, to frame a general and final definition of what may be regarded as the effective occupation of any sphere. In practice, the standard for determining this depends upon the particular stage the work has reached in a given region, and still more on the progress made in other parts of the field.

To make Christ known to all the people is the ideal in the early stages of evangelization. To equip the Chinese Church for permanently dealing with that task constitutes the need of the later stages of development. In the earlier stage, conditions differ so widely that neither the ratio of a geographical area nor the numerical ratio of population to staff employed can be regarded as a satisfactory criterion.

It is agreed:—1. That, in the event of any church or mission wishing to enter an unoccupied field in any provincial area, consultation with the proper inter-denominational or inter-mission body for that sphere, if one exists, should precede any definite steps for occupation. In determining whether or not a new society should enter, due weight should be given to the resources of that society, and the likelihood of its being able to make its occupation of a given area effective before the other.

2. That any missions or churches proposing to make any further advances in the opening up of new work either of a general nature or for special classes in cities or districts already partially occupied by other societies, should consult with them before doing so.

3. That, in areas in which different churches or missions are to work in close proximity to one another and under conditions that are conducive to co-operative efforts, the different churches or missions should from time to time consult with one another as to the possibility of co-operation in institutional work (educational, medical, industrial, etc.), and no institutional work likely to affect the work of another church or mission should be initiated without consultation, and if possible, agreement, with the other bodies occupying the same area.

4. That, in areas in which two or more similar institutions (educational, medical, industrial, etc.), now exist in such proximity to each other as to cause overlapping, it is desirable that negotiations be opened to see whether they could be united or be utilized for different departments of the same work.

5. That agreements in regard to territorial arrangements already existing, or which may in future be arrived at in any way, should be reduced to writing, carefully preserved, and reconsidered every five to ten years in the light of new conditions.

6. That, while the right of Christians to the ministration of their own communion is recognized, and while congregations or small gatherings of Christians isolated from their own communion should be expected to engage in evangelistic work on a voluntary basis, such ministration and efforts should not be regarded as warranting isolated congregations in undertaking missionary operations that would in any way conflict with the work of the missions or churches occupying the field.

7. That, when the care of a work has been transferred from one organization to another, communications about the work from any member of the former body should always be made to representatives of the organization which has assumed responsibility.

III. Transfer of Mission Agents or Church Agents

It is agreed:—1. That no agent (man or woman), employed or recently employed by one church, mission, or other organization, should be employed by another church or mission without full preliminary consultation with the church or mission with which the agent is or was formerly connected. Consultation ought to include such matters as the question whether he is under any obligation to the mission with which he is or was connected. In cases where such obligation is financial, as, for instance, in the case of an agent who obtained his education on the definite understanding that he would serve the church or mission for a definite time, arrangements should be made, in the event of a transfer taking place, for a discharge of the obligation, as may be mutually agreed upon. If the two organizations affected cannot agree about a transfer, the inherent right of the individual primarily affected, to decide the question, must be recognized and respected. It is understood that this paragraph does not affect the transfer of pastors within a given church or organization.

2. The principle of this section should apply also to the case of pupils in a church or mission school whom a representative of some other mission or church may propose to receive.

IV. Salaries of Mission Agents

It is agreed:—1. That the adequate remuneration of all grades of agents in a provincial area, and especially the need of revising salaries in view of changing economic conditions, are suitable subjects for the consideration of inter-denominational and inter-mission bodies, and are deserving of their careful attention.

2. That while there seem to be great difficulties in standardizing the salaries of missionary agents, educational, medical, and evangelistic, it is important that missions or churches should endeavour to cut off all occasions of jealousy and misunderstanding that may arise from inequalities in the remuneration of agents whose work and qualifications are similar.

V. Treatment of Mission Agents under Discipline

It is agreed:—1. That the disciplinary censure of one church or mission for clearly established fault in character and conduct should be respected by another.

2. That agents dismissed on such grounds by one church or mission should not be employed by another without previous consultation with the authority dismissing them.

VI. Relation of Churches to Members of other Churches

While it is agreed that it will conduce to the interests of the Kingdom of Christ in China that all churches which can unite without compromising their own principles should do so, and that any churches that can enter a federation without compromising their own principles should do so, the following three recommendations are offered to such churches as can, consistently with their own laws and principles, adopt them, though they may not at the present time be able to advance either to corporate union or to federation.

In dealing with this subject, it is incumbent upon all members of the missionary body ever to bear in mind, that they incur a grave responsibility by the adoption of any measures calculated to reproduce in this country the divisions between the churches in the home lands. Not a few of these divisions are, in their origin, due quite as much to social and political influences peculiar to western countries as to essential religious principles. Hence, the vital importance of missionaries, whilst themselves remaining strictly loyal to all obligations imposed upon them by their home church connections, when attempting to introduce church order and government in China, strictly to limit themselves to cardinal principles, and by the elimination of all else, to allow room for their healthy development and application amongst the Chinese people.

It is agreed:—1. That churches should do their best to give spiritual opportunities and assistance to members of other churches who stand in need of them.

2. That church members from one area temporarily visiting the sphere of another church organization should bring with them certificates of membership to be recognized by churches (whose principles allow them to do so), for such period only as the visit lasts.

3. That church members settling in the sphere of another church organization should be given a certificate enabling that church, if it see fit, to receive them into its fellowship.

VII. Baptism and Admission to Church Membership

It is agreed:—1. That it seems desirable for inter-denominational and inter-mission bodies to consider the possibility of a more uniform standard regarding baptism and the conditions of admission into church membership.

2. That no church or mission should baptize or admit to church membership or accept as a candidate for baptism or admission to church membership, any person who is already receiving regular preparatory instruction, or is an admitted catechumen in another church, without first consulting with the officials of the church, but the final choice of the church he will join, must rest with the candidate.

VIII. Treatment of Church Members under Discipline

It is agreed:—1. That different churches should mutually respect each other's discipline.

2. That when no certificate is brought by the member of one church applying for membership in another church, inquiry should always be made into his conduct and standing in the former.

3. That when a member of one church desires admission into another, if, on inquiry, it proves that he is under discipline, or has rendered himself liable to discipline, for a grave fault against the moral law of Christ, his admission should not be considered until he has given evidence of repentance and reformation, and if discipline has been imposed, has completed the term of discipline in the church which has imposed it.

IX. Chinese Representation on Boards of Arbitration

It is agreed:—1. That, in conclusion, it is desirable that bodies dealing with questions directly affecting the Chinese Church should have representation of Chinese members upon them.

ADOPTION OF STATEMENT ON COMITY

The presentation of this Statement and its acceptance by the China Continuation Committee was accompanied by the following recommendations which were approved:

1. That this Statement of Comity be adopted as representing in general the opinion of the China Continuation Committee, and that it be submitted to the missionary body, in the hope that it may prove useful, as the principles that are enunciated in it are applied to present-day questions relating to comity.

2. That the Secretaries of the China Continuation Committee be instructed to send copies of this Statement to mission and church authorities, with a request that it be brought before these bodies for their consideration and, if possible, for adoption. Further, that a report be made at the next Annual Meeting of the China Continuation Committee of the societies adopting the Statement.

3. That a new Committee on Comity be not appointed, but that the Executive Committee act as the Committee on Arbitration of the China Continuation Committee, when requested to do so, under the provision outlined above.

At the Sixth Annual Meeting of the China Continuation Committee (Shanghai, April 19-24, 1918) the Foreign Secretary reported the results of correspondence with the missions and churches in regard to the Statement on Comity adopted at the last Annual Meeting. It was voted to instruct the Secretaries to continue correspondence with the missions and church bodies, with a view to securing a wider adoption of this Report.

At the Seventh Annual Meeting of the China Continuation Committee (Shanghai, April 25-30, 1919), a Report on the Adoption by Missions and Churches of the Statement on Comity was presented by the Secre-

taries. (See Proceedings, Appendix XIV, pages 83 to 90). Since then other missions have officially announced their approval and acceptance of the same.

A full list of missions and Churches subscribing to the Comity Statement as given above is appended herewith. Their number totals 115 "missions" (not societies), with a membership approximating 80 per cent of the total foreign missionary force. Where the action reported has included any qualifying or other modifying clauses, the action is quoted in full.

ANGLICAN

Canadian Church Mission

"Regarding the request of the C. C. C. that we should consider their Report on Comity, we desire to express our cordial approval of the principles laid down in the report, and as far as possible will try to act according to it; but in certain matters where the principles of our Anglican Communion may be concerned we shall be bound to follow the instructions of our home authorities."

Church Missionary Society and Church of England Zenana Mission. (Fukien, Mid-China, and West China Missions).

"That this Conference having considered the Statement on Comity of the C. C. C. (set forth at its 1917 meeting) recognizes its great value as a contribution to the question." (Mid-China).

"The Conference of the CMS West China Mission, having considered the Statement of the Committee on Comity of the C. C. C., desire to place on record our appreciation of the very wise and comprehensive manner in which the sections introduced by the phrase 'It is agreed' have been drawn up, and adopt the principles enunciated therein for application to present-day questions relating to comity" (West China).

American Church Mission

Diocesan Synod voted to accept general principle (Diocese of Anking).

General approval of Diocesan Synod (Diocese of Hankow).

Accepted with limitations (Diocese of Shanghai).

Society for the Propagation of the Gospel (Shantung).

BAPTIST

American Baptist Foreign Mission Society (East China, South China, and West China Missions).

English Baptist Mission (Shansi, Shantung, and Shensi Missions).

Church of the Brethren Mission (Shansi).

Southern Baptist Convention (Interior).

Swedish Baptist Mission approved paragraphs 3, 5, 6, 7, and 8.

Seventh-Day Baptist Mission.

CONGREGATIONAL

American Board of Commissioners for Foreign Missions (Foochow, Shaowu, North China, and South China Missions)

London Missionary Society (Central China, Fukien, North China, East China and South China Missions)

Woman's Foreign Missionary Society of the Methodist Protestant Church (Chihli)

LUTHERAN

Augustana Synod Mission

Danish Lutheran Mission

Finnish Missionary Society

American Lutheran Brethren Mission

Board of Foreign Missions of the Norwegian Lutheran Church of America

Norwegian Evangelical Lutheran Free Church

Norwegian Lutheran Mission

Norwegian Missionary Society

Swedish American Missionary Covenant

Swedish Missionary Society

METHODIST

Evangelical Association

American Free Methodist Mission

"Approved in so far as those missions whose fields touch ours agree to the same principles."

Canadian Methodist Mission

Methodist Episcopal Church (Central China, Foochow, Hinghwa, Kiangsi, Yenping and West China Missions)

"The Committee is in full sympathy with the suggestions made by the C. C. C. in its Report on Comity. In order to further the spirit and practice of comity we wish to emphasize the desirability of transfer of members from one church to another (when such occurs) on terms of full equality without the necessity of conforming to further requirements. Also the desirability of mutual recognition of the validity of the sacraments as administered by all communions, and validity of ecclesiastical orders, thereby promoting the true spirit of fraternity. Further, as to territorial arrangements, it appears to us that towns of 10,000 or more people with their environments, cannot be adequately served by any one branch of the Church."

Methodist Episcopal Church, South

United Evangelical Church

United Methodist Church (Ningpo, North China, Wenchow, and Yünnan Missions)

Wesleyan Methodist Missionary Society (Hupeh, Hunan and South China Missions)

PRESBYTERIAN

Church of Scotland Mission

English Presbyterian Mission (Amoy, Hakka, and Swatow Missions).

"The Council discussed the Statement paragraph by paragraph and agreed to its adoption, but they are of the opinion that in section 6 on relation of churches to members of other churches, the words 'if it see fit' in paragraph 'c' are misleading. In normal circumstances a church should certainly receive members of other churches settling in the district, provided they have a proper certificate." (Amoy Mission)

"Agreed that the Council heartily adopt the Statement with the exception of the sentence in Clause III 'If the two organizations affected. . . recognized and respected' which may be interpreted in such a way as to defeat the object of the clause. The Council therefore recommends the amendment of this clause."

"That, as it is not clear that the Statement is intended to be sent to the governing bodies of the Chinese churches, we draw attention to the importance of their adherence if the Statement is to be effective and recommend that copies be sent to each church governing body for their consideration." (Swatow Mission).

"It accepts the principles laid down in the report of the Special Committee on Comity, which principles it is prepared to abide by so far as circumstances render this practicable." (Hakka Mission).

Canadian Presbyterian Mission (Honan and South China Missions)

Irish Presbyterian Church

Presbyterian Church of New Zealand

American Presbyterian Church, North (Central China, Hainan, Hunan, Kiangan, North China, Shantung, and South China Missions)

Ko-yreeng Presbytery, Presbyterian Church in China, (Kwangtung)

American Presbyterian Church, South (Mid-China and North Kiangsu Missions)

Reformed Church in America

Reformed Church in the United States

United Brethren in Christ

American Reformed Presbyterian Church

"The mission endorses the report on Church Comity, provided nothing is involved which conflicts with the position of the Reformed Presbyterian Synod with reference to organic church union and unscriptural forms of worship."

United Free Church of Scotland

CHINA INLAND MISSION

Anhwei, Chekiang, Chihli, Honan, Hupeh, Kiangsi, Kiangsu, Kweichow, Shansi, Shantung, Shensi, and Szechwan (East).

Lichenzeller Mission

Scandinavian China Alliance

Friedenshort Deaconess Mission

OTHER SOCIETIES

Christian and Missionary Alliance (Central China, South China and Shanghai Missions)

Friends' Foreign Missionary Society

Hunan Bible Institute and BIOLA

Foreign Christian Missionary Society (Anhwei, Kiangsu and Szechwan Missions)

Hebron Mission

General Conference of Mennonites of North America

Pentecostal Church of the Nazarene

American Friends Mission

Deutscher Frauen Missions Bund

Pentecostal Missionary Union

Salvation Army

Swedish American Mission

Canton Missionary Conference

Ichang Missionary Conference

Young Men's Christian Association (National Committee)

Young Women's Christian Association (National Committee)

Seventh-Day Adventist Mission Board (Asiatic Division)

Statement of Relationship to Other Societies issued by the General Conference Committee of Seventh-Day Adventists, The Far Eastern Division, Shanghai, March, 1919.

"In the desire to avoid occasion for misunderstanding or friction in the matter of relationship to the work of other societies, we, the General Conference Committee of Seventh-Day Adventists for the Far Eastern Division submit the following statement for the guidance of workers in the Division:

1. We recognize every agency that lifts up Christ before men as a part of the divine plan for the evangelization of the world, and we hold in high esteem the Christian men and women in other communions who are engaged in winning souls to Christ.

2. Wherever the prosecution of the Gospel work brings us into touch with other societies and their work, the spirit of Christian courtesy, frankness, and fairness should at all times guide in dealing with mission problems; and in this matter we adopt the following principles and plan of operation:

(a) That we recognize that the essence of true religion is, that religion is based upon conscience and conviction. It is therefore to be constantly our purpose that no selfish interest nor temporal advantage shall draw any person to our communion, and that no tie shall hold any member save the belief and conviction that in this way he finds true

connection with Christ. When change of conviction leads any member of our society to feel no longer in accord with us in faith and practice, we recognize not only his right but duty to change his religious affiliation to accord with his belief.

(b) That before admitting to church membership any one who is a member of another church every care be exercized to ascertain that the candidate is moved to change his religious affiliation only by force of religious conviction and out of regard to his personal relationship to his God; and that wherever possible consultation be had with those in charge of the church or mission with which the applicant is connected.

(c) That persons under censure of another mission for clearly established fault in Christian morals or character shall not be considered eligible for membership in our mission until they have given evidence of repentance and reformation.

(d) That an agent employed or recently employed by another church or mission or other organization shall not be employed by our church or mission without preliminary consultation with the church or mission with which the agent is or was formerly connected.

(e) We advise that when setting salaries, the local mission auditing committees give consideration to the salaries paid by other missions operating in the same field.

3. As to the matter of territorial divisions and the restriction of operations to designated areas, our attitude must be shaped by these considerations:

(a) As in generations past, in the providence of God and the historical development of His work for men, denominational bodies and religious movements have arisen to give special emphasis to different phases of Gospel truth, so we find in the origin and rise of the Seventh-Day Adventist people, the burden laid upon us to emphasize the gospel of Christ's second coming as an event 'even at the door,' calling for the proclamation of the special message of preparation of the way of the Lord revealed in Holy Scripture.

(b) As this advent proclamation is described in Scripture prophecy, particularly as the Revelation of Christ sets it forth in the terms of Revelation 14: 6-14, it is commissioned that this special message of the 'everlasting Gospel' which is to precede the coming of the Saviour shall be preached 'to every nation, and kindred, and tongue, and people.' While this commission makes it impossible for us to restrict our witness to this phase of the Gospel to any limited area, and impels us to call it to the attention of all peoples everywhere, our policy is to make the great masses of the people our special aim in evangelistic work."

APPENDIX G

CITIES OF CHINA WITH ESTIMATED POPULATIONS

The following list of cities with generally accepted population estimates is the result of post card questionnaires sent to missionaries in every mission station in China. Estimates received in this way were carefully compared with estimates previously published in Customs' reports, guidebooks, geographies and atlases, city population lists of large business houses, Mission Board reports, Police Commissioners' reports, etc. and a number of changes were made. The estimates, therefore, as they stand, are as accurate and complete as direct correspondence with local residents and reference to all available printed sources of information make possible.

On the other hand, the Survey Committee fully realizes that the list is by no means complete, and that many of the estimates given may be quite wide of the mark. Those with experience in estimating population in China or gathering information regarding population will appreciate both the Committee's difficulties and its natural disinclination to make any claims for the estimates given below, beyond the mere assertion that they represent its best contribution on this subject. Accuracy and completeness will not be reached until a careful and scientifically approved census is made under Government supervision, not only of individual cities or provinces but of the whole country.

Over 1,000,000	
Canton, Tung	1,600,000
Shanghai, Ku	1,500,000
Between 500,000 *and* 1,000,000	
Tientsin, Chi	900,000*
Peking, ,,	850,000*
Hangchow, Che	650,000
Foochow, Fu	625,000
Soochow, Ku	600,000
Chungking, Sze	525,000*
Hongkong	525,000
Between 250,000 *and* 500,000	
Chengtu, Sze	500,000
Nanchang, Ki	480,000
Fatshan, Tung	450,000
Ningpo, Che	450,000
Shaohingfu, Che	400,000
Hankow, Hup	350,000
Nanking, Ku	300,000
Tsinan, Sung	300,000
Yangchow, Ku	300,000
Kaifeng, Ho	280,000
Chinkiang, Ku	260,000*
Between 150,000 *and* 250,000	
Chaochowfu, Tung	250,000
Moukden, Feng	250,000
Sianfu, Shc	250,000
Wuchang, Hup	250,000
Changsha, Hun	229,537*
Chowkiakow, Ho	200,000
Harbin, Kir	200,000
Kanchow, Ki	200,000
Sunwui, Tung	200,000
Tsining, Sung	200,000
Changteh, Hun	180,000*
Hwaianfu, Ku	180,000
Siangtan, Hun	180,000*
Wuhu, An	175,000
Kongmoon, Tung	168,000
Between 100,000 *and* 150,000	
Hanyang, Hup	150,000
Wusih, Ku	150,000
Siulam, Tung	140,000
Wenchow, Che	140,000
Chüanchowfu, Fu	130,000
Tsingkiangpu, Ku	130,000
Changchow, Ku	125,000
Süchowfu, Ku	125,000
Suifu, Sze	125,000
Kianfu, Ki	120,000
Shiuchow, Tung	120,000
Shunking, Sze	120,000
Amoy, Fu	114,000
Lanchowfu, Kan	110,000
Wanhsien, Sze	110,000*
Between 50,000 *and* 100,000	
Anking, An	100,000
Chaoyanghsien, Tung	100,000
Chefoo, Sung	100,000
Chihfeng (Hada), Jehol	100,000
Fowchow, Sze	100,000
Fuchow, Ki	100,000
Hanchungfu, She	100,000
Hengchowfu, Hun	100,000
Huchowfu, Che	100,000
Ichowfu, Sung	100,000
Kashing, Che	100,000
Kwangchow, Ho	100,000
Laohokow, Hup	100,000
Paotingfu, Chi	100,000*
Shekki, Tung	100,000
Sungkiangfu, Ku	100,000
Taichow, Ku	100,000
Weihsien, Sung	100,000
Yünnanfu, Yün	100,000
Packing, Hun	90,000
Tsingtau, Sung	90,000
Yeucheng, Ku	90,000
Changshu, Ku	88,000
Shasi, Hup	87,000
Taileung, Tung	87,000
Kiukiang, Ki	85,000
Ningsiafu, Kan	85,000
Tangshan, Chi	85,000
Kirin, Kir	83,000
Hinganfu, She	80,000
Hinghwa, Ku	80,000
Hwanghsien, Sung	80,000
Kashing, Che	80,000
Kityang, Tung	80,000
Kweiyang, Kwei	80,000
Laichow, Sung	80,000
Limchowfu, Tung	80,000
Luchow, Sze	80,000*
Macao, Tung	80,000
Newchwang, Feng	80,000
Pochow, An	80,000
Sanyüanhsien, Sha	80,000
Swatow, Tung	80,000
Taiyüanfu, Sha	80,000
Tsochengchen, Sung	80,000
Tungchowfu, She	80,000
Wuchow, Si	80,000*
Yiyang, Hun	80,000
Chowtsun, Sung	75,000
Chüchowfu, Che	75,000
Tsinchow, Kan	75,000
Kalgan (Changkiakow), Chi	72,000*
Antung, Feng	70,000
Hoihow, Tung	70,000
Kwanchengtze (Changchun), Kir	70,000
Liaoyüanchow, Feng	70,000
Luchowfu, An	70,000
Paoning, Sze	70,000
Shanhaikwan, Chi	70,000*
Suitingfu, Sze	70,000
Tsunyi, Kwei	70,000
Tungchwan, Sze	70,000
Ungkung, Tung	70,000
Yingchowfu, An	70,000
Fancheng, Hup	65,000
Fenchow, Sha	65,000
Shufu (Kashgar), Siu	65,000
Sutsien, Ku	65,000
Tungchow (Nantung), Ku	65,000
Taochow, Kan	62,000
Changte, Ho	60,000
Chinchowfu, Feng	60,000
Chüchow, Sung	60,000
Ichang, Hup	60,000
Kiatingfu, Sze	60,000
Kienningfu, Fu	60,000
Kingchowfu, Hup	60,000
Kushihsien, Ho	60,000
Kweilin, Si	60,000*
Linchowfu, Si	60,000
Ningteh, Fu	60,000
Ningtu, Ku	60,000
Sochefu (Yarkand), Sin	60,000
Sünchow, Si	60,000
Taichowfu, Che	60,000
Tengchowfu, Sung	60,000
Tihwafu (Urumtsi), Sin	60,000
Tsingshih, Hun	58,000
Changchowfu, Fu	56,000
Shinhing, Tung	56,000
Dairen (Dalny), Feng	55,000
Pingliang, Kan	55,000

Between 25,000 and 50,000

Aigun, Hei	50,000
Changshan, Che	50,000
Chaoyangfu, Jehol	50,000
Jaochow, Ki	50,000
Juikin, Ki	50,000
Jukao, Kn	50,000
Kiangyin, Kn	50,000
Kiaochow, Sung	50,000
Kienchangfu, Ki	50,000
Kiuhwafu, Che	50,000
Kintan, Kn	50,000
Kokiuchang, Yün	50,000*
Kushihchen, She	50,000
Kweiteh, Ho	50,000
Liutsingchow, Sung	50,000
Liuanchow, An	50,000
Nanfeng, Ki	50,000
Nanning, Si	50,000
Nanyangfu, Ho	50,000
Ningkwofu, An	50,000
Pingchüan (Pakow), Jehol	50,000
Sinminfu, Feng	50,000
Suining, Sze	50,000
Tachu, Sze	50,000
Tanyang, Kn	50,000
Tingyüan, Sze	50,000
Tsingchowfu, Sung	50,000
Tsitsihar, Hei	50,000
Tungtaihsien, Kn	50,000
Watlam, Si	50,000
Weinan, She	50,000
Wenshang, Sung	50,000
Wusüeh, Hup	50,000
Yüanchow, Hun	50,000
Chengtehfu (Jehol), Jehol	45,000
Juchow, Ho	45,000
Kitaihsien (Kuchengtze), Sin	45,000
Ningyüanhsien (Kuldja), Sin	45,000
Tunki, An	45,000
Weibwei, Ho	45,000
Tengyüeh, Yün	44,400
Anlu, Hup	40,000
Changshn, Ki	40,000
Chengkn, She	40,000
Chihkiang, Hup	40,000
Powning, Ku	40,000
Fuping, She	40,000
Hankiang, Fu	40,000
Hinghwafu, Fu	40,000
Hingninghsien, Tung	40,000
Hokshan, Tung	40,000
Hsüchow, Ho	40,000
Hwaikingfu, Ho	40,000
Hwangshih, Fu	40,000
Hweihsien, Kan	40,000
Ihwang, Ki	40,000
Juian, Che	40,000
Kaoyuchow, Ku	40,000
Kiasiang, Sung	40,000
Kiatinghsien, Kn	40,000
Kihsien, Ho	40,000
Kingyang, She	40,000
Kweichowfu, Sze	40,000
Liangchowfu, Kan	40,000
Liaoyang, Feng	40,000
Loping, Ki	40,000
Luanfu, Sha	40,000
Lungchow, Si	40,000
Namyung, Tung	40,000
Shihchenghsien, Ki	40,000
Shuyang, Ku	40,000
Sinti, Hup	40,000
Sisiang, She	40,000
Taianfu, Sung	40,000
Tangshan, Ku	40,000
Tatsienlu, Sze	40,000
Tatzekow, Jehol	40,000
Tehchow, Sung	40,000
Tenghsien, Sung	40,000
Titaochow, Kan	40,000
Tsinghwachen, Ho	40,000
Tsungjen, Ki	40,000
Tungan, Fu	40,000
Tzechow, Sze	40,000
Wensuhfu (Aksu), Sin	40,000
Yamchow, Tung	40,000
Yochow, Hun	40,000
Yüanchow, Hun	40,000
Yüchow, Chi	40,000
Yüyao, Che	40,000
Urga, Mong	38,000
Yenchowfu, Sung	38,000
Chanchuen, Tung	36,000
Chengchow, Ho	35,000
Chihsien, Ho	35,000
Chucheng, Sung	35,000
Hungkiang, Hun	35,000
Pichieh, Kwei	35,000
Shanghang, Fu	35,000
Shekiung, Tung	35,000
Shuihow, Tung	35,000
Siangyangfu, Hup	35,000
Suichow, Ho	35,000
Taucheng, Sung	35,000
Tatung, An	35,000
Tingtao, Sung	35,000
Tsangchow, Chi	35,000
Tsaochowfu, Sung	35,000
Wuweichow, An	35,000
Kochan, Tung	32,000
Tsingyün, Tung	32,000
Tungjen, Kwei	32,000
Maktsuen, Tung	31,000
Anshunfu, Kwei	30,000
Antung, Kn	30,000
Ashiho, Kir	30,000
Chaling, Hun	30,000
Chenchow, Hun	30,000
Chenghsien, Che	30,000
Chenyüan, Kwei	30,000
Chungpa, Sze	30,000
Feihsien, Sung	30,000
Haichow, Ku	30,000
Hingi, Kwei	30,000
Hokow, Ki	30,000
Honanfu, Ho	30,000
Hotienchow (Khotan), Sin	30,000
Hulan, Hei	30,000
Ihsien, An	30,000
Juning, Ho	30,000
Kingpeng, Jehol	30,000
Kihsien, Sha	30,000
Kinsianghsien, Sung	30,000
Kiungchow, Tung	30,000
Kunshan, Ku	30,000
Kütsingfu, Yün	30,000
Küwo, Sha	30,000
Kwangchang, Ki	30,000
Linchow, Tung	30,000
Lintung, She	30,000
Liyanghsien, Kn	30,000
Loan, Ki	30,000
Lnho, Kn	30,000
Mienhsien, She	30,000
Ningsiang, Hun	30,000*
Ningyüanfu, Sze	30,000
Pakhoi, Tung	30,000
Paoying, Ku	30,000
Pingtu, Sung	30,000
Poshan, Sung	30,000
Sheuchowfu, Hun	30,000
Shihtao, Sung	30,000
Showchang, Sung	30,000
Shuntehfu, Chi	30,000
Sinchengfu (Petuna), Kir	30,000
Sinhwa, Hun	30,000
Suchow, An	30,000
Suiping, Ho	30,000
Tehyang, Sze	30,000
Tiehling, Feng	30,000
Tientai, Che	30,000
Tinghai, Che	30,000
Tsaitien, Hup	30,000
Tungchangfu, Sung	30,000
Tungchow, Chi	30,000
Tungping, Sung	30,000
Wukangchow, Hun	30,000
Wutancheng, Jehol	30,000
Yanghsien, She	30,000
Yingtak, Tung	30,000
Yüncheng, Sha	30,000
Yungtsing, Chi	30,000
Kwaichow, Tung	28,000
Lungkong, Tung	28,000
Shekluugtow, Tung	28,000
Sinchow, Sha	28,000
Yungcheng, Ho	28,000
Talifu, Yün	26,700
Suilaihsien (Manass), Sin	26,000
Chaotung, Yün	25,000
Checheng, Ho	25,000
Chengwu, Sung	25,000
Chengyangkwan, An	25,000
Chüantsiao, An	25,000
Chuchow, Che	25,000
Fuchow, Feng	25,000
Hiangcheng, Ho	25,000
Hokieufu, Chi	25,000
Hwaiyüan, An	25,000
Hwangyen, Che	25,000
Ishui, Sung	25,000
Kaipinghsien, Feng	25,000
Kaoling, She	25,000
Kiensichow, Kwei	25,000
Kiuki, Ki	25,000
Kutienhsien, Fu	25,000
Liangshan, Sze	25,000
Liusi, Jehol	25,000
Lungyenchow, Fu	25,000
Luyi, Ho	25,000
Machai, Tung	25,000
Matowchen, Sung	25,000
Mienchow, Sze	25,000
Nanlinghsien, An	25,000
Onpo, Tung	25,000
Pehtwanlintze, Hei	25,000
Shatow, Tung	25,000
Shihmen, Che	25,000
Taikuhsien, Sha	25,000
Takowchen, Ho	25,000
Tamingfu, Chi	25,000
Tengchow, Ho	25,000
Tingchowfu, Fu	25,000
Tsaoyang, Hup	25,000
Tsimo, Sung	25,000
Yuhsien, Hun	25,000

* This estimate differs slightly from that given in Part III, due to later information.

APPENDIX H

STATISTICS OF PROTESTANT MISSIONS IN CHINA FOR 1920

Name of Society or Mission	A. FOREIGN FORCE								B. CHINESE FORCE						
	Ordained Men	Unordained Men	Total Men	Single Women Including Widows	Married Women	Total Women	Total Foreign Force	Special or Short Term Workers	Mission Stations	Out-Stations	Ordained Workers	Other Christian Workers, Men	Other Christian Workers, Women	Total Chinese Workers	Number Employed by Church
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Grand Total for All Societies, 1915	*1,092	*643	2,103	1,581	1,654	3,235	5,338	54	891	5,825	764	7,667	2,697	20,460	836
" " " " " 1916	1,195	1,046	2,241	1,706	1,793	3,499	5,740	62	923	6,229	761	7,507	2,580	21,753	1,569
" " " " " 1917	1,245	1,018	2,263	1,818	1,819	3,637	5,900	61	944	6,121	846	8,220	2,579	23,345	1,690
" " " " " 1920	1,268	1,017	2,285	2,015	1,904	3,919	6,204	194	1,038	6,482	1,305	9,663	3,394	28,396	1,745
ANGLICAN: TOTAL	131	66	197	248	143	391	588	24	75	452	154	681	452	3,010	...
CMS	63	20	83	147	64	211	294	14	48	300	73	382	304	1,646	...
MSCC	6	1	7	10	5	15	22	...	2	10	1	24	9	91	...
PE	39	41	80	68	62	130	210	10	16	91	67	214	123	1,076	...
SPG	23	4	27	23	12	35	62	...	9	51	11	60	15	187	...
HMS	...	...	...	...	...	...	...	...	...	...	2	1	1	10	...
BAPTIST: TOTAL	160	49	209	169	191	360	569	13	150	860	122	802	333	2,990	251
AAM	5	1	6	3	5	8	14	...	6	8	2	12	15	61	20
ABF	35	29	64	58	63	121	185	10	20	240	21	153	43	964	167
BMS	28	4	32	19	30	49	81	...	11	159	34	113	59	507	28
ChMMS	5	6	11	9	8	17	28	...	7	26	5	47	32	103	...
CNTM	1	...	1	...	1	1	2	...	1	5	1	5	1	12	...
GBB	11	1	12	12	12	24	36	...	2	11	2	26	14	88	30
SBC	68	8	76	58	66	124	200	3	98	366	*56	*353	*148	*1,061	...
SBM	5	...	5	4	4	8	13	...	3	45	1	91	20	178	6
SDB	2	...	2	6	2	8	10	...	2	...	...	2	1	13	...
CONGREGATIONAL: TOTAL	79	44	123	98	114	212	335	21	34	547	40	543	236	1,803	156
ABCFM	46	23	69	64	67	131	200	18	13	293	23	321	156	1,137	19
LMS	31	20	51	30	44	74	125	3	19	241	15	198	79	*625	137
MP	1	1	2	4	2	6	8	...	1	10	1	18	1	36	...
SAMM	1	...	1	...	1	1	2	...	1	3	1	6	...	11	...
LUTHERAN: TOTAL	188	24	212	120	176	296	508	5	139	535	82	939	226	2,276	167
B	24	1	25	8	18	26	51	...	14	108	61	88	12	364	13
Bn	19	3	22	6	13	19	41	1	14	30	6	135	7	209	39
DMS	15	5	20	16	17	33	53	...	12	29	1	23	35	171	1
ELAug	9	4	13	4	13	17	30	...	15	12	1	79	9	144	...
ELMo	5	...	5	...	4	4	9	...	2	2	...	5	...	12	5
FMS	9	...	9	5	6	11	20	...	4	49	...	62	9	71	...
HM	1	2	3	2	3	5	8	...	1	...	...	2	1	3	...
KCM	...	1.	1	1	...	1	2	3	1	...	...	5	4	17	...
LB	6	...	6	5	4	9	15	...	3	23	...	14	2	42	...
LBM	5	...	5	...	5	5	10	...	4	6	...	16	5	30	...
LUM	23	2	25	19	25	44	69	...	10	85	3	161	45	361	42
NLF	1	...	1	1	1	2	3	...	1	1	...	4	3	...	...
NLK	21	...	21	14	19	33	54	...	12	51	...	81	27	198	66
NMS	16	5	21	17	19	36	57	1	7	60	8	100	11	275	...
RM	6	1	7	2	6	8	15	...	23	1	1	46	13	94	...
SEMC	8	...	8	8	7	15	23	...	4	43	...	42	10	109	1
SMF	20	...	20	12	16	28	48	...	12	35	1	72	33	176	...
METHODIST: TOTAL	216	90	306	273	260	533	839	13	80	624	576	2,297	651	7,416	854
EA	4	2	6	4	6	10	16	...	2	3	...	9	1	10	...
FMA	5	...	5	6	3	9	14	...	3	8	...	17	8	38	10
MCC	44	24	68	47	65	112	180	1	10	91	8	128	13	181	...
MEFB	70	36	106	140	88	228	334	12	*28	*421	452	1,316	535	5,038	830
MES	22	9	31	48	24	72	103	...	*...	*...	37	340	48	691	...
UE	11	3	14	6	13	19	33	...	5	25	1	26	6	107	9
UMC	18	5	23	2	18	20	43	...	13	...	63	360	15	665	...
WMMS	42	11	53	20	43	63	116	...	19	76	15	101	25	386	5
PRESBYTERIAN: TOTAL	262	131	393	292	346	638	1,031	11	82	1,531	196	1,345	672	5,494	131
CSFM	3	2	5	6	4	10	15	...	1	...	...	15	4	60	...
EPM	17	17	31	30	23	53	87	1	12	55	44	218	51	786	5
PCC	22	11	33	31	30	61	94	...	7	69	8	60	31	242	19
PCI	10	2	12	4	9	13	25	...	9	137	13	122	17	353	17
PCNZ	4	4	8	5	8	13	21	...	3	11	...	7	10	75	...
PN	109	65	174	127	157	284	458	3	28	895	94	539	373	2,437	13
PS	39	16	55	33	51	84	139	4	12	250	11	150	64	582	20
RCA	12	6	18	13	14	27	45	1	5	67	12	68	16	351	54
RCUS	8	3	11	8	9	17	28	1	3	17	...	28	9	145	3
RFC	5	1	6	9	6	15	21	...	...	17	...	...	...	35	...
UB	5	2	7	5	7	12	19	1	2	13	3	17	17	78	...
UFS	*28	*2	*30	*21	*28	*49	*79	*...	*...	*...	*11	*121	*80	*350	*...
CHINA INLAND MISSION: TOTAL	36	310	346	371	263	634	980	88	240	1,582	28	981	281	1,931	...
OTHER SOCIETIES: TOTAL	196	303	499	444	411	855	1,354	19	238	351	107	2,075	453	3,480	186
Interdenominational: Sub-Total	31	9	43	61	31	95	138	5	34	89	4	153	76	433	68
AFO	2	...	2	4	2	6	8	...	2	3	1	7	4	42	...
CMA	32	4	36	43	25	71	107	5	26	*59	3	120	59	216	...
FFMA	...	5	5	6	4	10	15	...	5	27	...	26	6	128	63
WU	...	...	...	8	...	8	8	...	1	...	...	...	7	47	...

C. THE CHINESE CHURCH

Name of Society or Mission	Organized Congregations	Other Places of Worship	Communicants (or Full Members)			Baptized Non-Communicants	Others under Christian Instruction	Total Christian Constituency	Sunday School Work			Other Religious Organizations	Chinese Contributions for Church Work
			Male	Female	Total				Schools	Teachers	Pupils		
	16	17	18	19	20	21	22	23	24	25	26	27	28
Grand Total for All Societies, 1915	**3,080**	**3,386**	***83,038**	***41,858**	**268,652**	**62,274**	**190,958**	**526,108**	**3,025**	**7,375**	**165,282**	**744**	**644,402**
" " " " " 1916	3,812	*4,286	103,681	49,822	293,139	76,962	207,089	595,973	3,637	11,021	195,704	984	469,580
" " " " " 1917	3,767	4,121	*104,830	*54,258	312,970	85,790	234,448	654,658	4,301	12,416	210,397	888	846,787
" " " " " 1920	4,726	4,813	152,452	84,382	366,524	85,140	313,254	808,928	5,698	12,291	259,261	4,344	813,763
ANGLICAN: TOTAL	199	593	12,107	8,499	20,606	27,246	...	47,852	495	1,525	21,847	180	60,780
CMS	133	425	6,449	5,249	11,698	14,987	...	26,685	290	725	11,612	54	39,237
MSCC	3	10	189	65	254	576	...	830	19	94	1,181	4	288
PE	54	96	4,052	2,359	6,411	10,286	...	16,697	159	662	8,401	119	18,744
SPG	9	61	1,403	826	2,229	1,354	...	3,583	26	41	626	2	2,469
HMS	...	1	14	...	14	43	...	57	1	3	27	1	42
BAPTIST: TOTAL	391	573	17,354	8,687	47,015	249	13,947	61,211	782	1,506	36,049	55	93,811
AAM	6	9	675	285	960	...	250	1,210	8	41	715	6	673
ABF	183	137	6,566	3,450	10,016	249	7,403	17,668	134	683	11,067	31	27,596
BMS	120	350	1,770	777	9,202	...	5,053	14,255	172	213	3,127	6	8,266
ChMMS	7	3	238	226	464	...	1,026	1,490	36	71	1,380	...	211
CNTM	3	...	250	62	312	...	*...	312	2	11	156	...	200
GBB	2	13	323	69	392	...	145	537	...	...	...	...	25
SBC	65	14	*7,394	*3,712	*24,334	...	*50	*24,384	*365	*415	*18,378	*12	*55,887
SBM	3	45	81	38	1,210	...	...	1,210	65	72	1,040	...	953
SDB	2	2	57	68	125	...	20	145	...	...	186	...	...
CONGREGATIONAL: TOTAL	388	280	16,852	7,500	27,316	7,307	22,306	56,929	239	1,056	14,180	32	54,574
ABCFM	185	205	10,195	4,816	15,011	1,188	13,700	29,899	131	574	8,144	16	16,512
LMS	191	71	*5,932	*2,572	*11,468	*6,063	*7,275	*24,806	*101	*469	*5,768	16	*37,687
MP	11	3	672	101	773	56	1,262	2,091	4	9	200	...	375
SAMM	1	1	53	11	64	...	69	133	3	4	68	...	...
LUTHERAN: TOTAL	532	455	18,961	9,394	34,188	9,427	11,430	55,104	199	446	7,912	34	38,731
B	121	21	2,987	1,945	7,096	4,726	866	12,698	6	16	190	1	6,942
Bn	138	...	3,962	2,436	6,398	435	73	6,906	*3	*...	185	*1	*412
DMS	15	28	846	522	1,368	569	162	2 099	22	72	1,022	1	10,167
ELAug	6	14	414	132	546	94	427	1,067	11	39	736	2	440
ELMo	2	2	30	8	38	22	24	84	7	7	110	...	635
FMS	37	12	1,067	334	1,401	195	575	2,171	11	15	252	2	1,600
ILM	...	...	3	2	5	...	1	6	...	...	...	...	...
KCM	3	...	100	68	168	66	20	254	...	...	...	...	...
LB	3	18	296	37	333	14	1,075	1,422	4	9	140	1	4,000
LBM	3	5	39	33	72	12	175	209	...	...	...	...	49
LUM	45	94	3,633	1,363	4,996	718	2,386	8,100	36	98	1,554	4	2,755
NLF	...	...	3	1	4	...	12	16	...	...	...	...	...
NLK	22	66	1,251	460	1,711	261	1,664	3,636	37	74	1,017	...	1,148
NMS	66	124	*2,910	*1,499	4,409	1,195	2,402	8,006	11	49	655	20	3,687
RM	29	...	...	...	1,896	616	...	2,512	2	5	75	1	3,729
SEMC	31	19	1,420	544	1,976	292	1,145	3,512	11	58	730	1	1,091
SMF	11	52	...	...	1,771	212	423	2,406	38	4	1,246	...	2,076
METHODIST: TOTAL	1,340	577	19,205	9,560	76,761	26,045	96,135	199,081	1,212	5,174	84,394	3,607	129,093
EA	1	5	28	17	45	...	141	186	3	18	285	1	40
FMA	3	13	127	105	232	...	191	422	5	30	350	...	243
MCC	66	49	1,673	776	2,449	314	10,126	12,889	117	666	10,441	42	12,434
MEFB	616	352	5,789	625	42,720	25,019	55,175	122,914	884	3,290	51,171	3,442	79,465
MES	42	90	...	...	8,932	...	7,205	16,138	155	986	9,507	99	21,802
UE	14	43	*330	*206	969	...	1,347	2,044	28	92	2,186	14	745
UMC	464	...	8,927	6,449	15,376	...	20,783	36,159	*...	*...	7,905	...	3,679
WMMS	134	25	*2,331	*1,382	*6,038	712	*1,167	*8,329	*20	*92	2,549	9	10,685
PRESBYTERIAN: TOTAL	505	1,457	25,716	15,270	87,282	14,785	84,217	186,378	876	1,580	50,938	190	193,878
CSFM	12	...	405	177	582	...	*433	*1,075	...	...	*200	...	*200
EPM	140	122	5,558	3,790	11,009	3,365	6,614	20,988	4	62	625	4	49,345
PCC	10	68	2,584	1,414	3,998	29	1,960	5,987	33	113	1,506	5	4,143
PCI	15	139	6,277	2,775	9,052	2,035	1,248	12,335	51	115	1,549	2	12,038
PCNZ	5	7	173	170	343	...	129	472	11	14	255	2	458
PN	194	674	*4,090	*3,205	*40,220	3,266	63,527	103,613	597	*516	32,562	35	79,567
PS	51	246	4,367	2,039	7,041	882	7,150	15,096	141	522	8,277	119	11,873
RCA	29	57	1,249	1,170	2,945	2,140	2,133	7,218	3	37	700	7	22,025
RCUS	3	27	435	174	609	96	612	1,317	12	108	1,685	7	907
RPC	2	...	...	...	659	11	...	670	11	31	322	6	927
UB	11	5	578	356	934	174	411	1,519	13	62	688	3	2,395
UFS	33	112	*...	*...	9,870	*2,787	*...	16,088	*...	*...	2,569	...	10,000
CHINA INLAND MISSION: TOTAL	1,096	728	33,622	19,640	53,182	...	57,194	110,356	180	434	8,028	175	44,531
OTHER SOCIETIES: TOTAL	275	150	8,835	5,832	20,214	81	28,025	90,015	1,715	570	35,913	68	198,365
Interdenominational: Sub-Total	42	54	1,450	1,009	4,627	...	3,643	8,270	62	266	3,530	26	8,135
AFO	2	6	...	...	499	...	154	653	4	52	400	...	...
CMA	*21	*25	*1,072	*685	3,426	...	2,086	5,512	*29	*115	*1,725	26	6,268
FFMA,	18	23	354	115	469	...	1,361	1,830	29	99	1,220	...	1,640
WU	1	...	24	209	233	...	42	275	...	...	185	...	227

Name of Society or Mission	A. FOREIGN FORCE								B. CHINESE FORCE						
	Ordained Men	Unordained Men	Total Men	Single Women Including Widows	Married Women	Total Women	Total Foreign Force	Special or Short Term Workers	Mission Stations	Out-Stations	Ordained Workers	Other Christian Workers, Men	Other Christian Workers, Women	Total Chinese Workers	Number Employed by Church
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Unclassified: Sub-Total	130	136	266	218	244	462	728	3	157	262	100	792	296	1,658	118
AFM	9	5	14	14	16	30	44	...	7	...	...	16	5	22	...
AG	10	7	17	34	16	50	67	...	24	...	...	18	3	26	...
BIOLA	1	...	1	...	1	1	2	...	...	...	...	...	...	...	...
BTP	...	1	1	...	1	1	2	...	...	...	...	...	...	...	...
CCAu	1	...	1	1	...	1	2	...	1	...	1	1	...	2	2
CCACZ	1	...	1	...	1	1	2	...	...	...	...	...	...	...	...
CN	3	...	3	2	3	5	8	...	3	4	...	11	9	20	1
CHM	3	...	3	4	2	6	9	...	2	4	...	7	...	12	...
CM	...	...	...	7	...	7	7	...	1	...	...	22	...	32	...
CMML	...	30	30	27	26	53	83	...	23	...	...	25	6	47	...
EbM	1	1	2	3	1	4	6	...	2	8	...	13	6	24	...
EvM	1	...	1	1	4	5	6	...	1	...	1	4	...	6	...
FaM	...	...	...	2	...	2	2	...	1	...	...	...	...	...	...
FCMS	19	3	22	17	22	39	61	...	6	...	7	12	4	143	2
GMC	1	...	1	...	2	2	3	...	1	...	1	5	2	8	...
Heb	...	...	...	2	...	2	2	...	...	7	...	10	7	19	...
Ind (a)	6	13	19	28	15	43	62	...	21	16	43	94	78	308	42
MGC	2	3	5	4	5	9	14	...	3	...	...	13	4	27	1
NCM	...	1	1	2	1	3	4	...	2	3	...	7	2	9	...
NFEM	...	2	2	...	...	...	2	...	2	...	...	4	...	4	...
NHM	4	1	5	7	5	12	17	...	...	8	...	20	16	43	54
NKM	...	3	3	2	3	5	8	...	4	8	2	6	1	10	3
PMU	5	2	7	8	8	16	23	...	7	...	...	26	5	31	...
SA	25	...	25	26	13	39	64	...	13	22	26	28	29	83	...
SCBM	...	1	1	3	1	4	5	...	3	...	...	5	1	9	...
SCHM	...	...	...	...	1	1	1	...	1	1	1	4	2	11	1
SCM	2	5	7	8	7	15	22	...	5	...	...	13	3	28	...
SDA (b)	30	56	86	10	85	95	181	...	17	165	12	397	96	690	...
SEFC	2	...	2	2	1	3	5	...	1	8	3	9	4	29	3
SM	2	...	2	3	1	4	6	...	2	...	...	4	4	10	...
SRM	...	2	2	...	1	1	3	...	2	...	...	5	3	17	9
SYM	1	...	1	1	1	2	3	3	1	4	...	7	5	15	...
TSM	1	...	1	...	1	1	2	...	1	4	3	6	1	13	...
Christian Associations: Sub-Total	...	98	98	90	88	178	276	...	*44	...	...	320	42	362	...
YMCA	...	98	98	6	88	94	192	...	31	...	...	320	...	320	...
YWCA	...	...	...	84	...	84	84	...	13	...	...	...	42	42	...
Educational															
AEPM§	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
YM	3	19	22	5	1	6	28	6	1	...	...	15	...	142	...
Medical & Philanthropic: Sub-Total	...	2	2	16	2	18	20	...	2	...	...	1	17	21	...
CI	...	...	...	3	...	3	3	...	1	...	...	...	...	...	...
CSCR	...	...	...	1	...	1	1	...	...	...	...	...	4	4	...
DHM	...	...	...	10	...	10	10	...	...	...	...	...	12	12	...
EMM	1	1	2	1	3	4	...	1	...	...	1	1	5	...	
HVBC§	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IBC	1	1	...	1	1	2	...	...	...	...	...	...	...	...	...
MCB (f)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Literature: Sub-Total	18	25	43	8	30	38	81	...	...	...	...	*659	13	*672	...
ABS (c)	5	2	7	...	7	7	14	...	...	...	...	...	...	...	...
BB&TD	...	1	1	...	...	...	1	...	...	...	...	...	...	...	...
BFBS (c)	6	6	12	2	10	12	24	...	...	...	...	411 (e)	13	424	...
CBP	1	2	3	...	2	2	5	...	...	...	...	...	...	...	...
CLS	3	1	4	1	4	5	9	...	...	...	...	...	...	...	...
IPTCA	...	1	1	...	1	1	2	...	...	...	...	1	...	1	...
MBCo	...	1	1	2	...	2	3	...	...	...	...	38	...	38	...
MPH	1	1	2	1	2	3	5	...	...	...	...	...	...	...	...
NBSS (c)	...	4	4	...	2	2	6	...	...	...	...	...	...	...	...
NTSC	1	...	1	...	...	...	1	...	...	...	...	9	...	9	...
PMP	...	5	5	2	...	2	7	...	...	...	...	*200	...	*200	...
RTS (d)	1	...	1	...	1	1	2	...	...	...	...	...	...	...	...
SCCBC	...	1	1	...	1	1	2	...	...	...	...	...	...	...	...
General: Sub-Total	11	14	25	43	15	58	83	6	...	...	3	135	9	152	...
AMT	3	2	5	6	5	11	16	1	...	...	...	15	...	20	...
CCEA	...	1	1	1	...	1	2	...	...	...	...	...	...	...	...
CE	...	1	1	...	1	1	2	...	...	...	...	...	...	...	...
CCC	2	1	3	3	3	6	9	2	...	...	2	3	...	5	...
CMMA	1	...	1	1	...	1	2	...	...	...	...	...	...	...	...
CSSU	1	...	1	...	...	...	1	1	...	...	...	...	...	...	...
MissHome (Chefoo)	...	...	...	1	...	1	1	...	...	...	...	...	...	...	...
IRB	1	...	1	...	1	1	2	...	...	...	...	...	...	...	...
KS	1	3	4	8	1	9	13	...	...	...	...	...	...	...	...
NFS	...	...	...	2	...	2	2	...	...	...	...	...	...	...	...
NCAS	...	1	1	1	1	2	3	...	...	...	...	...	...	...	...
MissHome (Shanghai)	...	1	1	3	...	3	4	...	...	...	...	...	...	...	...
NLS	1	...	1	...	1	1	2	...	...	...	...	...	...	...	...
NCULS	1	...	1	3	...	3	4	...	...	...	...	116	9	125	...
SVMM	...	1	1	...	...	...	1	...	...	...	1	...	...	1	...
SAS	...	3	3	14	2	16	19	2	...	...	...	1	...	1	...

§ No report.
* Figures incomplete or approximate.
(a) Including workers in Chihli, Chekiang, Fukien, Hunan, Kansu, Kiangsu, Kiangsi, Kwangtung, Shantung, Szechwan, Yünnan.
(b) Including workers in Anhwei, Chekiang, Fukien, Honan, Hunan, Hupeh, Kiangsi, Kwangtung, Kiangsu, Kwangsi, Shantung, Shensi, Szechwan, and Manchuria.
(c) The ABS has agencies in Chihli, Hunan, Hupeh, Kiangsi, Kiangsu, Kwangtung, and Szechwan; the BFBS in Chihli, Hupeh, Kiangsu, Kwangtung, Shantung, Szechwan, Yünnan, and Manchuria; and the NBSS in Chihli, Hupeh, Kiangsu, and Szechwan.
(d) There are affiliated Tract Societies with headquarters or branches in Chihli, Fukien, Hupeh, Kiangsu, Kwangtung, and Szechwan.
(e) Colporteurs paid entirely by BFBS and exclusive of those partially employed by missions.
(f) Not open during 1920, now being reorganized.
Col. 14, Total Chinese Force, includes workers from Educational Form III, Cols. 3 and 4, and Medical Form V, Cols. 7 to 15.
Date on which statistical year ends, in the majority of cases, is Dec. 31, 1920.
Where no reports have come to hand, figures have been taken from recent printed reports, or other latest available data.

C. THE CHINESE CHURCH

Name of Society or Mission	Organized Congregations	Other Places of Worship	Communicants (or Full Members)			Baptized Non-Communicants	Others under Christian Instruction	Total Christian Constituency	Sunday School Work			Other Religious Organizations	Chinese Contributions for Church Work
			Male	Female	Total				Schools	Teachers	Pupils		
	16	17	18	19	20	21	22	23	24	25	26	27	28
Unclassified: Sub-Total	233	*96	7,185	4,823	15,587	81	24,382	40,046	296	304	18,523	42	*34,951
AFM	18	...	*3	454	1,090	...	...	1,090	...	...	...	...	...
AG	17	...	181	151	331	...	...	331	...	...	...	...	...
BIOLA	...	...	...	...	...	...	...	...	...	...	...	...	...
BTP	...	...	...	...	...	...	...	...	...	...	...	...	...
CCAu	1	...	15	25	40	...	11	51	1	4	150	...	156
CCACZ	...	...	...	...	...	...	...	...	...	...	...	...	...
PCN	*	5	38	43	81	...	...	81	1	4	150	...	35
CHM	2	4	...	...	...	44	62	102	3	8	75	...	101
CM	5	...	480	320	800	...	...	800	...	...	...	...	...
CMML	20	...	613	350	963	...	298	1,261	...	...	*707	...	...
EbM	9	7	101	72	173	...	*100	*273	3	3	*100	1	*175
EvM	4	*...	113	76	189	...	...	189	...	...	*110	...	*130
FaM	...	...	...	...	...	...	...	...	...	...	...	...	...
FCMS	21	17	754	400	1,154	...	252	1,406	29	150	2,143	6	2,862
GMC	3	...	90	60	150	...	...	150	...	...	...	...	...
Heb	...	...	179	189	368	...	...	368	3	10	...	...	...
Ind (a)	53	13	2,448	1,649	4,097	...	12,052	16,149	*7	*21	4,916	...	*270
MGC	2	3	84	51	135	...	46	181	5	25	535	1	155
NCM	...	...	...	...	...	...	...	...	...	...	...	...	...
NFEM	...	...	...	...	...	...	...	...	...	...	...	...	...
NHM	2	8	120	75	195	...	700	895	2	8	175	...	155
NKM	9	2	168	93	261	12	734	1,007	7	36	424	...	396
PMU	30	...	281	204	485	...	92	577	...	...	170	...	...
SA	14	21	...	...	...	...	...	...	31	...	...	...	...
SCBM	1	4	27	19	46	...	...	46	...	...	...	...	69
SCHM	1	1	39	50	89	...	...	89	2	3	45	...	146
SCM	10	...	286	187	473	...	...	473	...	...	185	...	...
SDA (b)	...	...	*...	*...	3,580	...	...	3,580	191	...	6,282	24	28,190
SEFC	1	8	324	269	593	...	51	644	8	20	276	...	1,860
SM	1	...	9	10	19	...	25	44	1	2	22	...	...
SRM	2	...	77	14	91	25	9,800	*9,916	2	10	2,000	8	...
SYM	2	3	13	7	20	...	...	20	...	...	...	...	...
TSM	5	...	109	55	164	...	159	323	...	...	58	2	251
Christian Associations: Sub-Total	...	...	...	...	...	...	...	41,699	1,357	...	13,860	...	155,279
YMCA	...	...	...	...	...	...	...	41,699	1,357	...	13,860	...	155,279
YWCA	...	...	...	...	...	...	...	...	...	...	...	...	...

Figures in Col. 20 should equal the totals of figures in Cols. 18 and 19. Whenever the division of communicants into men and women has been possible only in part, Col. 20 will obviously exceed the totals of Cols. 18 and 19. Similarly, because of incompleteness in any part of the columns concerned, the figures in Col. 23 may not equal (as they should) the figures in Cols. 20, 21, and 22.

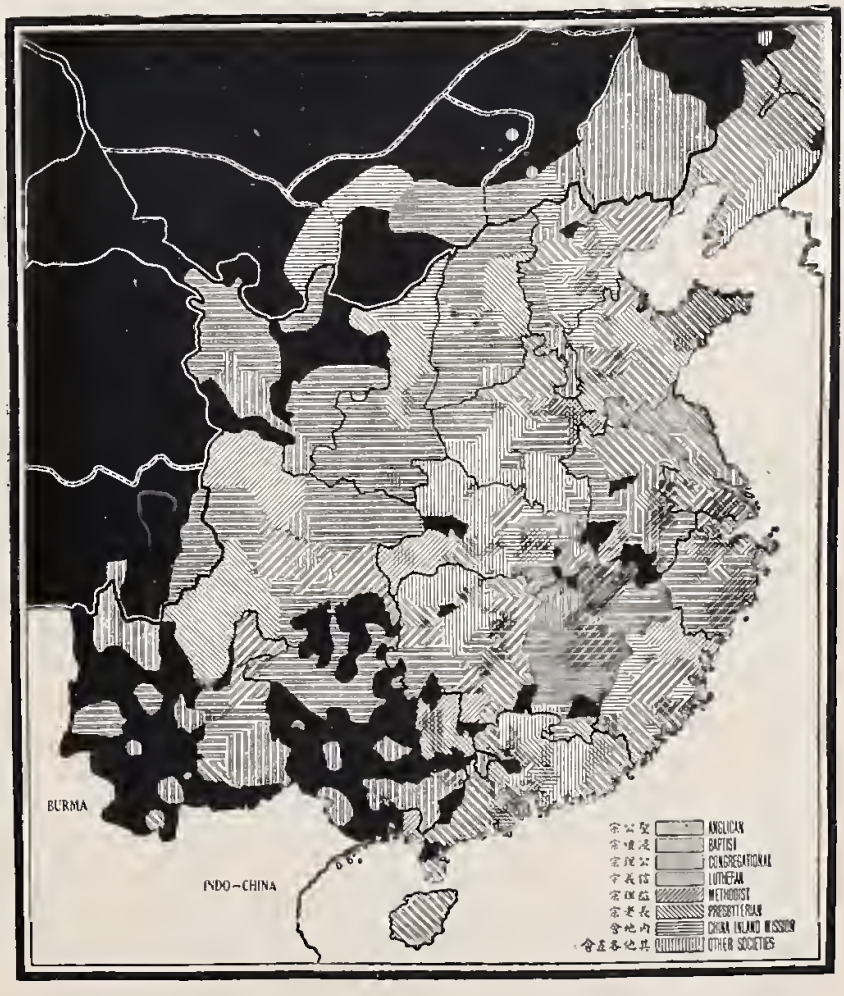
General Note to Tables A-E

In all of these tables (A-E) the totals and grand totals are given *above* the figures of which they are the sum. In some cases totals are known when the detailed distribution cannot be given, owing to incomplete reports. Wherever annual statistical returns have not been received from statistical secretaries, such figures as are available in printed annual reports or previous records are used.

The only incomplete figures so marked in grand totals are those whose sum does not equal a succeeding total *in the same line*. It is superfluous to mark others, as *all totals are sure to be incomplete* unless perfect returns are secured. It is better therefore in quoting figures from these tables to say "There are reported" rather than "There are only."

Note in the accompanying map that only the larger denominational areas are shown. The fields of missions of smaller denominations are combined under "Other Societies." Note also that the fields of the CIM and Associate Missions are shown as one, without denominational distinctions. Areas in black remain wholly unworked by any Protestant missionary society.

DENOMINATIONAL MISSION FIELD AREAS



D. EDUCATIONAL STATISTICS

Name of Society or Mission	Total Teaching Force: Foreign Men	Foreign Women	Chinese Men	Chinese Women	Non-Christian Chinese Teachers	Kindergartens: Schools	Pupils	Lower Primary (Elementary) Schools: Schools	Teachers	Pupils Male	Pupils Female	Pupils Total	Higher Primary (Elementary) Schools: Schools	Teachers	Pupils Male	Pupils Female	Pupils Total
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Grand Total for All Societies 1915	476	633	5,941	2,528	726	87	2,930	4,748	5,647	73,296	36,548	120,796	464	1,238	10,328	6,354	17,325
1916	463	747	6,610	2,743	619	115	3,196	5,272	6,326	*82,840	*40,867	127,930	574	1,637	*12,716	*6,778	20,263
1917	405	592	7,635	2,998	755	123	3,497	5,329	6,609	86,941	45,167	138,943	573	1,798	13,434	6,732	20,832
1920	356	601	9,274	3,502	760	134	4,147	6,012	6,639	112,453	52,875	169,146	800	1,936	19,998	9,410	29,778
ANG: TOTAL	29	92	817	515	92	16	386	547	831	9,402	5,004	14,406	102	320	2,347	1,574	3,921
CMS	2	59	367	331	51	9	227	321	427	5,580	2,694	8,294	42	160	706	1,053	1,759
MSCC	1	3	37	13	5	2	39	15	19	446	118	564	7	12	165	81	246
PE	26	19	352	141	10	4	90	151	314	2,485	1,748	4,233	40	118	1,210	333	1,543
SPG	...	11	57	28	24	1	30	58	69	844	417	1,261	12	28	197	107	304
HMS	...	...	4	2	2	...	...	2	2	27	27	54	1	2	69	...	69
BAPT: TOTAL	64	77	1,317	370	128	22	625	953	939	17,611	6,898	24,902	110	233	2,908	1,418	4,326
AAM	...	3	15	8	...	...	...	8	12	84	106	190	4	11	50	23	73
ABF	16	31	416	149	104	8	230	236	299	6,009	2,157	8,166	39	147	1,391	321	1,712
BMS	2	3	226	63	8	...	...	225	236	3,000	715	3,715	14	34	278	205	483
ChMMS	3	3	18	4	...	...	...	14	22	*...	*...	393	...	...	...	...	...
CNTM	...	...	4	1	...	...	...	5	5	172	40	212	...	...	...	...	...
GBB	3	3	34	8	8	...	...	16	35	504	262	766	4	12	66	29	95
SBC	36	28	542	123	8	14	395	386	267	7,127	3,461	10,588	43	23	1,051	784	1,835
SBM	1	2	58	8	...	...	...	62	63	715	137	852	4	6	45	16	61
SDB	3	4	4	6	...	...	...	1	*...	...	20	20	2	*...	27	40	67
CONG: TOTAL	38	56	547	360	62	22	756	432	497	8,911	5,021	14,057	57	173	2,002	789	2,791
ABCFM	22	40	329	223	45	16	532	261	391	5,400	2,911	8,311	32	133	998	445	1,443
LMS	15	14	206	133	17	6	224	161	96	3,313	2,032	5,470	23	38	992	344	1,336
MP	...	1	8	4	...	...	...	8	10	152	58	210	1	2	8	...	8
SAMM	1	1	4	...	...	...	...	2	...	46	20	66	1	...	4	...	4
LUTH: TOTAL	45	51	789	188	127	1	35	557	668	12,415	4,862	16,447	74	171	1,632	470	2,102
B...	7	1	128	21	22	...	...	111	159	3,820	537	4,157	12	35	503	48	551
Bn	2	6	57	4	...	...	...	59	48	1,276	223	1,499	4	...	56	39	95
DMS	5	3	41	22	12	1	35	33	46	758	1,072	1,200	7	10	77	39	116
ELAug	2	3	40	6	12	...	...	18	28	376	90	466	6	14	118	11	129
ELMo	1	...	7	...	...	...	...	10	7	155	42	197	...	...	...	...	...
FMS	1	4	20	7	...	...	...	15	...	339	210	549	3	...	27	20	47
KCM	1	1	5	3	...	...	...	6	...	135	71	206	...	...	...	...	...
LB	...	2	25	3	10	...	...	20	25	405	150	555	1	3	...	30	30
LBM	...	...	7	2	2	...	...	5	7	99	50	149	1	2	13	4	17
LUM	2	5	110	43	17	...	...	82	79	1,385	673	2,058	12	26	258	92	350
NLK	3	2	68	19	13	...	...	42	71	747	314	1,061	5	13	92	33	125
NMS	10	14	117	19	21	...	...	55	82	1,210	499	1,709	9	35	304	67	371
RM	4	2	29	5	4	...	...	21	30	380	69	449	2	7	21	10	31
SEMC	1	4	45	12	12	...	...	39	43	613	426	1,039	6	20	85	34	119
SMF	6	4	36	22	2	...	...	41	43	717	436	1,153	6	6	78	43	121
METH: TOTAL	72	183	2,099	928	106	25	820	1,453	1,953	27,240	15,213	44,273	150	518	4,659	2,208	6,897
EA	1	...	7	3	4	...	...	5	10	61	65	126	...	...	...	...	...
FMA	2	3	9	1	...	...	...	7	10	116	45	161	2	1	10	10	20
MCC	7	14	222	55	67	2	80	143	215	3,620	2,380	6,000	18	57	508	186	694
MEFB	39	129	1,337	620	19	12	406	962	1,240	16,434	9,647	27,171	89	395	3,383	1,620	5,003
MES	9	21	143	161	...	8	274	44	171	1,453	1,363	2,816	...	...	...	...	...
UE	6	3	38	16	4	...	...	21	37	447	394	841	5	8	85	76	191
UMC	2	...	196	14	...	...	..	157	122	3,372	411	3,783	19	16	331	128	495
WMMS	6	13	147	58	12	3	60	114	148	1,737	908	3,375	17	38	312	188	530
PRESB: TOTAL	71	92	1,252	798	207	33	1,251	1,370	1,058	25,450	11,048	36,247	189	367	5,056	2,185	7,241
CSFM	1	4	12	17	...	...	...	9	23	101	142	243	2	8	72	110	182
EPM	13	9	264	134	2	...	...	274	192	5,499	2,079	7,578	26	37	875	287	1,162
PCC	12	9	61	30	...	...	...	63	82	972	607	1,579	9	20	224	110	334
PCI	1	4	72	48	13	2	45	78	67	1,335	799	2,134	14	12	139	94	233
PCNZ	2	...	8	4	...	...	...	11	10	162	83	245	1	2	10	...	10
PN	15	22	944	381	101	18	552	681	271	11,830	4,847	16,655	78	101	2,089	1,057	3,146
PS	9	16	220	53	38	5	114	149	179	2,638	783	3,421	28	71	730	185	915
RCA	5	9	149	95	35	4	466	59	149	2,085	1,089	3,174	16	47	524	229	753
RCUS	9	8	58	15	16	1	15	24	52	490	308	569	12	48	250	39	289
RPC	2	8	5	4	...	1	12	8	13	38	131	169	*...	5	87	25	112
UB	2	3	21	17	2	2	47	14	20	300	180	480	3	16	56	49	105
UFS*	*...	*...	*138	...	...	...	...	...	...	...	...	...	...	...	...	...	...
C. I. M.: TOTAL	*...	*...	438	140	...	4	57	375	467	6,262	2,608	8,870	58	89	657	245	902
OTHER SOC: TOTAL	37	50	1,315	203	38	11	217	325	226	5,162	2,221	9,944	60	65	737	521	1,598
Interdenom: Sub-Total	8	12	114	71	26	2	61	55	122	1,153	526	2,132	15	51	206	232	438
AFO	1	...	11	8	2	1	37	7	11	111	173	279	1	7	42	...	42
CMA	4	7	33	37	1	...	...	18	57	216	210	884	5	10	20	111	131
FFMA	3	5	69	10	23	1	24	29	49	810	92	902	7	26	144	27	171
WU	...	...	1	16	...	...	...	1	5	16	51	67	2	8	...	94	94
Unclass: Sub-Total	15	29	328	106	3	5	111	269	102	3,871	1,695	7,674	44	14	525	289	1,154
AFM	...	...	1	...	...	...	...	7	...	147	52	199	1	...	...	8	8
AG	...	...	4	1	...	...	...	5	5	74	38	112	...	...	...	...	...
BIOLA§	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
CCAu§	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
CHM	...	1	3	2	...	...	...	2	4	54	32	86	...	...	...	...	...
CM	...	...	10	...	...	...	...	7	...	187	63	250	1	...	26	9	35
CMML	...	...	*19	*7	...	...	...	32	*...	399	363	762	4	*...	35	52	87
PCN	...	1	3	1	...	...	...	2	4	35	40	75	...	...	...	...	...
EbM	1	1	2	3	...	...	...	2	...	50	50	100	1	...	...	5	5
EvM	...	...	1	...	...	...	...	1	1	3	13	16	...	...	...	...	...
FCMS	2	1	58	17	1	1	43	30	*...	608	183	791	17	2	316	78	391
Heb	...	1	...	2	...	...	...	2	2	11	34	45	...	...	...	...	...
Ind (a)	...	...	76	17	...	...	...	53	*...	1,408	408	1,816	8	*...	85	116	201
MGC	2	4	7	3	...	1	25	6	10	136	47	183	2	5	26	...	26
NCM	...	...	1	1	...	...	...	2	2	26	16	42	...	...	...	...	...
NHM	...	1	5	2	1	...	...	5	5	100	20	120	1	1	10	4	14
NKM	...	1	7	...	...	2	18	6	6	58	62	120	...	...	...	...	...
SCBM	...	1	1	1	...	...	...	2	2	16	6	22	...	...	...	...	...
SCHM	...	1	2	2	...	...	...	3	4	25	28	53	2	4	15	8	23
SCM	...	...	8	4	...	...	...	6	11	218	71	289	1	1	...	9	9
SDA (b)	9	13	106	36	...	...	...	82	*20	*...	*...	2,108	5	*...	*...	*...	340
SEFC	1	2	8	5	...	1	25	7	14	127	72	199	1	1	12	...	12
SM	...	1	2	...	1	...	...	1	3	4	18	22	...	...	...	...	...
SRM	...	...	...	...	...	...	...	2	4	140	60	200	...	...	...	...	...
SYM	...	...	2	1	...	...	...	2	2	19	2	21	...	...	...	...	...
TSM	...	...	2	1	...	...	...	2	3	26	17	43	...	...	...	...	...

D. EDUCATIONAL STATISTICS

Name of Society or Mission	Middle Schools				Colleges of University Standing				Normal Training Schools				Bible Training Schools			
	Schools	Pupils Male	Pupils Female	Pupils Total	Institutions	Students Male	Students Female	Students Total	Schools	Students Male	Students Female	Students Total	Schools	Students Male	Students Female	Students Total
	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Grand Total for All Societies 1915	216	9,009	3,266	13,369	24	1,000	84	1,144	120	1,054	1,990	3,219	...	...	...	...
1916	225	*9,501	*2,844	13,098	18	783	19	802	141	*945	2,087	3,502	...	...	...	...
1917	228	9,201	2,679	11,892	18	758	14	772	119	816	1,871	3,125	...	...	...	...
1920	231	10,267	2,698	13,196	16	725	121	846	28	211	280	485	123	800	2,047	2,847
ANG: TOTAL	41	1,789	287	2,076	3	332	...	332	3	72	1	73	27	18	293	311
CMS	17	842	132	974	1	38	...	38	2	21	1	22	21	7	237	244
MSCC	1	75	...	75	...	...	...	...	...	...	...	...	1	...	41	41
PE	12	741	79	820	2	294	...	294	1	9	...	9	4	8	15	23
SPG	10	113	76	189	...	...	...	...	...	...	...	...	1	3	...	3
HMS	1	18	...	18	...	...	...	...	...	42	...	42	...	...	...	...
BAPT: TOTAL	39	1,232	447	1,679	...	...	...	...	8	28	88	116	9	156	252	408
AAM	1	...	15	15	...	...	...	...	...	...	...	...	...	...	...	...
ABF	10	602	62	664	...	...	...	...	...	...	...	...	5	10	169	179
BMS	3	85	...	85	...	...	...	...	1	...	3	3	...	...	...	...
ChMMS	...	...	...	...	...	...	...	...	...	...	...	...	1	115	60	175
CNTM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
GBB	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SBC	22	506	349	855	...	...	...	...	6	23	84	107	3	31	23	54
SBM	2	30	21	51	...	...	...	...	1	5	1	6	...	...	...	...
SDB	1	9	...	9	...	...	...	...	...	...	...	...	...	...	...	...
CONG: TOTAL	23	957	256	1,213	1	13	...	13	1	...	8	8	6	39	108	147
ABCFM	14	496	219	715	1	13	...	13	1	...	8	8	3	34	68	102
LMS	9	461	37	498	...	...	...	...	...	...	...	...	3	5	40	45
MP	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SAMM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
LUTH: TOTAL	13	600	62	662	...	...	...	...	4	73	49	122	8	28	97	125
B	2	132	...	132	...	...	...	...	1	70	...	70	...	...	...	...
Bn	1	...	8	8	...	...	...	...	...	...	...	...	1	...	10	10
DMS	2	42	...	42	...	...	...	...	...	...	...	...	...	...	...	...
ELAug	1	40	...	40	...	...	...	...	...	...	...	...	...	...	...	...
ELMo	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
FMS	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
KCM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
LB	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
LBM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
LUM	3	172	54	226	...	...	...	...	...	...	7	7	1	2	33	35
NLK	1	37	...	37	...	...	...	...	...	...	...	...	2	18	12	30
NMS	1	106	...	106	...	...	...	...	1	...	23	23	1	...	35	35
RM	1	23	...	23	...	...	...	...	...	...	...	...	1	...	4	4
SEMC	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SMF	1	48	...	48	...	...	...	...	2	3	19	22	2	7	...	7
METH: TOTAL	47	3,506	1,322	4,828	4	16	118	134	3	...	63	63	26	166	692	858
EA	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
FMA	...	...	...	...	...	...	...	...	...	...	...	...	2	12	10	22
MCC	3	50	39	89	...	...	...	...	...	...	...	...	4	...	52	52
MEFB	29	2,439	678	3,117	1	...	18	18	1	...	5	5	17	131	580	711
MES	7	613	585	1,198	2	13	100	113	1	...	51	51	2	23	25	48
UE	1	40	...	40	...	...	...	...	...	...	...	...	...	...	...	...
UMC	3	195	...	195	...	...	...	...	...	...	...	...	...	...	...	...
WMMS	4	169	20	189	1	3	...	3	1	...	7	7	1	...	25	25
PRESB: TOTAL	51	1,787	216	1,998	7	292	3	295	3	21	20	45	24	110	318	428
CSFM	1	8	8	16	...	...	...	...	...	...	...	...	...	...	...	...
EPM	10	497	...	497	...	...	...	...	...	...	...	...	...	...	...	...
PCC	2	56	24	80	1	157	...	157	...	...	...	...	...	...	...	...
PCI	6	120	17	137	...	...	...	...	...	...	...	...	...	...	...	...
PCNZ	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
PN	17	493	87	580	5	108	3	111	2	7	...	11	19	94	189	283
PS	9	318	29	347	...	11	...	11	1	14	20	34	...	...	...	...
RCA	2	175	38	213	...	...	...	...	..	...	...	...	3	6	115	121
RCUS	4	120	13	128	1	16	...	16	...	...	...	...	...	...	...	...
RPC	...	...	...	...	...	...	...	...	...	...	...	...	2	10	14	24
UB	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
UFS*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
C. I. M.: TOTAL	5	83	14	97	...	...	...	...	5	17	21	28	21	222	256	478
OTHER SOC: TOTAL	12	313	94	643	1	72	...	72	1	...	30	30	2	61	31	92
Interdenom: Sub-Total	4	85	34	119	...	...	...	...	...	...	...	...	1	49	23	72
AFO	1	30	...	30	...	...	...	...	...	...	...	...	...	...	...	...
CMA	1	...	10	10	...	...	...	...	...	...	...	...	1	49	23	72
FFMA	1	55	...	55	...	...	...	...	...	...	...	...	...	...	...	...
WU	1	...	24	24	...	...	...	...	...	...	...	...	...	...	...	...
Unclass: Sub-Total	7	88	60	384	...	...	...	...	...	...	...	...	1	12	8	20
AFM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
AG	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
BIOLA§	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
CCAu§	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
CHM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
CM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
CMML	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
PCN	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
EbM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
EvM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
FCMS	6	88	60	148	...	...	...	...	...	...	...	...	...	...	...	...
Heb	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ind (a)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
MGC	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
NCM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
NHM	...	...	...	...	...	...	...	...	...	...	...	...	1	12	8	20
NKM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SCBM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SCHM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SCM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SDA (b)	1	*...	*...	...	...	...	...	...	...	...	...	...	...	...	...	...
SEFC	...	...	...	236	...	...	...	...	...	...	...	...	...	...	...	...
SM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SRM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SYM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
TSM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

D. EDUCATIONAL STATISTICS

Name of Society or Mission		Theological Schools		Boarders			Industrial Training Institutions				Orphanages		Other Philanthropic Institutions		Total under Christian Instruction	Chinese Contributions
		Schools	Students	Male	Female	Total	Institutions	Pupils Male	Pupils Female	Pupils Total	Institutions	Orphans	Institutions	Inmates		
		34	35	36	37	38	39	40	41	42	43	44	45	46	47	48
Grand Total for All Societies	1915	29	659	14,023	10,397	27,645	24	468	471	1,144	41	2,039	...	...	169,797	789,744
	1916	21	529	*16,664	*11,358	32,939	40	*708	*701	1,777	49	1,544	...	...	181,166	1,032,719
	1917	30	610	*15,154	*10,948	29,810	32	488	519	1,375	38	1,158	...	...	191,033	1,231,149
	1920	20	376	20,722	9,884	35,212	30	300	754	1,429	25	1,733	44	1,577	239,400	1,513,785
ANG:	TOTAL	4	25	4,474	2,858	7,332	7	117	102	219	7	379	2	88	22,491	355,381
	CMS	1	3	1,155	1,908	3,063	5	84	102	186	4	239	2	89	12,181	84,535
	MSCC	...	...	185	98	283	...	...	...	...	1	36	...	...	1,001	...
	PE	3	22	2,890	703	3,593	1	23	...	23	1	69	...	...	7,263	256,293
	SPG	...	...	244	149	393	1	10	...	10	1	35	...	...	1,832	11,662
	HMS	...	...	...	...	...	...	...	...	...	...	...	...	...	214	2,891
BAPT:	TOTAL	4	139	1,147	809	1,956	3	95	30	125	2	285	2	35	32,591	133,790
	AAM	...	...	...	40	40	...	...	...	...	1	20	...	...	298	...
	ABF	1	21	550	280	830	...	...	...	...	...	...	...	...	10,963	83,867
	BMS	...	...	228	139	367	...	...	...	...	...	...	...	...	4,290	9,145
	ChMMS	...	...	...	18	18	2	70	30	100	...	215	1	8	891	...
	CNTM	...	...	...	...	...	...	...	...	...	...	...	...	...	212	...
	GBB	...	...	102	72	174	...	...	...	...	...	...	...	...	861	...
	SBC	3	118	267	260	527	1	25	...	25	1	50	1	27	14,010	40 753
	SBM	...	...	...	...	...	...	...	...	...	...	...	...	...	970	25
	SDB	...	...	...	...	...	...	...	...	...	...	...	...	...	96	...
CONG:	TOTAL	...	...	2,268	1,193	4,237	2	...	48	48	...	...	4	102	17,518	165,034
	ABCFM	...	...	1,849	1,072	2,921	2	...	48	48	...	...	3	80	10,292	75,136
	LMS	...	...	374	95	1,245	...	...	...	...	...	...	...	...	6,916	89,247
	MP	...	...	45	26	71	...	...	...	...	...	...	1	22	240	651
	SAMM	...	...	...	...	...	...	...	...	...	...	...	...	...	70	...
LUTH:	TOTAL	4	101	1,998	924	2,922	6	42	118	160	3	75	1	20	18,544	21,841
	B	1	35	771	149	920	...	...	...	...	...	...	...	...	4,945	...
	Bu	...	...	...	...	...	...	...	...	...	...	...	...	...	1,602	61
	DMS	1	5	54	125	179	1	...	70	70	1	13	...	...	1,142	1,000
	ELAug	...	...	209	55	264	...	...	...	...	...	...	...	...	635	152
	ELMo	...	...	...	...	...	...	...	...	...	...	...	...	...	197	360
	FMS	...	...	...	...	...	...	...	...	...	...	...	...	...	596	...
	KCM	...	...	...	...	...	...	...	...	...	...	...	...	...	206	...
	LB	...	...	...	50	50	...	...	...	...	...	...	...	...	585	1,100
	LBM	...	...	...	...	...	...	...	...	...	...	...	...	...	170	...
	LUM	...	...	327	211	538	...	...	...	...	...	...	...	...	1,738	3,974
	NLK	...	...	164	100	264	1	8	...	8	...	...	...	...	1,271	1,626
	NMS	1	41	420	129	549	2	...	26	26	1	49	1	20	2,380	11,207
	RM	...	...	...	40	40	...	...	...	...	...	...	...	...	507	...
	SEMC	...	...	30	46	76	...	...	...	...	...	...	...	...	1,158	1,923
	SMF	1	20	23	19	42	2	34	22	56	1	13	...	...	1,412	438
METH:	TOTAL	3	...	2,042	942	2,984	2	...	115	115	2	290	13	195	56,340	250,000
	EA	...	...	...	...	...	1	...	15	15	...	...	...	...	138	...
	FMA	...	...	...	...	...	...	...	...	...	...	...	...	...	182	...
	MCC	...	...	377	253	630	...	...	...	...	...	...	...	...	6,915	10,764
	MEFB	2	...	958	289	1,247	...	...	...	...	1	257	...	...	36,577	191,889
	MES	...	...	...	...	...	1	...	100	100	...	...	12	171	2,771	...
	UE	...	...	101	108	209	...	...	...	...	...	...	...	...	1,072	4,683
	UMC	...	...	...	...	...	...	...	...	...	...	...	...	...	4,437	3,721
	WMMS	1	...	606	292	898	...	...	...	...	1	33	1	24	4,248	38,943
PRESB:	TOTAL	5	111	3,287	1,586	8,703	4	...	250	257	3	91	11	424	51,601	374,400
	CSFM	...	...	...	...	...	...	...	...	...	...	...	...	...	441	*3,208
	EPM	1	12	133	45	178	...	...	...	...	...	...	1	2	9,209	11,094
	PCC	1	22	273	65	338	1	...	200	200	...	...	8	200	2,572	3,554
	PCI	...	...	146	109	255	...	...	...	...	...	...	...	...	2,549	*3,521
	PCNZ	...	...	79	11	90	...	...	...	...	...	...	...	...	267	4,903
	PN	2	36	1,032	517	5,379	1	...	...	7	2	74	2	216	21,778	247,563
	PS	1	41	768	286	1,054	2	...	50	50	...	...	...	6	4,922	34,960
	RCA	...	...	479	448	927	...	...	...	...	1	17	...	...	1,744	42,788
	RCUS	...	...	*377	*105	*482	...	...	...	...	...	...	...	...	1,246	*12,623
	RPC	...	...	...	...	...	...	...	...	...	...	...	...	...	305	600
	UB	...	...	...	...	...	...	...	...	...	...	...	...	...	632	*...
	UFS*	...	...	...	...	...	...	...	...	...	...	...	...	...	*2,936	4,000
C. I. M.:	TOTAL	...	...	1,756	1,316	3,072	2	28	12	40	5	499	6	47	11,006	28,258
OTHER SOC:	TOTAL	...	...	3,750	256	4,006	4	18	79	465	3	114	5	665	29,309	185,081
Interdenom:	Sub-Total	...	...	158	103	261	...	...	...	...	...	...	...	...	2,784	12,333
	AFO	...	...	...	...	...	...	...	...	..	...	...	...	...	388	...
	CMA	...	...	14	55	69	...	...	...	...	...	...	...	...	1,059	4,924
	FFMA	...	...	144	48	192	...	...	...	...	...	...	...	...	1,152	7,409
	WU	...	...	...	...	...	...	...	...	...	...	...	...	...	185	...
Unclass:	Sub-Total	...	...	148	100	248	1	2	6	8	2	31	1	5	9,355	11,162
	AFM	...	...	...	...	...	...	...	...	...	...	...	...	...	207	...
	AG	...	...	...	...	...	...	...	...	...	...	...	...	...	112	...
	BIOLA§	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	CCAu§	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	CHM	...	...	...	...	...	...	...	...	...	...	...	...	...	86	...
	CM	...	...	...	...	...	...	...	...	...	...	...	...	...	285	...
	CMML	...	...	...	...	...	...	...	...	...	...	...	...	...	819	...
	CN	...	...	35	40	75	...	...	...	...	...	...	...	...	75	...
	EbM	...	...	...	...	...	...	...	...	...	...	...	...	...	105	...
	EvM	...	...	...	...	...	...	...	...	...	...	...	...	...	16	...
	FCMS	...	...	...	...	...	...	2	...	2	1	23	...	...	1,378	9,962
	Heb	...	...	...	10	10	1	...	6	6	1	8	...	...	59	...
	Ind (a)	...	...	...	...	...	...	...	...	...	...	...	...	...	2,017	...
	MGC	...	...	100	35	135	...	...	...	...	...	...	...	...	211	1,200
	NCM	...	...	...	...	...	...	...	...	...	...	...	...	...	42	...
	NHM	...	...	...	...	...	...	...	...	...	...	...	...	...	154	...
	NKM	...	...	...	...	...	...	...	...	...	...	...	...	...	120	...
	SCBM	...	...	...	...	...	...	...	...	...	...	...	...	...	22	...
	SCHM	...	...	13	15	28	...	...	...	...	...	...	1	5	81	...
	SCM	...	...	...	...	...	...	...	...	...	...	...	...	...	298	...
	SDA (b)	...	...	...	...	...	...	...	...	...	...	...	...	...	2,686	...
	SEFC	...	...	...	...	...	...	...	...	...	...	...	...	...	236	...
	SM	...	...	...	...	...	...	...	...	...	...	...	...	...	22	...
	SRM	...	...	...	...	...	...	...	...	...	...	...	...	...	200	...
	SYM	...	...	...	...	...	...	...	...	...	...	...	...	...	21	...
	TSM	...	...	...	...	...	...	...	...	...	...	...	...	...	43	...

D. EDUCATIONAL STATISTICS—*(Cont'd.)*

Name of Society or Mission	Total Teaching Force				Non-Christian Chinese Teachers	Kindergartens		Lower Primary (Elementary) Schools					Higher Primary (Elementary) Schools				
	Foreign Men	Foreign Women	Chinese Men	Chinese Women		Schools	Pupils	Schools	Teachers	Pupils Male	Pupils Female	Pupils Total	Schools	Teachers	Pupils Male	Pupils Female	Pupils Total
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Christian Associations: Sub-Total	...	6	854	3	...	...	...	...	...	...	...	...	...	...	...	...	...
YMCA	...	...	854	...	...	...	...	...	...	...	...	...	...	...	...	...	...
YWCA	...	6	...	3	...	...	...	...	...	...	...	...	...	...	...	...	...
Educational and Philanthropic: Sub-Total	14	3	19	23	9	...	45	1	2	138	...	138	1	...	6	...	6
AEPM §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
YM	13	...	8	...	4	...	...	...	...	...	...	...	...	...	...	...	...
CI	...	2	4	8	...	4	45	...	...	72	...	72	...	...	...	...	...
CSCR	...	...	...	2	...	...	...	...	2	46	...	46	...	...	...	...	...
DHM	...	...	...	12	...	...	...	...	...	...	...	...	...	...	...	...	...
HVBC §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IBC	1	1	7	1	5	...	...	1	...	20	...	20	1	...	6	...	6

D. EDUCATIONAL STATISTICS—*(Cont'd.)*

Name of Society or Mission	Middle Schools				Colleges of University Standing				Normal Training Schools				Bible Training Schools			
	Schools	Pupils Male	Pupils Female	Pupils Total	Institutions	Students Male	Students Female	Students Total	Schools	Students Male	Students Female	Students Total	Schools	Students Male	Students Female	Students Total
	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Christian Associations: Sub-Total	...	...	...	...	...	...	...	...	1	...	30	30	...	...	...	...
YMCA	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
YWCA	...	...	...	...	...	...	...	...	1	...	30	30	...	...	...	...
Educational and Philanthropic: Sub-Total	1	140	...	140	1	72	...	72	...	...	...	...	...	...	...	...
AEPM§	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
YM	1	140	...	140	1	72	...	72	...	...	...	...	...	...	...	...
CI	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
CSCR	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
DHM	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
HVBC§	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IBC	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

D. EDUCATIONAL STATISTICS—*(Cont'd.)*

Name of Society or Mission	Theological Schools		Boarders			Industrial Training Institutions				Orphanages		Other Philanthropic Institutions		Total under Christian Instruction	Chinese Contributions
	Schools	Students	Male	Female	Total	Institutions	Pupils Male	Pupils Female	Pupils Total	Institutions	Orphans	Institutions	Inmates		
	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48
Christian Associations: Sub-Total	...	...	3,402	...	3,402	...	...	...	...	...	...	...	...	15,503	147,483
YMCA	...	...	3,402	...	3,402	...	...	...	...	...	...	...	...	15,503	147,483
YWCA	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Educational and Philanthropic: Sub-Total	...	...	42	53	95	3	16	73	457	1	83	4	660	1,667	14,103
AEPM §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
YM	...	...	...	...	...	...	...	...	...	...	...	...	...	324	12,809
CI	...	...	...	53	53	1	•...	•...	368	...	...	...	...	485	...
CSCR	...	...	...	...	...	...	...	...	...	1	83	...	...	83	...
DHM	...	...	...	...	...	1	...	73	73	...	...	4	660	733	1,303
HVBC §	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IBC	...	...	42	...	42	1	16	...	16	...	...	...	...	42	...

E. MEDICAL STATISTICS

Name of Society or Mission	FOREIGN MEDICAL STAFF					CHINESE MEDICAL STAFF									
	Physicians		Nurses	Dispensers Business and Others		Physicians				Nurses				All Others	
						Trained Abroad		Trained in China		Qualified		In Training			
	Men	Women		Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Grand Totals for All Societies (c) 1915	277	106	142	...	...	191	...	...	...	734	...	...	...	504	...
1916	267	93	154	...	...	172	...	...	...	924	...	...	...	591	...
1917	270	81	162	...	...	212	...	...	...	895	...	...	...	377	...
1920	264	84	192	16	10	26	3	235	45	216	225	797	507	466	103
ANG: TOTAL	29	10	48	...	...	3	...	41	7	57	60	97	107	14	5
CMS	15	6	27	...	...	...	...	22	4	42	52	20	33	11	5
MSCC	...	1	2	...	...	...	...	2	...	2	1	2	...	...	...
PE	11	2	14	...	...	3	...	14	3	8	6	75	70	...	...
SPG	3	1	5	...	...	...	...	3	...	5	1	...	4	3	...
BAPT: TOTAL	34	10	25	2	2	16	1	28	...	23	34	59	23	37	10
AAM	1	...	...	...	...	...	...	1	...	...	...	2	...	5	1
ABF	10	4	10	1	...	1	...	11	...	5	10	27	19	23	9
BMS	11	2	5	1	1	...	...	8	...	5	2	13	4	8	...
GBB	2	...	3	...	...	...	...	1	...	1	...	1	...	1	...
SBC	10	2	5	...	1	15	1	7	...	11	22	12	...	...	...
SBM	...	...	2	...	...	...	...	...	...	1	...	1	...	...	...
SDB	...	2	...	...	...	...	...	...	...	...	...	3	...	...	...
CONG: TOTAL	26	10	19	3	...	1	...	28	3	25	29	70	54	56	15
ABCFM	8	5	6	2	...	...	...	8	2	6	8	28	12	25	8
LMS	17	4	12	1	...	1	...	19	1	19	21	41	42	29	7
MP	1	1	1	...	...	...	...	1	...	...	...	1	...	2	...
LUTH: TOTAL	16	1	25	2	1	1	...	12	1	9	7	51	8	38	1
B	2	...	3	...	...	...	...	2	...	2	...	6	...	...	...
Bn	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
DMS	3	...	3	...	...	1	...	...	...	...	6	...	...	13	1
ELAug	2	...	...	...	...	...	...	...	...	...	...	...	...	9	...
FMS	...	...	...	...	...	...	...	1	...	1	...	3	...	...	...
LUM	5	...	5	...	...	...	...	6	...	5	...	31	...	...	...
NLK (a)	...	...	1	...	...	...	...	1	...	...	...	...	...	...	...
NMS	1	1	6	...	...	...	...	...	1	1	1	6	8	3	...
RM	1	...	...	...	...	...	...	1	...	...	...	5	...	3	...
SEMC	1	...	3	...	...	...	...	...	...	...	...	...	...	...	...
SMF	...	...	4	2	1	...	...	1	...	...	...	...	...	5	...
METH: TOTAL	47	18	31	...	2	...	2	45	14	61	47	226	176	34	10
EA	1	...	1	...	...	...	...	...	...	...	...	4	...	5	1
FMA	...	...	1	...	1	...	...	1	...	...	2	...	...	...	...
MCC	9	2	5	...	...	...	...	...	...	12	5	29	9	...	...
MEFB	15	11	14	...	1	...	2	25	14	15	27	91	140	1	...
MES	4	...	2	...	...	...	...	4	...	7	4	10	21	19	7
UE	2	...	2	...	...	...	...	3	...	...	2	9	1	3	2
UMC	3	...	1	...	...	...	...	5	...	6	...	6	...	...	...
WMMS	13	5	5	...	...	...	...	7	...	21	7	77	5	6	...
PRESB: TOTAL	84	27	22	2	...	...	...	69	12	29	38	189	71	191	44
CSFM	2	...	1	...	...	...	...	2	...	4	...	6	...	...	...
EPM	11	4	...	...	...	...	...	18	6	8	...	60	1	9	2
PCC	5	3	3	...	...	...	...	4	...	...	1	8	1	18	10
PCI	3	1	...	...	...	...	...	4	...	3	6	26	14	22	6
PCNZ	3	...	2	...	...	...	...	1	1	...	1	4	8	10	11
PN	34	12	5	2	...	...	...	12	3	10	7	43	41	28	6
PS	10	2	2	...	...	...	...	14	...	...	21	23	...	26	...
RCA	4	...	2	...	...	...	...	5	...	...	...	...	5	1	...
RCUS	2	...	2	...	...	...	...	3	...	4	1	19	1	12	3
RPC	9	4	5	...	...	...	...	1	1	...	...	...	...	17	6
UB	1	1	...	...	...	...	...	1	1	...	1	...	...	...	...
UFS	*	*	*	...	...	...	...	*4	...	...	*	*	*	*48	...
C. I. M.: TOTAL	8	1	7	3	...	...	...	5	...	2	1	36	10	32	10
OTHER SOC.: TOTAL	20	7	15	4	5	5	...	7	8	10	9	69	58	64	8
Interdenom.: Sub-Total	1	4	3	...	...	...	...	...	5	...	5	6	25	6	4
AFO	...	...	...	...	...	...	...	...	3	...	1	2	3	1	1
FFMA	1	2	2	...	...	...	...	...	...	...	1	4	4	5	3
WU	...	2	1	...	...	...	...	...	2	...	3	...	18	...	...
Unclassified: Sub-Total	12	3	7	3	5	...	...	5	1	6	...	39	12	3	1
FCMS	5	...	1	...	...	...	...	3	...	6	...	12	...	2	1
Ind.	2	1	...	...	...	...	...	...	...	...	...	...	...	...	...
SCBM	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...
SDA	5	2	5	2	5	...	...	1	1	...	...	27	12	...	...
SM	...	...	1	1	...	...	...	...	...	...	...	...	...	...	...
TSM (b)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Educational: Sub-Total	7	...	5	1	...	5	...	2	2	4	4	24	21	55	3
AEPM (b)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
EMM	1	...	2	...	...	...	...	1	...	...	...	...	...	...	...
YM	6	...	3	1	...	5	...	1	2	4	4	24	21	55	3

* Figures incomplete or approximate.
(a) Closed.
(b) No report received.
(c) Grand Totals for 1915, 1916 and 1917 represent only 23 columns of inclusive figures, as against 56 columns in 1920, when more detailed sub-divisions were introduced.

E. MEDICAL STATISTICS

Name of Society or Mission	HOSPITALS												
	General		Special	Beds Available			In-Patients				Operations		
	for Men	for Women		for Men	for Women	for Children	Men	Women	Children	Av. No. Days	under General Anæsth.	under Local Anæsth.	without Anæsth.
	16	17	18	19	20	21	22	23	24	25	26	27	28
Grand Totals for All Societies 1915	330	...	...	13,455	...	...	104,418	...	...	...	23,920	...	...
1916	372	...	...	13,855	...	...	120,110	...	...	...	32,216	...	...
1917	320	...	...	13,712	...	...	119,097	...	...	...	29,675	...	...
1920	232	83	24	10,341	4,691	121	108,571	31,773	1,172	...	33,823	15,337	20,774
ANG: TOTAL	20	17	12	1,244	1,285	...	16,822	3,513	...	18	4,059	4,248	1,655
CMS ...	13	15	12	871	1,040	...	10,086	1,354	...	...	2,386	140	1,523
MSCC ...	1	...	...	8	...	...	70	7	...	24	26	102	...
PE ...	4	2	...	329	212	...	6,337	2,082	...	17	1,582	3,986	...
SPG ...	2	...	...	36	53	...	329	70	...	15	65	20	132
BAPT: TOTAL	28	8	...	843	259	15	7,566	997	256	...	1,546	914	1,868
AAM ...	1	...	...	19	18	8	...	...	...	...	...	...	...
ABF ...	9	5	...	221	52	5	2,574	643	256	13	524	273	475
BMS ...	5	1	...	217	101	2	1,132	322	...	...	498	48	178
GBB ...	2	2	...	40	15	...	*454	*32	...	15	172	176	324
SBC ...	9	...	...	289	43	...	2,813	...	...	...	352	117	891
SBM ...	1	...	...	7	...	...	35	...	...	...	...	...	...
SDB ...	1	...	...	50	30	...	558	...	...	...	...	...	...
CONG: TOTAL	22	12	11	999	371	45	10,960	3,127	452	21	4,676	2,133	1,958
ABCFM ...	9	5	9	318	120	...	1,994	760	20	...	634	1,167	851
LMS ...	13	7	2	681	251	45	8,949	2,367	432	...	4,020	966	1,104
MP ...	...	...	...	...	...	...	17	...	...	...	22	...	...
LUTH: TOTAL	22	1	...	624	179	...	6,889	483	73	12	381	1,351	297
B ...	1	...	...	50	30	...	613	...	...	...	...	...	...
Bn ...	...	...	...	...	...	...	...	...	...	...	...	...	...
DMS ...	6	...	...	115	6	...	1,151	35	...	15	66	827	109
ELAug ...	2	...	...	90	...	...	1,202	...	...	10	110	485	176
FMS ...	...	...	...	...	...	...	...	...	...	...	...	...	...
LUM ...	5	...	...	207	38	...	2,340	...	...	...	...	...	...
NLK (a) ...	1	...	...	...	...	...	...	...	...	...	...	...	...
NMS ...	1	1	...	50	54	...	750	448	73	15	121	39	12
RM ...	1	...	...	60	40	...	605	...	...	...	...	...	...
SEMC ...	...	...	...	...	...	...	...	...	...	...	...	...	...
SMF ...	5	...	...	*52	11	...	228	...	...	...	84	...	...
METH: TOTAL	35	14	...	1,566	854	16	20,003	1,3415	168	12	5,337	3,053	7,979
EA ...	1	1	...	50	10	10	140	9	4	14	23	4	3
FMA ...	1	1	...	20	20	...	...	...	...	...	...	...	...
MCC ...	7	1	...	374	65	...	3,293	896	...	...	1,022	217	2,943
MEFB ...	7	10	...	422	439	...	7,961	11,219	...	...	2,650	658	3,346
MES ...	1	...	...	90	44	...	1,039	428	...	15	407	572	121
UE ...	2	1	...	45	33	6	474	164	4	15	190	333	418
UMC ...	5	...	...	212	84	...	2,573	...	...	...	...	...	...
WMMS ...	11	...	...	353	159	...	4,523	699	160	...	1,045	269	1,148
PRESB: TOTAL	76	16	...	4,251	1,159	39	39,794	7,265	221	13	15,941	2,008	6,106
CSFM ...	1	1	...	70	20	...	1,118	...	...	...	•400	•87	•587
EPM ...	12	2	...	711	412	...	12,410	335	3	...	3,705	59	884
PCC ...	4	1	...	235	190	...	975	1,089	...	...	480	394	91
PCI ...	5	4	...	233	89	...	1,390	572	8	31	1,137	452	1,806
PCNZ ...	1	...	...	65	...	...	290	232	...	14	199	63	209
PN ...	30	6	...	1,604	386	32	11,913	1,367	118	14	1,642	755	2,332
PS ...	16	...	...	713	...	...	7,297	...	...	...	1,705	...	...
RCA ...	1	1	...	60	20	...	2,011	75	46	12	413	171	152
RCUS ...	2	1	...	104	22	7	1,191	180	46	10	188	36	19
RPC ...	3	...	...	...	...	...	...	2,558	...	...	2,888	...	26
UB ...	1	...	...	20	20	...	...	...	...	...	...	...	...
UFS ...	...	...	...	*436	...	...	*1,199	*857	*...	*...	*3,184	*...	*...
C. I. M.: TOTAL	15	13	...	485	263	...	3,793	977	...	17	1,648	1,474	*763
OTHER SOC.: TOTAL	14	2	1	329	321	6	2,744	1,996	2	20	235	156	148
Interdenom.: Sub-Total	3	2	...	58	203	...	842	1,972	...	...	47	27	144
AFO ...	1	1	...	18	58	...	526	395	...	...	...	...	...
FFMA ...	2	...	...	40	25	...	316	77	...	...	47	27	144
WU ...	...	1	...	...	120	...	...	1,500	...	...	...	...	...
Unclassified: Sub-Total	9	...	1	203	76	...	1,827	...	...	24	20	89	...
FCMS ...	4	...	...	152	58	...	1,672	...	...	24	20	89	...
Ind. ...	2	...	...	...	...	...	...	...	...	...	...	...	...
SCBM ...	...	...	...	...	...	...	...	...	...	...	...	...	...
SDA ...	3	...	1	51	18	...	200	...	...	...	...	...	...
SM ...	...	...	...	...	...	...	...	...	...	...	...	...	...
TSM (b) ...	...	...	...	...	...	...	...	...	...	...	...	...	...
Educational: Sub-Total	2	...	...	38	42	6	75	24	2	14	168	40	4
AEPM (b) ...	...	...	...	...	...	...	...	...	...	...	...	...	...
EMM ...	1	...	...	3	2	...	40	...	...	...	...	...	...
YM ...	1	...	...	65	40	6	35	24	2	14	168	40	4

Totals and Grand Totals are given *above* the figures of which they are the sum.
In some cases totals are known for which the detailed distribution cannot be given, owing to incomplete reports. For instance in Cols. 22 to 24 and 31 to 34, some reports give one total only for men, women and children, and in Financial Cols. 43 to 45, one lump sum is given. Cols. 16 and 19 include those which treat both men and women. Chinese Nurses—some totals reported include male and female. Chinese Physicians—it is not always stated whether trained in China or abroad.
It is better therefore in quoting figures from these tables to say "there are reported" rather than "there are only".
Wherever annual statistical returns have not been received from the statistical secretaries, latest available figures have been used.
Medical work carried on by one society in co-operation with other societies will be found under Union Medical Institutions.
Date to which statistics are reported is usually Dec. 31, 1920.

E. MEDICAL STATISTICS

Name of Society or Mission		DISPENSARIES							ITINERANCIES				
				Out-Patients						Patients Seen			
		for Men	for Women	First Visits		Return Visits		Visits to Homes	No. Taken	New Cases	Return Visits	Operations	Visits to Patients' Homes
				Men	Women	Men	Women						
		29	30	31	32	33	34	35	36	37	38	39	40
Grand Totals for All Societies	**1915**	**223**	...	**1,535,841**	...	...	...	...	**90**	**60,179**	...	...	...
	1916	**328**	...	**1,524,301**	...	...	...	...	**131**	**94,654**	...	...	...
	1917	**318**	...	**1,440,461**	...	...	...	...	**65**	**26,931**	...	...	...
	1920	**303**	**67**	**830,835**	**355,779**	**1,645,819**	**238,575**	**31,616**	**188**	**13,542**	**2,835**	**22**	**2,309**
ANG:	TOTAL	**24**	**19**	**56,045**	**155,096**	**159,058**	**11,888**	**643**	...	**357**	...	...	...
CMS		19	13	2,844	132,548	30,559	...	177	...	357	...	...	...
MSCC		...	...	2,784	1,156	2,994	1,530	63	...	...	...	...	...
PE		1	5	48,571	20,090	120,819	7,763	399	...	...	...	...	...
SPG		1	1	1,846	1,302	4,686	2,595	4	...	...	...	...	...
BAPT:	TOTAL	**25**	**5**	**85,719**	**25,095**	**164,690**	**14,555**	**858**	**8**	**318**	...	...	**310**
AAM		1	...	1,236	...	1,708	...	16	2	52	...	...	1
ABF		9	2	10,556	1,685	48,741	4,396	549	...	...	...	...	309
BMS		3	1	11,950	6,495	19,276	9,827	26	...	...	...	...	...
GBB		1	1	*3,818	*213	*9,937	*332	140	6	266	...	...	...
SBC		8	...	52,506	16,000	81,791	...	...	...	...	...	...	...
SBM		2	1	2,422	702	1,613	...	45	...	...	...	...	...
SDB		1	...	3,231	...	1,624	...	82	...	...	...	...	...
CONG:	TOTAL	**20**	**7**	**83,122**	**31,196**	**197,511**	**94,152**	**7,123**	**7**	**180**	**2,558**	...	...
ABCFM		9	3	18,086	8,475	42,606	17,372	2,220	3	150	2,548	...	...
LMS		9	4	62,984	22,557	141,333	31,485	4,628	4	30	10	...	...
MP		2	...	2,070	164	13,572	295	275	...	...	...	...	...
LUTH:	TOTAL	**18**	**1**	**63,840**	**1,749**	**113,493**	**5,305**	**1,190**	**14**	**956**	...	...	...
B		...	...	...	...	...	...	...	...	...	...	...	...
Bn		1	...	...	...	...	...	...	...	...	...	...	...
DMS		3	1	33,166	1,113	61,018	4,462	29	...	...	...	...	...
ELAug		1	...	...	...	23,000	...	40	...	...	...	...	...
FMS		...	...	...	...	...	...	...	...	...	...	...	...
LUM		1	...	2,452	636	2,494	843	433	14	786	...	...	...
NLK (a)		...	...	...	...	...	...	...	...	...	...	...	...
NMS		4	...	8,680	...	16,192	...	688	...	170	...	...	...
RM		...	...	...	...	...	...	...	...	...	...	...	...
SEMC		2	...	...	...	...	...	...	...	...	...	...	...
SMF		6	...	19,542	...	10,789	...	...	...	...	...	...	...
METH:	TOTAL	**44**	**8**	**186,165**	**59,817**	**250,255**	**24,235**	**10,869**	**112**	**3,443**	...	...	**352**
EA		1	...	976	353	1,213	502	139	...	...	...	...	...
FMA		...	...	...	...	...	...	...	...	...	...	...	...
MCC		9	1	33,861	...	56,501	...	1,077	...	...	...	...	...
MEFB		15	5	56,238	43,776	99,078	7,138	8,079	104	3,147	...	...	342
MES		1	...	4,963	2,959	3,055	1,690	1,166	...	...	...	...	...
UE		2	...	13,787	3,292	12,014	3,337	...	8	296	...	...	10
UMC		7	...	35,086	...	15,325	...	...	...	...	...	...	...
WMMS		9	2	41,254	9,437	63,069	11,568	478	...	...	...	...	...
PRESB:	TOTAL	**74**	**23**	**242,983**	**32,421**	**621,052**	**77,550**	**7,084**	**41**	**7,490**	**277**	**20**	**1,646**
CSFM		2	...	21,895	...	11,290	...	50	...	...	...	...	...
EPM		4	4	18,476	8,947	91,598	9,321	3,448	...	800	...	...	...
PCC		4	2	6,501	3,682	22,601	28,497	...	...	...	...	...	...
PCI		5	7	18,662	1,192	32,824	991	605	...	...	...	...	46
PCNZ		2	...	949	1,060	1,779	...	54	10	...	...	...	...
PN		34	4	95,930	15,015	241,647	36,796	1,005	27	4,899	15	15	52
PS		8	...	48,058	...	62,552	...	...	1	1,125	...	...	...
RCA		...	...	4,373	1,515	16,497	298	742	3	416	262	5	1,548
RCUS		2	1	3,032	1,010	9,575	1,647	100	...	250	...	...	...
RPC		3	5	25,107	...	...	...	530	...	...	...	...	...
UB		...	...	...	...	...	...	...	...	...	...	...	...
UFS		*10	*...	*...	*...	130,689	...	550	...	...	...	...	...
C. I. M.:	TOTAL	**86**	**3**	*81,346	*21,180	*100,061	*12,328	**1,601**	**6**	**798**	...	**2**	**1**
OTHER SOC.:	TOTAL	**12**	**1**	**31,615**	**29,225**	**39,699**	**43,562**	**2,248**	...	...	...	...	...
Interdenom.:	Sub-Total	2	1	3,195	23,460	29,509	43,562	285	...	...	...	...	...
AFO		...	...	...	...	20,250	...	...	...	...	...	...	...
FFMA		2	...	3,195	1,160	9,259	3,190	77	...	...	...	...	...
WU		...	1	...	22,300	...	40,372	208	...	...	...	...	...
Unclassified:	Sub-Total	9	...	6,074	...	10,190	...	1,238	...	...	...	...	...
FCMS		1	...	*1,272	...	*5,076	...	*1,238	...	...	...	...	...
Ind		...	...	...	...	...	...	...	...	...	...	...	...
SCBM		1	...	604	...	...	...	...	...	...	...	...	...
SDA		3	...	*650	...	*5,114	...	...	...	...	...	...	...
SM		2	...	2,248	...	...	...	...	...	...	...	...	...
TSM (b)		2	...	1,300	...	...	...	...	...	...	...	...	...
Educational:	Sub-Total	1	...	22,346	5,765	...	...	725	...	...	...	...	...
AEPM (b)		...	...	...	...	...	...	...	...	...	...	...	...
EMM		...	...	...	...	...	...	...	...	...	...	...	...
YM		1	...	22,346	5,756	...	...	725	...	...	...	...	...

E. MEDICAL STATISTICS

Name of Society or Mission	FINANCES (in Mexican Dollars)								Medical Schools or Classes				Schools for Nurses			
	Income					Total Expenditure	Extraordinary								Students	
	Foreign Sources		Chinese Sources													
	Grants	Other	Subscriptions	Fees	All Other		Income	Expenses	Schools	Teachers	Students Men	Students Women	Schools	Teachers	Men	Women
	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56
Grand Totals for All Societies 1915	...	...	502,742	...	...	...	...	...	23	...	298	67	38	...	272	...
1916	...	...	633,775	...	...	...	...	...	*7	...	311	68	51	...	465	...
1917	...	...	862,086	...	...	...	...	...	21	...	389	63	65	...	715	...
1920	206,838	133,530	235,660	794,355	159,363	3,798,685	74,792	58,087	10	21	223	32	58	103	342	403
ANG: TOTAL	44,049	40,954	100,724	82,784	25,624	2,841,219	21,587	15,419	4	...	78	...	8	...	95	101
CMS ...	8,230	11,553	76,954	8,306	1,097	41,248	12,440	11,232	2	...	55	...	2	...	20	31
MSCC ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
PE ...	25,922	29,319	23,549	71,552	24,523	2,785,605	8,000	3,040	2	...	23	...	6	...	75	70
SPG ...	9,897	92	221	2,926	4	14,366	1,147	1,147	...	...	...	...	...	...	...	...
BAPT: TOTAL	18,381	4,045	20,427	34,478	3,068	76,902	11,752	11,071	2	4	11	...	7	26	24	22
AAM ...	994	...	459	...	...	1,335	1,002	1,313	...	...	...	...	...	...	...	...
ABF ...	8,346	3,884	2,776	25,350	2,792	59,086	10,750	9,758	2	4	11	...	5	19	23	18
BMS ...	4,222	161	95	3,788	276	7,903	...	...	...	...	...	...	1	2	...	4
GBB ...	4,497	...	...	2,533	...	7,789	...	...	...	...	...	...	1	5	1	...
SBC ...	...	...	16,610	2,340	...	...	...	...	...	...	...	...	...	...	...	...
SBM ...	322	...	...	467	...	789	...	...	...	...	...	...	...	...	...	...
SDB ...	...	...	487	...	...	...	...	...	...	...	...	...	...	...	...	...
CONG: TOTAL	22,107	40,197	26,406	106,950	54,782	262,010	20,528	13,654	1	2	4	...	7	17	50	38
ABCFM ...	13,149	15,647	1,490	26,292	3,900	78 698	13,428	13,254	...	...	...	...	4	11	25	6
LMS ...	8,795	24,550	24,916	79,789	50,882	187,280	7,100	400	1	2	4	...	3	6	25	32
MP ...	163	...	...	869	...	1,032	...	...	...	...	...	...	...	...	...	...
LUTH: TOTAL	7,571	948	52	18,969	596	19,126	...	...	...	...	...	...	1	3	..	5
B ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bn ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
DMS ...	1,800	90	42	5,498	100	920	...	...	...	...	...	...	...	...	...	...
ELAug ...	...	...	...	1,243	45	1,124	...	...	...	...	...	...	...	...	...	...
FMS ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
LUM ...	2,520	225	...	1,800	170	4,650	...	...	...	...	...	...	...	...	...	...
NLK (a) ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
NMS ...	3,251	633	10	8,338	191	12,432	...	...	...	...	...	...	1	3	...	5
RM ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SEMC ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SMF ...	...	...	...	*2,090	...	...	...	...	...	...	...	...	...	...	...	...
METH: TOTAL	61,299	27,985	7,876	162,210	30,577	172,246	8,788	4,242	1	1	6	32	17	31	82	112
EA ...	2,680	290	...	1,114	...	4,084	...	...	...	...	...	...	1	4	4	...
FMA ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
MCC ...	...	...	3,372	27,249	...	...	...	...	...	...	...	...	3	12	17	18
MEFB ...	31,650	23,906	2,809	85,070	3,268	117,951	4,788	242	1	...	...	32	9	8	27	94
MES ...	11,865	427	1,110	28,137	...	...	...	...	...	...	...	...	...	...	...	...
UE ...	5,740	...	...	3,058	...	...	4,000	4,000	...	...	...	...	1	6	9	...
UMC ...	639	...	...	8,711	1,382	10,293	...	...	...	1	6	...	1	...	6	...
WMMS ...	*8,725	3,362	585	8,871	25,927	39,918	...	...	...	...	...	...	2	1	19	...
PRESB: TOTAL	47,062	11,179	63,960	319,607	25,693	331,154	11,226	9,933	1	...	48	...	14	13	59	101
CSFM ...	2,362	4,410	650	7,142	2,656	16,733	...	...	...	...	...	...	...	...	...	...
EPM ...	5,741	3,159	5,031	5,233	6,257	35,769	11,226	9,933	...	...	...	...	...	...	...	...
PCC ...	2,000	635	293	3,332	3,793	2,500	...	...	...	...	...	...	...	...	...	...
PCI ...	6,697	1,598	7,095	7,230	4,583	21,637	...	...	...	...	...	...	...	...	...	...
PCNZ ...	6,000	99	...	6,903	...	12,935	...	...	...	...	...	...	1	5	4	8
PN ...	15,437	1,238	31,793	171,607	3,151	222,270	...	...	1	...	41	...	4	...	28	29
PS ...	...	...	...	65,823	...	...	...	...	...	...	7	...	7	...	16	58
RCA ...	4,048	40	120	5,811	...	6,639	...	...	...	...	...	...	1	3	...	5
RCUS ...	4,777	...	...	3,034	5,253	12,671	...	...	...	...	...	...	1	5	11	1
RPC ...	...	...	4,419	43,492	...	...	...	...	...	...	. .	...	...	...	...	...
UB ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
UFS ...	*...	...	*19,579	...	...	...	...	...	...	...	...	...	*...	*...	...	*...
C. I. M.: TOTAL	750	8,153	*7,276	19,405	6,329	*44,302	911	3,768	...	2	9	...	2	3	4	3
OTHER SOC.: TOTAL	5,619	59	2,928	49,952	12,804	51,726	...	...	1	12	67	...	2	10	28	21
Interdenom.: Sub-Total	4,755	59	545	26,782	365	13,356	...	...	...	...	...	...	...	...	...	...
AFO ...	959	...	47	5,650	...	6,656	...	...	...	...	...	...	...	...	...	...
FFMA ...	3,796	59	148	2,432	365	6,700	...	...	...	...	...	...	...	...	...	...
WU ...	...	...	350	18,700	...	...	...	...	...	...	...	...	...	...	...	...
Unclassified: Sub-Total	864	...	273	637	...	1,287	...	...	...	...	...	...	1	...	4	...
FCMS ...	*810	...	...	*637	...	*960	...	...	...	...	...	...	1	...	4	...
Ind. ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SCBM ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SDA ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SM ...	54	...	273	...	...	327	...	...	...	...	...	...	...	...	...	...
TSM (b) ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Educational: Sub-Total	...	...	2,110	22,533	12,439	37,083	...	...	1	12	67	...	1	10	24	21
AEPM (b) ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
EMM ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
YM ...	...	...	2,110	22,533	12,439	37,083	...	...	1	12	67	...	1	10	24	21

F. UNION EDUCATIONAL STATISTICS

City	Institutions	Societies Co-operating (see numbered list below)	Total Teaching Force				Non-Christian Chinese Teachers	Kindergartens		Lower Primary (Elementary) Schools					Higher Primary Schools		
			Foreign Men	Foreign Women	Chinese Men	Chinese Women		Schools	Pupils	Schools	Teachers	Pupils Male	Pupils Female	Pupils Total	Schools	Teachers	Pupils Male
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
		Grand Total	**280**	**103**	**310**	**41**	**72**	**5**	**177**	**8**	**39**	**516**	**119**	**635**	**3**	**20**	**146**
Canton	Union Normal School for Girls	2. 23. 25. 27. 35.	...	4	...	2	1	...	...	...	...	...	...	...	...	...	...
	Union Theological College ...	2. 7. 14. 23. 25. 27. 35. 39.	7	...	6	...	...	...	...	...	...	...	...	...	...	...	...
	Canton Christian College ...	14. 27.	32	3	32	8	2	...	...	(b) 1	13	213	9	222	...	...	...
	Union Middle School	2. 11. 27. 35.	3	1	15	...	3	...	...	...	...	...	...	...	...	...	...
Changsha	Union Girls' High and Normal School...	27. 36.	...	4	4	1	2	...	...	...	...	...	...	...	...	...	...
	Hunan Union Theological School...	27. 30. 36. 39.	3	...	1	1	...	...	...	...	...	...	...	...	...	...	...
Chengtu	Union Normal Training School for Women...	3. 12. 16. 20.	...	4	2	...	1	1	50	...	...	...	...	...	...	...	...
	West China Union University	3. 7. 12. 16. 17.	32	7	58	...	28	...	...	(b) 1	...	109	...	109	...	...	...
Fancheng	Concordia School for Girls (c)..	13 32.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Foochow	Foochow Union Medical College	2. 7. 17. 29.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Foochow Union Theological College	2. 7. 17.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Fukien Union University ...	2. 7. 17. 29.	(d) 12	...	5	...	3	...	...	...	...	...	...	...	...	...	...
	Union Kindergarten Training School...	2. 7. 20.	....	2	1	1	...	1	60	...	...	...	...	...	....	...	....
	Union Normal and Middle Training School...	2. 17.	...	...	...	...	3	...	...	...	...	...	...	...	...	...	...
Hangchow	Hangchow Christian College ...	27. 28.	8	2	10	...	3	...	...	...	...	...	...	...	...	...	...
	Union Girls' High School ...	3. 27. 28.	...	5	7	8	3	1	33	1	3	...	74	74	1	5	....
Kingchowfu	Theological Seminary and Normal School	32. 33.	3	...	3	...	...	...	...	...	...	...	...	...	...	...	...
Monkden	Manchuria Christian College...	24. 37.	7	1	8	...	2	...	...	...	...	...	...	...	...	...	...
	Moukden Medical College ...	9. 24. 37.	12	6	6	...	...	...	...	...	...	...	...	...	...	...	...
	Moukden Theological College...	24. 37.	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Nanking	Bible Teachers' Training School for Women	3. 4. 11. 17. 18. 27. 28.	...	5	1	2	...	...	...	...	...	...	...	...	...	...	...
	Ginling College	3. 8. 11. 19. 20. 27..	...	11	1	1	1	...	...	...	...	...	...	...	...	...	...
	Nanking School of Theology...	11. 17. 18. 27. 28.	6	1	7	...	...	...	...	...	...	...	...	...	...	...	...
	Severance Hall Bible School ...	11. 27.	...	2	3	7	1	...	...	...	...	...	...	...	...	...	...
	Union Training School for Nurses...	1. 4. 11. 17. 27.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	University of Nanking	3. 11. 17. 18. 27. 28.	19	6	32	2	...	1	12	1	4	34	...	34	1	12	118
Paoning	Diocesan Theological Training School...	6. 7.	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Peking	Bible Training School for Women	2. 14. 20. 27.	...	8	1	4	1	...	...	...	...	...	...	...	...	...	...
	North China Union Bible Institute	2. 14. 27.	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Peking University College for Women	2. 14. 20. 27.	...	10	3	1	2	...	...	...	...	...	...	...	...	...	...
	Peking University College of Arts and Science	2. 14. 17. 27.	17	2	12	...	...	...	...	...	...	...	...	...	...	...	...
	Peking University School of Theology	2. 14. 17. 27. 38.	6	...	3	...	3	...	...	...	...	...	...	...	...	...	...
	Union Training School for Nurses	2. 10. 11. 14. 17. 27. 31. 34.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Peking Union Medical and Pre-medical School ...		38	4	12	...	...	...	...	...	...	...	...	...	...	...	...
Shekow	Central China Union Lutheran Theological Seminary...	13. 15. 22.	4	3	1	...	...	...	...	1	7	50	3	53	...	...	...
Shanghai	Shanghai Baptist College ...	3. 31.	24	9	27	3	...	1	22	3	12	110	33	143	1	3	28
	St. John's University and Penn. Medical School	26. and Penn. University	8	1	6	...	1	...	...	...	...	...	...	...	...	...	...
	Union Training School for Nurses (c)	3. 18.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Tenghsien	Mateer Memorial Institute ...	27. 28.	...	...	6	...	2	...	...	...	...	...	...	...	...	...	...
Tsinan	Shantung Christian University	2. 3. 5. 14. 15. 23. 27. 28. 34. 39.	28	1	25	...	3	...	...	...	...	...	...	...	...	...	...
Wuchang	Union Normal School	14. 26. 27. 39.	2	...	2	...	1	...	...	...	...	...	...	...	...	...	...
Wuhu	Wuhu Academy	1. 11.	3	1	10	...	6	...	...	...	...	...	...	...	...	...	...

KEY TO SOCIETIES CO-OPERATING IN UNION WORK

1. American Advent Mission.
2. American Bd. of Commissioners for Foreign Missions.
3. American Baptist Foreign Mission Society.
4. American Friends, Ohio Yearly Meeting.
5. Baptist Missionary Society.
6. China Inland Mission.
7. Church Missionary Society.
8. Christian Woman's Board of Missions.
9. Danish Missionary Society.
10. English Presbyterian Mission.
11. Foreign Christian Missionary Society.
12. Friends' Foreign Missionary Association.
13. Finnish Missionary Society.
14. London Missionary Society.
15. Lutheran United Mission.
16. Methodist Church, Canada.
17. Methodist Episcopal, General Board.
18. Methodist Episcopal, South.
19. Methodist Episcopal, South, Women's Board.
20. Methodist Episcopal, Women's Board (WFMS).
21. Methodist Protestant Mission.
22. Norwegian Missionary Society.
23. Presbyterian Church, Canada.
24. Presbyterian Church, Ireland.
25. Presbyterian Church of New Zealand.
26. Protestant Episcopal (American Church Mission).
27. Presbyterian, North (U.S.A.)
28. Presbyterian, South (U.S.A.)
29. Reformed Church in America.
30. Reformed Church in the United States.
31. Southern Baptist Convention.
32. Scandinavian Evangelical Mission Covenant.
33. Swedish Missionary Society.
34. Society for the Propagation of the Gospel.
35. United Brethren Mission.
36. United Evangelical Mission.
37. United Free Church of Scotland.
38. United Methodist Church.
39. Wesleyan Methodist Missionary Society.
40. Women's Union Missionary Society.

F. UNION EDUCATIONAL STATISTICS

(Elementary)		Middle Schools				Colleges of University Standing				Normal Training Schools				Theological Schools		Boarders			Medical & Pre-Medical Schools		Schools for Nurses		Total under Christian Instruction	Chinese Contributions
Pupils Female	Pupils Total	Schools	Pupils Male	Pupils Female	Pupils Total	Institutions	Students Male	Students Female	Students Total	Schools	Students Male	Students Female	Students Total	Schools	Students	Male	Female	Total	Schools	Students	Schools	Students		
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40
92	**238**	**11**	**1,529**	**162**	**1,691**	**11**	**1,020**	**222**	**1,242**	**14**	**437**	**271**	**708**	**12**	**542**	**4,114**	**689**	**4,803**	**5**	**379**	**2**	**37**	**5,649**	**312,792**
...	...	...	...	...	...	...	...	...	...	1	...	42	42	...	...	...	36	36	...	...	...	...	42	2,145
...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	51	48	...	48	...	...	...	...	51	400
...	...	1	341	24	365	1	76	5	81	...	...	...	...	...	...	630	38	668	...	...	...	...	668	159,371
...	...	1	230	...	230	...	...	...	...	...	...	...	...	...	...	228	...	228	...	...	...	...	230	24,415
...	...	1	...	40	40	...	...	...	...	1	...	30	30	...	...	...	70	70	...	...	...	...	70	3,900
...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	14	...	...	...	...	...	...	...	14	...
...	...	...	...	...	...	...	...	...	...	1	...	30	30	...	...	...	34	34	...	...	...	...	80	...
...	...	1	205	...	205	1	93	...	93	1	202	17	219	1	46	491	...	491	...	...	...	...	672	19,240
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	31	...	31	1	19	...	...	19	725
...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	98	96	...	96	...	...	...	...	98	200
...	...	...	...	...	...	1	100	...	100	...	...	...	...	...	...	60	...	60	...	...	...	...	100	4,786
...	...	...	...	...	...	...	...	...	...	1	...	10	10	...	...	...	10	10	...	...	...	...	70	135
...	...	1	42	...	42	...	...	...	...	1	24	...	24	...	...	66	...	66	...	...	...	...	66	1,164
...	...	1	96	...	96	1	44	...	44	...	...	...	...	...	...	140	...	140	...	...	...	...	140	11,490
92	92	1	...	97	97	...	...	...	...	...	...	...	...	...	...	...	159	159	...	...	...	...	296	4,397
...	...	...	...	...	...	...	...	...	...	1	31	...	31	1	25	25	...	25	...	...	...	...	56	* 133
...	...	1	25	...	25	1	42	...	42	...	...	...	...	...	...	67	...	67	...	...	...	...	67	29,000
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	100	...	100	1	100	...	...	100	9 030
...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	21	21	...	21	...	...	...	...	21	...
...	...	...	...	...	...	...	...	...	...	1	...	27	27	...	...	...	26	26	...	...	...	...	27	150
...	...	...	...	...	...	1	...	70	70	...	...	...	...	...	...	...	70	70	...	...	...	...	70	6,913
...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	152	131	...	131	...	...	...	...	152	600
...	...	...	...	...	...	...	...	...	...	1	...	67	67	...	...	...	36	36	...	...	...	...	67	450
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	34	34	...
...	118	1	196	...	196	1	234	...	(a)234	1	28	...	28	...	...	622	...	622	...	...	...	...	622	...
...	...	...	...	...	...	...	...	...	...	1	11	...	11	...	...	11	...	11	...	...	...	...	11	...
...	...	...	...	...	...	...	...	...	...	1	...	48	48	...	...	...	41	41	...	...	...	...	48	714
...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	24	20	...	20	...	...	...	...	24	15
...	...	...	...	...	...	1	...	144	144	...	...	...	...	...	...	...	127	127	...	...	...	...	144	4,040
...	...	...	...	...	...	1	134	...	134	...	...	...	...	...	...	116	...	116	...	...	...	...	134	9,670
...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	27	22	...	22	...	...	...	...	27	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	3	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	103	5	108	1	105	...	...	108	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	41	41	...	41	...	...	...	...	94	25
...	28	1	257	1	258	1	146	3	149	...	...	...	...	1	22	585	37	622	...	...	...	...	622	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	21	...	21	1	26	...	...	26	360
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	1	87	...	87	...	...	86	...	86	...	...	...	...	87	1,000
...	...	...	...	...	...	1	151	...	151	...	...	...	...	1	21	168	...	168	1	129	...	...	301	9,403
...	...	...	...	...	...	...	...	...	...	1	54	...	54	...	...	54	...	54	...	...	...	...	54	...
...	...	1	137	...	137	...	...	...	...	...	...	...	...	...	...	131	...	131	...	...	...	...	137	9,281

NOTES ON UNION INSTITUTIONS

(a) Includes 21 in Department of Agriculture and Forestry.
(b) Includes Lower and Higher Primary.
(c) No report received.
(d) Teaching force for all Departments.
(e) Projected but not yet working.
(f) In transition; further figures not available.
(g) Includes staff.
Date to which reports end is, generally speaking, Dec. 31, 1920.
Where no report was received, latest figures available have been used.

G. UNION MEDICAL STATISTICS

CITY	INSTITUTIONS	SOCIETIES CO-OPERATING	Foreign: Physicians Men	Foreign: Physicians Women	Foreign: Nurses	Chinese: Physicians	Chinese: Medical Assistants	Chinese: Nurses (Men and Women)	Hospitals: Buildings	Hospitals: Number of Beds
			2	3	4	5	6	7	8	9
Canton	Medical Missionary Association Hospital ...	.....	6	...	3	14	7	7	2	200
	Canton Christian College Hospital	Christian Association of the University of Penn.	1	...	...	...	...	2	1	22
Foochow	Union Medical College Hospital (e)	.....	...	...	...	...	...	...	...	...
Huchowfu ...	Union Hospital	3, 18	3	...	2	3	...	17	1	60
Moukden ...	Union Hospital	9, 37	10	...	2	6	6	23	1	140
Nanking	University Hospital	3, 11, 17, 27, 28	4	...	3	5	4	25	2	100
Peking	China Medical Board Union Hospital ...	Rockefeller Foundation	9	...	9	8	11	31	1	90
Siangyangfu ...	Union Hospital	15, 32	2	...	2	2	2	16	1	65
Shanghai ...	Margaret Williamson Hospital	3, 17, 40	...	5	3	1	3	23	4	120
	Union Hospital, Yangtsepoo	3, 31	1	...	...	2	...	5	1	22
Tsinan	Shantung Christian University Hospital ...	5, 10, 14, 22, 23, 27, 28, 34, 39	17	...	4	(g) 9	1	40	1	100
		Total...	**53**	**5**	**28**	**50**	**34**	**189**	**15**	**919**

CITY	INSTITUTIONS	SOCIETIES CO-OPERATING	Hospitals: In-patients	Hospitals: Major Operations	Dispensaries: Buildings	Dispensaries: Individuals Treated	Itinerating Circuits: Circuits	Itinerating Circuits: Individuals Treated	Total Number of Treatments	Chinese Contributions
			10	11	12	13	14	15	16	17
Canton	Medical Missionary Association Hospital ...	.....	1,766	1,065	1	4,277	...	...	9,505	60,676
	Canton Christian College Hospital	Christian Association of the University of Penn.	450	...	1	6,270	...	...	7,172	...
Foochow	Union Medical College Hospital (e)	.....	...	...	...	...	...	...	...	...
Huchowfu ...	Union Hospital	3, 18	1,208	789	1	5,763	...	...	9,486	16,009
Moukden ...	Union Hospital	9, 37	1,127	1,164	1	14,544	...	...	40,450	15,580
Nanking	University Hospital	3, 11, 17, 27, 28	2,002	562	1	10,411	...	...	32,637	...
Peking	China Medical Board Union Hospital ...	Rockefeller Foundation	1,569	596	1	48,335	...	...	49,904	...
Siangyangfu ...	Union Hospital	15, 32	449	231	1	6,713	...	...	7,162	3,003
Shanghai ...	Margaret Williamson Hospital	3, 17, 40	(f)	...	...	...	...	...	...	...
	Union Hospital, Yangtsepoo	3, 31	287	82	2	3,000	...	...	3,287	8,000
Tsinan	Shantung Christian University Hospital ...	5, 10, 14, 22, 23, 27, 28, 34, 39	1,232	716	1	37,418	...	...	38,650	20,000
		Total...	**10,090**	**5,205**	**10**	**136,731**	**...**	**...**	**198,253**	**123,268**

For key to "Societies Co-operating" and Notes on above table see pages cii and ciii.

Growth of the Protestant Christian Church in China 1807-1920

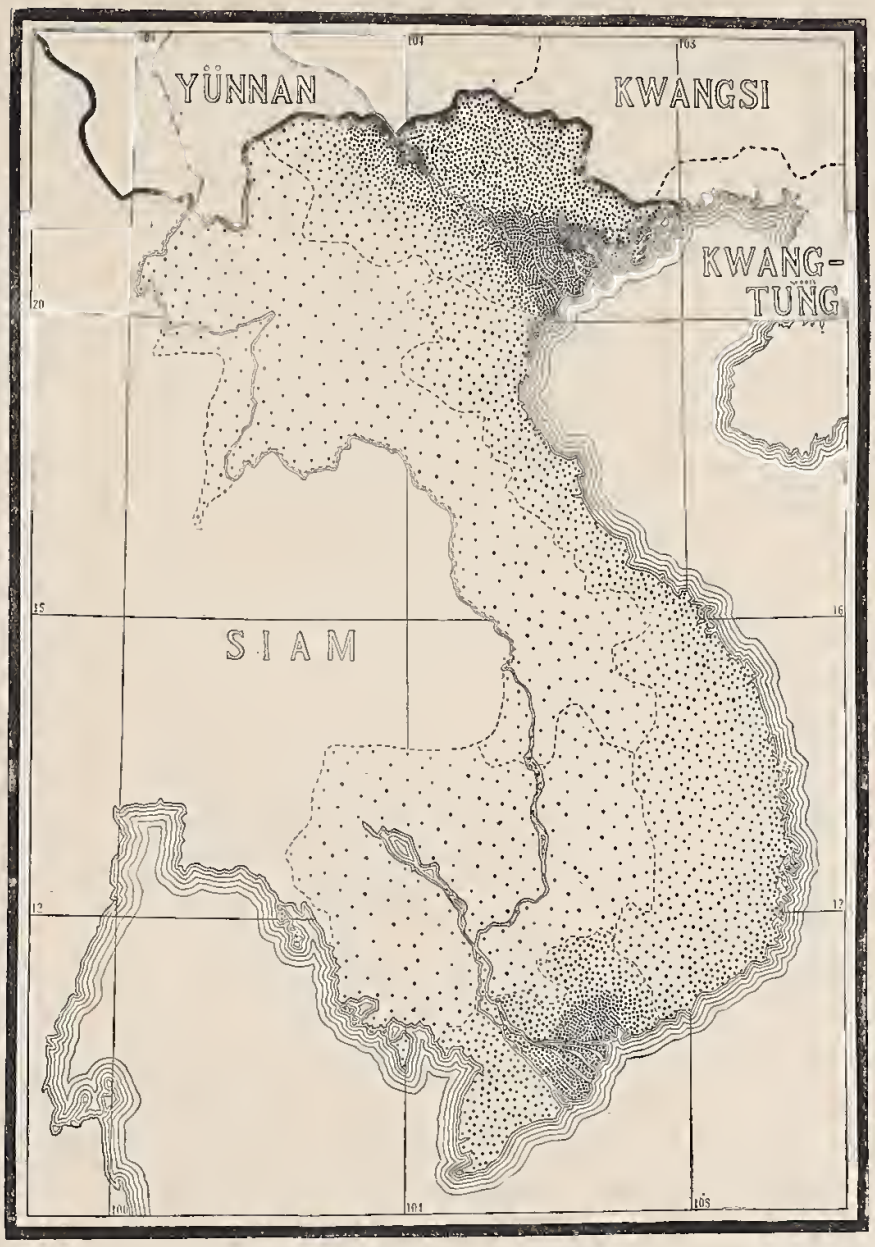
Year	Source of Information	Missionaries	Ordained Chinese Workers	Total Chinese Workers Men & Wom.	Communicants	Students enrolled in Schools
		1	2	3	4	5
1814	... ...	...	...	...	1	...
1833	S. Wells Williams... ...	...	...	...	3	...
1853	G. Warneck	...	...	...	351	...
1863	do.	...	...	...	1,974	...
1865	J. Hudson Taylor	...	...	...	3,132	...
1873	G. Warneck	...	...	...	9,715	...
1876	"A Century of Missions" (p. 667)	473	73	674	13,035	4,909
1889	"Records of Missionary Conference held in 1890." (p. 732)	1,296	211	1,657	37,287	16,836
1906	"A Century of Missions" (p. 667)	3,833	345	9,961	178,251 (d)	57,683
1912	"China Mission Year Book," 1914	5,186	650	17,879	235,303	138,937
1915	do. 1916	5,338	764	20,460	268,652	172,973 (a)
1916	do. 1918	5,740	761	21,753	293,139	184,846 (a)
1917	do. do.	5,900	846	23,345	312,970	194,624 (a)
1918/19	Survey Vol. "Christian Occupation of China."	6,636 (b)	1,065	24,732	345,853	212,819 (a)
1920	do.	6,204 (c)	1,305	28,396	366,524	245,049 (a)

(a) Including students in Union Institutions.
(b) Based on Directory of Protestant Missions in China, 1919.
(c) Based on Mission statistical returns for 1920.
(d) Baptized adherents, some including children.

APPENDIX I

THE CHRISTIAN OCCUPATION OF INDO-CHINA

INDO-CHINA—DENSITY OF POPULATION



The country of Indo-China, as its name implies, forms the connecting link geographically between India and China. It is the meeting place of two different races, and two different civilizations. Burma and Siam form the western half of the peninsula, while French Indo-China forms the eastern half.

Indo-China is made up of five provinces, namely, Tongking, Annam, Cochin China, Cambodia and Laos. Frequently Indo-China and the province of Annam are used interchangeably as if Annam were another name for the whole of Indo-China. This is not the case and the only obvious reason for the confusion is that Annamese people are scattered more or less over all the provinces.

With the exception of the areas of the Red River valley in Tongking and the Mekong valley in Cochin China, the whole country is mountainous. These two rivers with their tributaries constitute excellent waterways. The country possesses good roads made by the French Government and connecting all important centers. Many of these roads are built for the use of motor cars. Railways also have been well developed, and it is hoped that before long the railway in Tongking and Annam will join the line in Cochin China, thus enabling one to travel with ease from the north of Tongking to the tropical regions of the extreme south.

The climate is extremely hot, and because of the humidity is very trying to Europeans. Mosquitoes abound. As a rule foreigners do not remain in the country longer than three years without furlough.

The continual heat and heavy rains favour the growth of a luxuriant vegetation. Rice, coffee, tea, areca nut, cocoanut, and cotton are the principal products. The poppy is also freely cultivated.

The chief industries are those in silk, brass, wood-carving, embroidery, and bamboo matting. The more important exports comprise rice, paper, salt, fish, and skins.

People—Generally speaking Indo-China is sparsely populated, especially in the mountainous districts. Only in areas of the Red River valley in the north and the Mekong valley in the south, which are vast rice growing territories, is the population found to be relatively dense.

Approximate figures of the populations of the various races in Indo-China are as follows: Annamese, 12,000,000; Tai, 1,200,000; Cambodians, 1,500,000; Chams, 100,000; Chinese, 300,000; Hindoos, 1,000; primitive tribes, 500,000.

The Annamese—The Annamese seem to be a mixture of Chinese and Malay or Indian. They have been predominantly influenced by the Chinese, especially in the matter of language. Their manners and customs also differ considerably from those of the Chinese of southern China. The mentality is the same. Like the Chinese their life is very simple, their food consisting principally of rice and fish. Men and women wear costumes which to the Western eye seem very similar. They have a turban for head dress, generally dark in colour. Many of them stain their teeth with black lacquer and are addicted to the habit of chewing the betel nut.

The Annamese as a rule are poor, poorer than the Chinese. Their houses are constructed of bamboo with thatched roofs or they are made with sun-dried bricks. The average Annamese house costs from thirty to fifty dollars. The keen struggle for existence has produced a disposition to beg or to deceive in order more easily to gain money. In character the Annamese are lazy and often grossly immoral. Through centuries of oppression they have been rendered servile and malicious. In large towns and cities the people have the advantage of good schools and colleges, and those in Government employ are unusually progressive and intelligent. The women who keep the shops are generally able to read and write.

The Tai—The Tai people differ little from the Siamese. Sometimes they are also referred to as the Annamese who live in the mountains. They are divided into different groups according to colour (white, black and red). Although they have a dialect of their own, most of them speak Annamese as well.

The Cambodians—Little is known of the origin of either the Cambodians or the Chams. It is supposed that they entered Indo-China from the southwest about the fifth century. They still manifest much in common with the people of India. While Cambodia, politically speaking, is a part of French Indo-China, as a race the Cambodians are of quite a different type than the Annamese, possessing a better physique. They are also of a darker complexion than the Annamese, being copper-coloured rather than yellow. The religion of the Cambodian is a development of the Buddhism of early India. Ancestral worship, however, is universally engaged in. Large numbers of young men may be seen in most of the cities wearing broad yellow sashes, which indicates that they are in training for the priesthood.

The climate of Cambodia is tropical, being characterized by both heat and humidity. The warmest months of the long summer are probably April and May. A line drawn parallel with the equator and about 12 degrees north of it passes through the center of the Kingdom of Cambodia. The heat of Cambodia is said to be more severe than that of Cochin China which is further south, because of the lack of sea-breezes. As a natural result of the climate, the people are inclined to be indolent. On account of this easy-going, ambitionless tendency in both the Annamese and the Cambodian, their Chinese neighbours have come in to possess and cultivate the land. Not only are there many Chinese merchants success-

fully making their fortunes, but fully one-third of the 80,000 Chinese residents in Cambodia are agriculturists.

The soil is very fertile, but by no means is it being fully cultivated. Large tracts of good land are still available for plantations of rice, coffee, tea, rubber, cotton, etc. These are the main products of the country. Four-fifths of the population of Cambodia live in the fruitful valley of the Mekong. Here rice grows almost spontaneously and fishing is plentiful.

The Mekong is considered one of the world's most beautiful rivers, and ranks among the largest in Asia. It has its source in the mountains of Tibet, crosses the province of Yünnan, flows along the borders of Siam and Laos for a distance of 560 miles, and then through Cambodia. It is navigable from its mouth for 372 miles, and may be traversed by large ocean liners for 161 miles to Pnom Penh, the capital of Cambodia.

Of all the countries of the Far East, Cambodia is perhaps the richest in ancient monuments, temples, etc., especially at Angkor where most interesting ruins of Buddhistic and Brahmanistic temples, possibly dating back to the beginning of the Christian era, may be found. The architecture is Indian. Of recent years, considerable interest has been manifested in these ruins by archaeologists and tourists from all parts of the world. The ruins of Angkor show that the country formerly enjoyed a very highly developed civilization.

The Chams—The Chams are of Malay origin, being descendants of an Indo-Malay tribe which took root in the country about the 8th century B.C. Remains of what was undoubtedly a brilliant and highly developed civilization are still to be found. It may be that the Malays, who are very numerous in the country, have some connection with the Chams, but these do not count for much either numerically or in other ways, being the poorest of the poor. The language of the Chams is Cambodian.

The Chinese—The Chinese who have spread through Indo-China are mostly from Kwangtung, Fukien, and the Island of Hainan. Although comparatively few in number they dominate the commercial life in the principal cities of Indo-China, especially in Saigon, and Cholon in the south. Nearly all the factories in Cochin China are in their hands as also all the commerce in rice, from which province large exports are made every year.

The Primitive Tribes—The tribal people of Indo-China may be roughly divided into three groups, the Mois, the Khas and the Muongs. The *Mois* who are found in southern Annam are divided into various sub-tribes such as the Tioma, Stieng, Rade, Bahmar, Djarai, Sedaug, Kaseng, Boloven, etc. The *Khas* are found mostly in Laos. The word means "barbarian." The people are only half civilized and are of a warlike disposition. The *Muongs* are found in the west of Tongking. They are divided again into the Man or Yao, the Meo, and the Lolo, corresponding to similar tribes in the province of Yünnan.

The Hindoos—The Hindoos came into the country at the time of the French occupation. They are not numerous and are mostly found in Cochin China. Many of them are money changers.

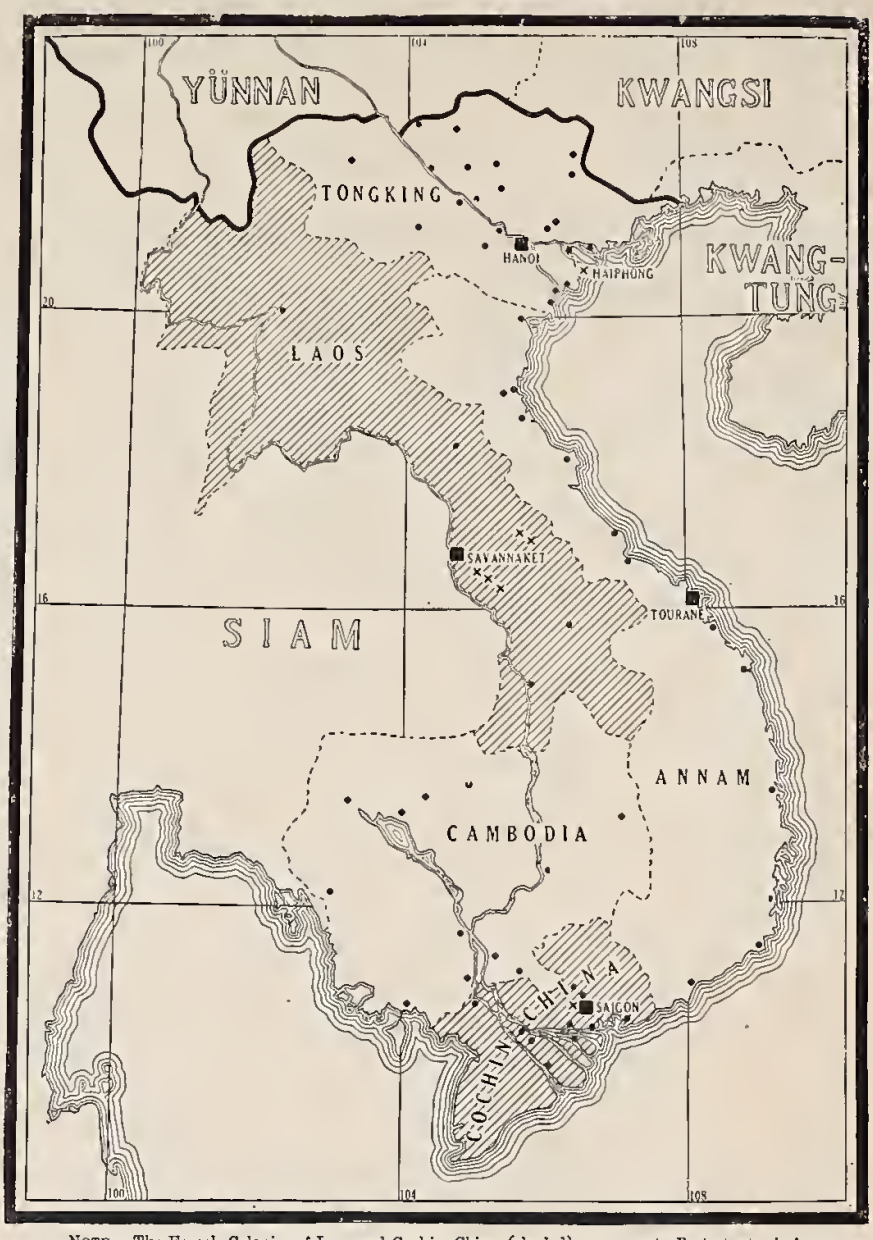
The Laotiens—The Laotiens are similar in type to the Annamese. They are, however, incredibly lazy, even more so than the Annamese. The men in particular are extremely indolent and leave all the work to the women, especially the cultivation of the fields. Life generally is simple and rudimentary. The Laotien is the middle man for his part of the world. Producing little himself, he is content to act as intermediary for the transfer of goods from one tribe to another or from one race to another.

DISTRIBUTION OF POPULATION

Tongking (French Protectorate)—The population of Tongking is stated to be over six million (6,019,132), of which number five and a half million are Annamese, the rest being Chinese and tribal people. Protestant missionary activity, even colportage work, is prohibited throughout the Protectorate except in Hanoi and Haiphong. The language is Annamese.

Principal cities of 50,000 and above are Hanoi, with a total population of 87,380 (Europeans 3,380, Annamese 81,000, Chinese 3,000); and Nam Dinh with 51,200 (Annamese 50,000, Chinese 1,200). Haiphong has a population of 29,350 (Europeans 1,350, Annamese 18,000, Chinese 10,000).

INDO-CHINA—PROTESTANT CHRISTIAN OCCUPATION



NOTE.—The French Colonies of Laos and Cochin China (shaded) are open to Protestant missionary activity, while the French Protectorates of Tongking, Annam, and Cambodia still remain closed, with the exception of a few of the larger cities.

A *square* indicates the location of a Protestant mission station, and a *cross* the location of an evangelistic center or out-station. The chief towns with populations over 5,000 are shown by small *dots*.

The Roman Catholic Church maintains a large number of mission centers throughout Indo-China.

The following 19 cities, although reporting smaller populations, exceed 5,000 each: Lao Kay, Hong Hay, Thai Binh, Nin Binh, Hoa Binh, Son La, Lai Chau, Vin Bay, Phu Tho, Son Tay, Ha Giang, Tu Yen, Quang Thai, Ngu Yen, Lang Son, Caobang, Bäckan, Phu Lang, Quang Yen. In all there are 25 prefectorial cities in Tongking, the largest of these being Nam Dinh.

Annam (French Protectorate)—This province is sparsely populated, with a total population of 4,920,175 or only twenty people to a square kilometre. The principal language is Annamese. Five cities with populations of over 10,000 each are reported: Hue, Tourane, Faifoo, Vinh and Than Hoa. There are twelve prefectorial cities all told in the state of Annam, Binh Dinh, being the largest, although Hue, the capital city, is equally important. Towns with populations estimated at somewhere between five and ten thousand are Ha Tinh, Dong Hoi, Quang Tri, Ben Thuy, Quang Ngai, Qui Nhon, Nha Trang, Phan Rang, and Phan Thiet.

Cochin China (French Colony)—The population of Cochin China exceeds three million (3,062,500), and a study of the different races embraced in this figure is very interesting from a missionary point of view. It is said that in Cochin China there are: Annamese 2,600,000; Cambodians 236,000; Chinese 150,000; Metis (Eurasians) 18,700; Mois 26,000; Malays 5,500; and Indians 1,200. The question for the Church of Christ is how can such a vast population be reached. Quite apart from the numbers it becomes a staggering problem in view of the cosmopolitan character of the population. Take for instance the city of Saigon, which is the great commercial center of French Indo-China. It is a very pretty city and is well called "The Pearl of the Far East." Here there are about 9,000 Europeans, 60,000 Annamese, and 40,000 Chinese, to say nothing of Malays, Indians and other mixed races. The Roman Catholic cathedral in

Saigon is said to have cost a million dollars; and scattered throughout the country are large, handsome Roman Catholic churches. Or again, there is the important district of Cholon, of which Cholon is the capital, with over 100,000 Annamese and 80,000 Chinese. It is the largest city in French Indo-China. In the Roman Catholic church in this city there is a Chinese priest who preaches in Chinese each week. In the state of Cochin China there are twenty-one prefectorial cities. Towns with populations exceeding 5,000 are Bien Hoa, Mytho, Cantho, Thu Dau Mot, Baria, Chau Doc, Go Coug, Ben Tre, Tra Vinh, Viuh Long, Sa Doc. The principal language is Annamese.

"The extent of the opportunity to bear witness of the true Gospel to the three millions of people in Cochin China is limited only by the willingness and ability of God's people to respond to the last command of our Saviour. There is seemingly no undue obstacle to hinder Protestant missionaries from beginning work in Cochin China." The adverse interpretation of the treaty between France and the King of Annam in 1874, which hinders Protestant work in both Annam and Tongking, does not apply to Cochin China.

Cambodia (French Protectorate)—Population 1,350,000. The principal language is Cambodian. Pnom Penh, the capital, is a modern city of 50,000 people, 130 miles north of Saigon. The city of Kratié is next in size and importance. Cities with populations somewhere between 5,000 and 10,000 are Soa Rieng, Prey Vieng, Kam Pot, Pursat, Battenbang, Kompong, Thom, Stung Treng and Kakeo.

Cambodia has long remained a neglected field as far as Protestant missionary societies are concerned. This may be due partly to the fact that the country is a French protectorate, and the same restrictions imposed upon Protestant work in other parts of Indo-China are consequently met with here. While some Gospel portions have been translated into Cambodian, little has been done in the matter of their circulation. No Protestant missionaries are in the province.

Laos (French Colony)—Population 645,000. The principal language is Laotien. Cities with populations over 10,000: Luang Prabang, Vien Tiane, and Bassac. Towns with populations somewhere between 5,000 and 10,000: Savannaket, Saravanne, Attopeu, and Khammou.

This vast but sparsely populated territory, lying between Siam and the province of Annam, has also been largely neglected by the Christian Church. A Swiss Mission has laboured in Savannaket for some years, but the soil has been hard and the converts few. It is encouraging to know that through the enterprise of this small mission, the New Testament has been privately translated and will shortly be put into the hands of the Laotiens. Gospel portions recently printed under the direction of these workers are now being circulated among the people.

Religions—The Annamese are familiar with Confucianism, Buddhism, and Taoism. Confucianism is followed by the educated classes, but has little hold upon the people generally, except as expressed in ancestor worship. Among the illiterate, animism prevails. A few Annamese are Buddhists, though on the whole they do not seem to have been greatly influenced by Buddhism. In this respect they are like the Cambodians and the Laotiens. Taoism among the Annamese is little more than a series of superstitious rites, used for instance in the choice of a tomb or in time of epidemics, etc. Among the Laotiens religion consists in a mixture of Buddhism and geomancy. The Laotiens burn their dead and offer worship to spirits. Among the Tai people, Buddhism is the predominant faith. The same applies to the Cambodians. In the capital city of Pnom Penh, the streets and temples frequently appear filled with yellow-robed priests. Angkor is their Mecca. The Roman Catholic Church, with a membership exceeding a million Christians, is found is every town of importance. Its influence seems to be as much political as religious.

Interesting Developments—Political feeling has been running very high in Indo-China during the last few years. Unfortunately amid all the ill feeling and suspicion that have been aroused, Protestant missionary work has also suffered. Restrictions, which did not exist previous to the War, are now imposed upon all forms of missionary activity. It is the conviction of a few missionaries that the Protestant Christian propaganda will best be carried forward by the efforts of the French Protestant Church. Foreign organizations meet with obstruction at every point, and it is only the French themselves, standing upon their political rights, who will ever obtain any measure of liberty. During the last few years efforts have been made to arouse the Protestant Church in France to a sense of her duty and responsibility. These have met with some measure of success. In answer to persistent appeals several Frenchmen are coming out to take up work among the Annamese. One, a Monsieur Monet, a captain in the French army, is now on his way. He will work principally among the student classes in Hanoi, and as he already knows Annamese should find a great sphere of influence among them. Another worker, Monsieur Soulier, is ordained pastor of the Eglise Reformee de France. The position and standing of these men will be most helpful just now in any effort to secure complete religious liberty throughout Indo-China. An Annamese who has just finished his theological studies in Paris hopes to accompany Monsieur Soulier and assist him in his work.

PROTESTANT MISSIONS

General Survey—Two mission societies are at work in that part of Indo-China which is accessible to Protestant missions. These are the Christian and Missionary Alliance and the Swiss Brethren Mission. Together these two missions report less than a score of missionaries in four residential centers. Associated with them are about 12 native assistants. Work has extended from Savannaket into 5 or more out-stations. The entire church membership of the two missions is less than 200.

The Christian and Missionary Alliance occupies 3 stations, Hanoi in Tongking, Tourane in Annam, and Saigon in Cochin China, the last-mentioned being the most recently opened. The great states of Annam and Tougking (except Hanoi, Haiphong, and Tourane), remain forbidden territory. The names of some important centers in these forbidden lands which ought to be occupied by Protestant Christian forces as soon as the countries are opened are: Hue, the large capital city of Annam; Vinh in the north; Nam Dinh, south of Hanoi; and Qui Nhone on the coast and south of Tourane. The first three are in Tongking, the fourth in Annam. In addition there is Cambodia, which is entirely unoccupied by missionaries, and is considered one of the most promising states of French Indo-China.

In 1920 the Christian and Missionary Alliance reported 11 foreign missionaries in Hanoi, Tourane and Saigon; 8 native workers, and 103 communicants A Chinese worker is located in the city of Cholon. Baptisms during 1919 numbered 43. In three years the number of communicants in this mission has increased more than four-fold. The offerings increased more than six-fold during 1919, the average annual contribution per member exceeding three dollars. A small but very good beginning has been made along the line of training young men for the ministry, four being enrolled as regular Bible students during 1919.

In Laos, the Swiss Brethren Mission has foreign workers only at Savannaket. The small crosses on the accompanying map indicate the extent of the mission's activities and influence. Beyond these the name of Christ is unknown except at the points where Roman Catholic churches are located. The Kingdom of Luang Prabang in the north is still wholly shut to the Gospel. No missionary of any confession has yet been permitted to work there. Hitherto the advance in Laos has been slow for two reasons. (1) The almost incredible laziness and natural apathy of the race. (2) The scarcity of foreign workers. For many years one foreigner laboured alone on the field, then two. Since 1919 there have been six missionaries on the field and the seventh is expected very shortly. Five out-stations have been opened. At present the church membership in Laos numbers under 75.

Advance Work—"There is no portion of the world with as wide an area and as great a population, that has been so totally left without the pure Gospel, as French Indo-China."

In Tongking the city of Haiphong should be promptly occupied. At present only occasional services are held there. As soon as Tougking is opened to Protestant Christian propaganda the following strategic centers might well be opened: Vinh Yen, Yen Bay, Lao Kay, Nam Dinh, Bac Ninh, Phu Lang Thuong, Lang Son, and Cao Bang.

In Annam, after permission has been granted, resident missionaries should be placed in the following centers: Hue, Doug Hoi, Vinh, Than Hoa, Faifoo, Qui Nhon, Nha Trang, and Phan Rang.

In Cochin China, the present evangelistic work in Saigon should be strengthened. Cholon should have not only a missionary who speaks Annamese, but another who can speak Cantonese for work among Chinese. The following strategic centers should be occupied immediately, viz: Mytho, Sa Doc, Chau Doc, Bien Hoa.

In Cambodia, assuming that permission to begin work is obtained, such cities as Pnom Penh, Kratié, Kam Pot, and Battenbang should be occupied.

Throughout Indo-China the one form of missionary work required is evangelistic. In all the principal centers the French Government has already established good schools and hospitals. Bible schools and institutions for the training of Christian workers will of course be needed as the Church grows. Much needs to be done at present in the translation of the Scriptures. In Annamese only Matthew, Mark, Luke, John and the Acts have been translated, though some preparatory work has also been done on other books of the Bible. In the Cambodian language, only the Gospel of Luke has thus far been translated. In Laotien the Old Testament still awaits translation. The New Testament has just been completed.

The Rev. R. M. Jackson of the Christian and Missionary Alliance, Hanoi, after speaking in his report of the difficulties due to present legal restrictions, says: "While French is the official language, no little effort has been expended to develop and perfect the Annamese Romanized. However, only half the city population and three or four per cent of those in the country read the latter. The great demand is still for the Gospel in Chinese character, which may be read by those of the older generation who possess a Chinese education, or by the sons of wealthy men in the country where Chinese and not French or Quoc-Ngu is still the standard. During the past year the sales of Chinese portions of Scripture have been about five times the sales of portions in Quoc-Ngu."

The Rev. J. D. Olsen of the CMA, Saigon, also sends an interesting report from which we quote the following: "The colportage work in Cochin China during the year 1919 has been carried on with fair success. During the year nearly every important city in the province has been visited besides many towns and villages Over 10,000 Gospel portions but there is an increasing demand for the Romanized Annamese. While true that the majority of the Annamese understand the Chinese character, very few are able to read the Bible in character and thus gain an intelligent idea of its message. It therefore seems that if we are to reach the Annamese of Cochin China it must be through the Romanized colloquial."

"It is interesting to note that the proportion of Chinese portions to Annamese portions sold this year (1920) is eight to one, compared with five to one last year."

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